OSHO

Light from a Master

THE PERENNIAL WAY

Vol. IV

O S H O

Essential Wisdom from a Master

“Your sleep is deep, and it has to be shattered.”

“Only a consistent hammering will be able to break it.”

“A Master is needed to hammer.”

“I have to hit your head with a hammer;

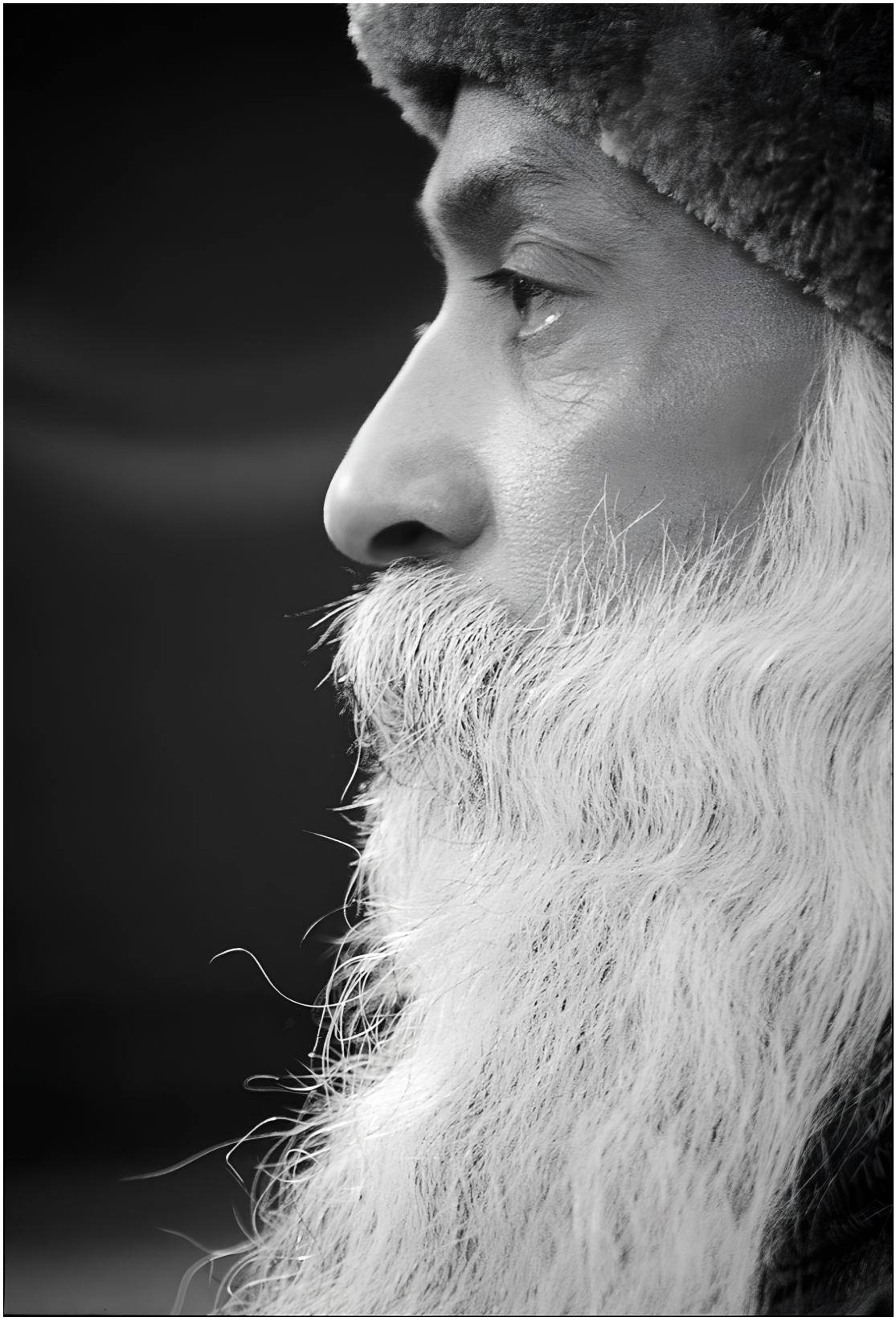
otherwise you are not going to wake up.”

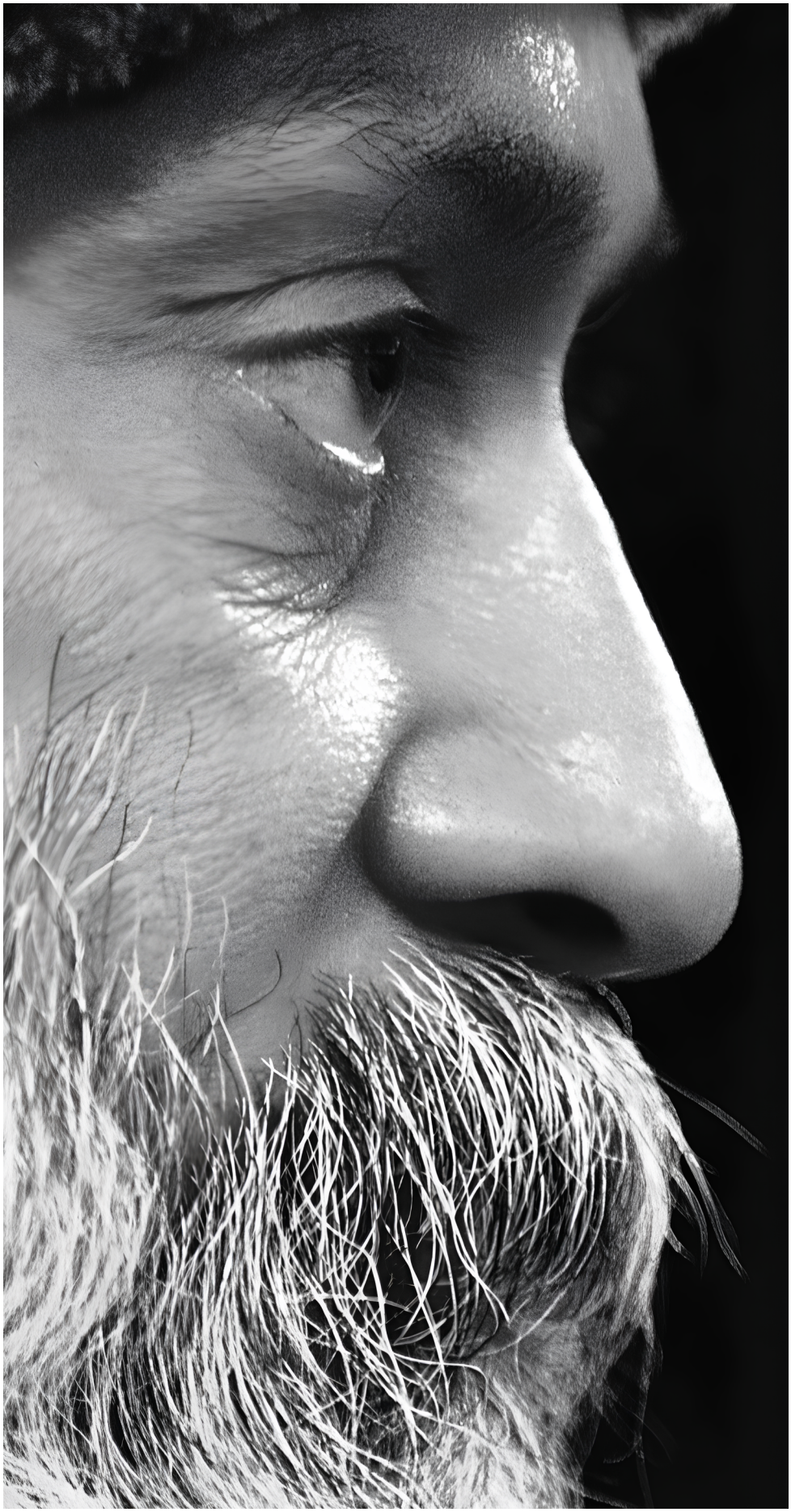
“It is a long, arduous process;

much hammering is needed on your head.”

“One has to go on hammering with meditation.”

O S H O





The present volume has come about fortuitously, as a by-product of the editor's spiritual search.

The content has been compiled and revised over a period of several years. The gist of it draws on Osho *satsangs* from the early 70s up to the three-and-a-half-year silent period (1981-1985).

Although most of the content reflects the original transcript sources literally, some (minor) editorial rearrangements and reformulations have been in order for the purpose of synthesis and readability.

For literal quotations, please refer to the source transcripts *exclusively*.

In Deep Gratitude to the Master;

Life, Love and Laughter to all fellow travelers.

Truth cannot be said, but one cannot be silent about it either.

Truth cannot be said, because words are inadequate.

You cannot be silent about it either, because silence also is inadequate.

Truth is neither in words, nor in silence.

Truth is a transcendence, a transcendence of duality.

How to give people a taste of meditation was my basic reason to speak, so I can go on speaking eternally – it does not matter what I am saying. All that matters is that I give you a few chances to be silent, which you find difficult on your own in the beginning.

These discourses are the foundation of your meditation.

I am making you aware of the silence without any effort on your part. My speaking is for the first time being used as a strategy to create silence in you.

I don't speak to teach something; I speak to create something. These are not lectures; these are simply a device for you to become silent, because if you are told to become silent without making any effort, you will find great difficulty.

I don't have any doctrine; my talking is really a process of de-hypnosis. Just listening to me, slowly, slowly, you will be free of all the programs that society has forced you to believe in.

These questions and answers are really just a game to help you to get rid of words, thoughts... Silence is the question. Silence is the answer. Silence is the ultimate truth. In silence, we meet with existence.

These are not ordinary discourses or talks. I am not interested in any philosophy or any political ideology. I am interested in directly transforming you.

Not knowing oneself hurts; it is a wound. Not knowing oneself makes the whole life meaningless. You may know everything; only you do not know yourself – and that was the first thing to know.

Whatsoever you call love is a frenzy, a fever, a sort of chemical neurosis; it is not love. How can you love? Love happens only as a shadow to meditation. When you have become so alert, there arises a new quality – that is love.

With me, everything is a hypothesis. If you trust me only this much, that you are ready to explore, enquire – that will do. I have no doctrines to teach you, but only methods to find out the truth by yourself. Any truth that is not found by you is not truth. Truth is truth only when *you* have found it. That is an essential quality of the truth, that it has been found by *you*, that it is authentically *yours*, that you can say *on your own authority* that it is so.

There is a tremendous difference between dropping out and escapism. Escaping is an act of cowardliness, because you could not face the situation. You could not find guts enough to encounter whatever was the situation. You escaped. You showed your back out of fear. The escapist will never be able to forgive himself, that he has been behaving cowardly. The dropout is a different phenomenon. He is not dropping out of a particular structure, society, religion, out of fear. His dropout is a declaration of freedom, individuality. His dropout signifies that he is no more part of a crowd, that now he is going to seek and search on his own, that he is no longer a follower. Now he is becoming a seeker, a searcher, whatever the consequences; he is getting ready to risk everything he has. Because unless one risks everything, one cannot find the truth. Truth is not a compromise. It is a total let-go, risking all. Even if you are saving a little bit, in case it is needed, you will not find the truth. You are still behaving cowardly. Saving a little bit shows your fear. A dropout has to be total. It is not out of fear, it is out of awareness, a certain consciousness that we are living in a bondage of many kinds – social, cultural, racial, political, educational. All kinds of chains are around our being. A dropout simply drops out of all these chains. And the moment he decides to drop out, miraculously he finds those chains cannot prevent him. All that was needed was courage, and a tremendous sense of freedom, excitement of discovery, a grounding into one's own self, a responsibility for the first time felt that I am alive and I have a responsibility to live with my totality. Otherwise, how am I going to answer existence, that life was given to you, and you never lived it? You went on postponing till death destroys everything. A dropout is a revolutionary. The escapist is not a revolutionary; he is a reactionary. That difference has to be remembered.

Enlightenment is not pleasure. Pleasure is always something opposed to pain. It is never separate from pain. So pain can become pleasure, and pleasure can become pain. (…) One thing has to be understood: enlightenment is not pleasure, because it can never become pain. There is nothing opposite to enlightenment. The unenlightened state is not the opposite of enlightenment; it is simply the absence of enlightenment. The unenlightened person is simply asleep; the enlightened person is awake. There is no opposition. Enlightenment is the transcendence of all dualities: pleasure/pain, love/hate, life/death.

Enlightenment is the situation where you have come to a point of witnessing all the opposites as complementaries, and you are only a witness. So I cannot say, it is pleasure; I can say, it is bliss.

The more comfortable you are, the more luxuriously you live, the more richness in all the dimensions of life, the more is the possibility for you to become aware of one thing: that you have everything, but you don't have yourself; that you are surrounded by all the luxuries, there is nothing more to be added to it, but who are you? Living in a palace, but what the hell you are doing here? The question is bound to happen. The poor man cannot ask it. He is looking for bread; he is looking for his children's medicine, he has no house – do you think he will start enquiring about his interiority, about truth, about the meaning of life? It is impossible for a poor man to be religious. Only the rich man has the opportunity to enquire beyond the mundane things. (…) If you don't feel any material need, all material needs are fulfilled, then what you are going to do? There is nothing else than meditation. That is the only door that is left still open. All other doors you have knocked and seen there is nothing. Only one door is still open, inviting. And not anybody who has reached the center of his being was disappointed, felt meaningless, was miserable, committed suicide – not a single exception. That's why I say, meditation is a scientific method.

One of the most important things to be understood about man is that man is asleep. Even while he thinks he is awake, he is not. His wakefulness is very fragile; his wakefulness is so tiny it does not matter at all.

You sleep in the night; you sleep in the day. From birth to death, you go on changing your patterns of sleep, but you never really awaken. (…) You are dreaming, day in, day out. You are dreaming sometimes with open eyes and sometimes with closed eyes, but you are dreaming – your are a dream. You are not yet a reality.

Of course in a dream, whatsoever you do is meaningless. Whatsoever you think is pointless; whatsoever you project remains part of your dreams and never allows you to see that which is. Hence all the Buddhas have insisted on only one thing: Awaken! Continuously, for centuries, their whole teaching can be contained in a single phrase: Be awake. And they have been devising methods, strategies; they have been creating contexts and spaces and energy fields in which you can be shocked into awareness.

Unless you are shocked, shaken to your very foundation, you will not awaken. The sleep has been so long that it has reached to the very core of your being; you are soaked in it. Each cell of your body and each fiber of your mind has become full of sleep. It is not a small phenomenon. Hence great effort is needed to be alert, to be attentive, to be watchful, to become a witness.

Silence is the space in which one awakes; and the noisy mind is the space in which one remains asleep. If your mind continues chattering, you are asleep.

I never use the word renunciation at all. (…) I don't call it renunciation; I call it understanding, awareness. (…) Rejoice in life, in love, in the beauties of the world, (…) and then indirectly, a certain renunciation starts happening. (…) You are carrying stones in your hand thinking that they are diamonds. If you yourself see that they are stones, not diamonds, is there any need to renounce them? They will fall from your hands of their own accord. In fact, if you still want to carry them, you will have to make a great effort; you will have to bring great will, to still carry them. But you cannot carry them for long; once you have seen that they are useless, meaningless, you are bound to throw them away. And once your hands are empty, you can search for the real treasures.

Suffering gives you depth. Really, if there is no suffering, you will be saltless. (…) A quality comes to you which only suffering can give. A man who has remained always in happiness, in comfort, who has not suffered, will not have any tone – he will be just a lump of being; there cannot be any depth. Really, there cannot be any heart. The heart is created through suffering; through pain, you evolve. (…) If a man has only suffered and has not known any happiness, then too he will not be rich, because richness comes through opposites. The more you move in opposites, the higher, the deeper you evolve. (…) He who has not known any moments of happiness will not be really alive; (…) he will settle down to his pessimistic existence. (…) by and by, he will become unconscious.

A man can live in two ways: he can live from his periphery, or he can live from his center. The periphery belongs to the ego, and the center belongs to the being. If you live from the ego, you are always related to the other. The periphery is related with the other. Whatsoever you do is not action; it is always a reaction – you do it in response to something done to you. From the periphery, there is no action; everything is reaction – nothing comes from your center. In a way, you are just a slave of the circumstance. You are not doing anything; rather, you are being forced. From the center, the situation changes dramatically. From the center, you begin to act; for the first time, you begin to exist not as a *relata* but in your own right. (…) You are touched not because your center is touched, but only because you have no center. You are just periphery, identified with periphery. The periphery is bound to be touched by everything – everything that happens. (…) The moment you have a center, then you have a distance from yourself – you have a distance from your periphery. (…) You can remain aloof, detached – there is a distance between you and yourself. Between you as your periphery, and you as the center, there is a distance. And that distance cannot be broken by anyone else, because no one can penetrate to the center. The outside world can touch only on the periphery.

When you act, the act is always total. When you react, it can never be total. It is always partial, fragmentary, because when I act from my periphery, it cannot be total, because I am not involved in it, really. Only my periphery is involved, so it cannot be total. (…) a partial act is bound to be contradictory, in conflict with itself. (…) On the periphery, everything is going to be self-contradictory. Only when you act from the center is your act total. When the act is total, it is moment to moment. When the act is total, you don't carry memory.

You will have to carry the past if it is unfinished – the mind has a tendency to finish everything. If it is unfinished, then it has to be carried. If something has remained unfinished during the day, then you will dream about it in the night, because the mind tends to finish everything. The moment it is finished, the mind is unburdened from it. Unless it its finished, the mind is bound to come to it again and again. Whatsoever you are doing – your love, your sex, your friendship – everything is unfinished. And you cannot make it total if you remain on the periphery.

Thinking is judgment – the moment you think, you have begun to judge. Thinking is evaluation. You cannot think without evaluation. (…) You will have to use some category, because thinking is categorizing. (…) Mind means your past, your memories. The past has come upon the present.

Every act becomes total if you are nonverbal.

In witnessing there is no ego – but this comes only if you can transcend language. Language is the barrier. (…) Language must evaporate. (…) Witnessing means moving out of language, verbalization, mind. Witnessing means a state of no-mind, no-thinking. (…) If you become dead to your past, totally dead, then only can you witness. (…) Unless you die first, nothing can be attained. Unless you are reborn, nothing can be attained. And this being reborn is not an event; it is a continuous process. One has to be reborn every moment.

The same awareness that you are using for outside things has to be used for internal traffic. When you close your eyes, there is a traffic of thoughts, emotions, dreams, imaginations. All kinds of things start flashing by. What you have been doing in the outside world, do exactly the same with the inside world, and you will become a witness. And once tasted, the joy of being a witness is so great, so otherworldly, that you would like to go more and more in. Whenever you find time, you would like to go more and more in. (…) And slowly, slowly, as awareness grows, your whole personality starts changing. From unawareness to awareness is the greatest quantum leap.

The mind is without thought in two states – either in deep sleep, or in meditation. If you are aware and thoughts disappear, it is meditation. If thoughts disappear and you become unaware, it is deep sleep. Deep sleep and meditation have something similar and something different. One thing is similar – in both, thinking disappears. One thing is dissimilar – in deep sleep, awareness also disappears; but in meditation, it remains. So, meditation is equal to deep sleep plus awareness. You are relaxed, as in deep sleep, and yet aware, fully awake – and that brings you to the door of the mysteries. (…) So, meditation means remaining as relaxed as you are in deep sleep, and yet alert.

This is the first thing to be understood, that mind is a process like a wave or like a river, but it has no substance in it. If it has substance, then it cannot be dissolved. If it has no substance, it can disappear without leaving a single trace behind. (…) When a wave disappears into the ocean, what is left behind? Nothing, not even a trace.

Nobody exists beyond the mind. (…) If somebody is controlling the mind, then it will be only a part, a fragment of the mind controlling another fragment of the mind. That is what the ego is. Mind cannot be controlled in that way. It is not, and there is nobody to control it. The inner emptiness can see but cannot control. It can look, but it cannot control – but the very look is the control; the very phenomenon of observation, of witnessing, becomes the mastery, because the mind disappears.

When the mind is gone, then a second perception becomes possible: you can see that thoughts are not yours. Of course they come, and sometimes they rest a little while in you, and then they go. You may be a resting place, but they don't originate in you. Have you ever noticed that not even a single thought has arisen out of you? Not a single thought has come through your being; they always come from the outside. They don't belong to you – rootless, homeless, they hover. Sometimes they rest in you, that's all, like a cloud resting on top of a hill. Then they will move on their own; you need not do anything. If you simply watch, control is attained.

Everything is just on the surface. If you move inward, control is attained. If you move inward from the surface, you go to the center – suddenly, the surface may still be disturbed, but you are not disturbed. The whole science of meditation is nothing but centering, moving toward the center, getting rooted there, abiding there. And from there, the whole perspective changes. Now the waves may still be there, but they don't reach you. And now you can see they don't belong to you; it is just a conflict on the surface with something foreign. And from the center, when you look, by and by, the conflict ceases. By and by, you relax. By and by, you accept that of course there is a strong wind and waves will arise, but you are not worried, and when you are not worried, even waves can be enjoyed. Nothing is wrong in them. (…) If you start fighting with the waves, you will be defeated. Fight won't help; you will have to accept the waves. (…) Waves are there; you simply allow yourself to move with them, not against them. You become part of them. Then tremendous happiness arises. That is the whole art of surfing – moving with the waves, not against them. (…) And surfing can become a great meditation.

Centering in consciousness is the mastery of the mind. (…) Real religion is at the center, and in the perspective that happens through the center.

Only weaklings worry about thoughts. Only weaklings worry about the mind. Stronger people simply absorb the Whole, and they are richer for it. Stronger people never reject anything. (…) The stronger person has a totally different depth that ordinary religious people cannot have; they are poor and shallow. (…) Because they have rejected parts of themselves, they have become crippled. They are in a certain way paralyzed.

Nothing is wrong in the mind; nothing is wrong in the thoughts. If anything is wrong, it is remaining on the surface – because then you don't know the Whole and unnecessarily suffer because of the part and the partial perception. A whole perception is needed, and that is possible only from the center – because from

the center you can look all around in all dimensions, all directions, at the whole periphery of your being. And it is vast. In fact, it is the same as the periphery of existence. Once you are centered, by and by, you become wider and wider and bigger and bigger, and you end with being the Whole, not less than that.

When I ask you, "Who are you?", if really you look inside, your only answer can be "I don't know". Whatsoever you will say will be the memory, not you. (…) The answer cannot be given in words, because whatsoever is given in words will be part of memory, part of mind, not of consciousness.

Mind projects itself and mind is the past; so your future is not going to be anything other than the past.

Every thought is self-perpetuating; every action is self-perpetuating. (…) You live through the habit – that means that the habit lives through you. The habit itself persists; it has an energy of its own. (…) By and by, the habit will become the master, and you will be just a servant, a shadow. (…) Hindus call it the theory of *karma*. (…) It is within you. Sometimes, suddenly sadness comes for no apparent reason at all. And sometimes one feels happy; sometimes one feels euphoric, ecstatic. A man deprived of all social relationships, isolated in total comfort, supplied with every need, moves through all the moods that you move through in relationship. That means that something comes from within, and you hang it on somebody else. That is just a rationalization.

The mastery of one's self comes when one realizes, "I am absolutely responsible for whatsoever happens to me. Whatsoever happens, unconditionally – I am absolutely responsible".

Of course you have a form, but the form is not you; the form is just the house you happen to be in. (…) Watch and discriminate. (…) Go on cutting all the identities that you are not. (…) In that emptiness, when everything that was not you has been thrown out, suddenly your being surfaces. For the first time, you encounter yourself, and that encounter becomes the mastery.

Attachment is the food for the mind to continue. Nonattached witnessing is the way to stop it without any effort to stop it.

Going back means going consciously to things that you have done in unconsciousness. Go back – just the light of consciousness heals; it is a healing force. Whatsoever you can make conscious will be healed, and then it will hurt no more. A man who goes backward releases the past. (…) You need space – the past is so much inside, a junkyard of dead things, there is no space for the present. That junkyard goes on dreaming about the future, so half the place is filled with that which is no more and half the place is filled with that which is not yet. (…) Be finished with the past – unless you are finished with the past, you are living a ghost life. Your life is not true; it is not existential.

Silence is not part of the mind. (…) The very being of mind is anti-silence. (…) If a person is really silent, then we must say that he has no mind.

Mind is basically the beginning of madness. And if you are too much in it, it will drive you mad.

Mind is basically indecisive, and awareness is basically decisive. So any act out of awareness is total, full, without repentance.

Remember one thing: make every moment complete. Live every moment as if there is no other moment to come; then only will you complete it.

The only sin is unawareness, and the only virtue is awareness. That which cannot be done without unawareness is sin. That which can only be done through awareness is virtue.

The less people know, the more stubbornly they know it.

One can go on committing a certain error only if one remains unconscious of it. Unconsciousness is a must to go on committing the same errors.

You need a 180 degree turn – that's what meditation is all about.

I am not interested in telling you to drop your faults, to make yourself good, to improve your character – no, not at all. I am not interested in your character at all; I am interested only in your consciousness. Become more alert, more conscious. Just go deeper and deeper into yourself, till you find the center of your being. You are living on the periphery, and on the periphery there is always turmoil. The deeper you go, the deeper the silence that prevails.

Don't be worried about the errors and the mistakes and the faults. Be concerned about one single thing, one single phenomenon; put your total energy into one goal – and that is how to be more conscious, how to be more awakened.

The good man is always serious, because he is afraid of all the bad qualities he has repressed. And he is serious because deep down, he desires to be honored for his goodness, to be rewarded. His longing is to be respectable. Your so-called saints are mostly just "good men". (…) When you are totally awakened, whatever you do is good. The good man has to make immense efforts to do good and to avoid the bad; the bad is a constant temptation for him. (…) His mind is full of condemnation and judgment – and because he is himself trying to be good, he is judging others also by the same criteria. He cannot accept you as you are; he can accept you only if you fulfill his demands of being good.

Religions have decided to remain only moralities. They are ethical codes; they are useful for society, but not useful for you, not useful for the individual.

Remember, you have to come to a point where you need not even think about what is good and what is bad. Your very awareness, your very consciousness, simply takes you toward that which is good; there is no repression. (…) A man of awareness is not obsessed with anything; he has no obsession. He is just relaxed,

calm and quiet, silent and serene. Out of his silence, whatever blossoms is good. It is always good; he lives in a choiceless awareness.

Religions have been teaching you to be good, so that one day you can find God. That is not possible – no good man has ever found godliness. I am teaching just the reverse: find godliness, and good will come on its own accord. And when good comes on its own accord, it has a beauty, a grace, a simplicity, a humbleness. It does not ask for any reward here or hereafter. It is its own reward.

Awareness is not like seasonal flowers that grow in six weeks' time and are then gone. Awareness is like the cedars of Lebanon, which take hundreds of years to grow but they remain for thousands of years and rise to one hundred and fifty feet, two hundred feet high in the sky.

The transformation has to be inner. This is real renunciation: the old world is gone because the old being is gone.

Dreaming is a disease. It is needed because man is sick. But if dreams can be completely dropped, you will attain a new kind of health, a new vision. And part of your unconscious mind will become conscious, so you will have a stronger individuality. Whatever you do, you will never repent, because you will have done it with such consciousness that repentance has no relevance.

The first type of dream is just rubbish. (…) It is simply useless. It happens because in the whole day, working the whole day, you gather much rubbish. (…) And there is no way to give a bath to the mind, so the mind has an automatic mechanism to throw out all rubbish. (….) Almost 90 percent of dreams are simply rubbish being thrown out. (…) The second type of dream is a sort of wish fulfillment. (…) Whatsoever you have denied to your being because of the priests and the poisoners [i.e. the commands of society], the mind tries to fulfill it in dreams, in some way or other. (…) It is very meaningful to understand it and meditate on it. Because the unconscious is trying to communicate to you: "Don't be a fool! You will suffer for it. And don't starve your being. Don't be suicidal, and don't go on committing a slow suicide by killing your needs." (…) Desires are of the conscious mind – the unconscious knows no desires; the unconscious is not worried about desires. (…) the unconscious is interested only in how to be a fulfilled, organic unity. (…) Listen to your needs, whatsoever the unconscious is saying. Always remember: the unconscious is right, because it has the wisdom of the ages. (…) The conscious has been trained in the schools and the universities, and by the family and the society in which you were born in this life – coincidentally born. But the unconscious carries all the experiences of all your lives. (…) The unconscious is eternal wisdom. Listen to it. (…) The third type of dream is a communication from the superconscious. The third type of dream is rare, because we have lost all contact with the superconscious. But still it comes, (…) it is anchored still in you. (…) Then there is a fourth type of dream, which comes from past lives. Not rare – many times it comes. But everything is a mess inside you; you cannot make any distinctions. (…) if you can remember, if you can become aware of your past lives, the whole pattern will change; your gestalt

will change. (…) If you can remember what you did and how it all came to nothing – if you can remember many lives, many times you have been doing the same again and again; you are like a stuck gramophone record, a vicious circle, again you start the same and you end the same – if you can remember a few of your lives, you will suddenly be surprised that you have never done a single new thing. Again and again, you accumulated wealth; again and again, you tried to be powerful politically; again and again, you became knowledgeable. Again and again, you fell in love, and again and again, the same misery that love brings… when you see this repetition, how can you remain the same? Then this life is suddenly transfigured. You cannot remain in the same rut anymore. (…) And there is a fifth type of dream, which is going forward into the future. Rare, very rare – it happens only sometimes, when you are very vulnerable, open, flexible. The past gives a shadow and the future gives a shadow; it reflects in you.

In the East, people have been asking for millennia, "How to get out of this wheel of life and death?" It seems to be the same wheel; it seems to be the same story again and again – a repetition. If you don't know it, then you think you are doing new things, and you are so excited. (…) Nothing is new in life; it is a wheel. It moves on the same route. (…) Once you remember, the whole excitement drops. In that remembrance happens *sannyas*. *Sannyas* is an effort to get out of the rut; it is an effort to jump out of the wheel. (…) *Sannyas* is a perfect dropping out of the wheel – not out of the society, but out of your own inner wheel of life and death.

Love is not enough; awareness is needed. If love is there without awareness, it becomes an imprisonment. If love is there with awareness, it becomes freedom – it helps you to be yourself.

Growing old, any animal is capable of. Growing up is the prerogative of human beings. Only a few claim the right. Growing up means moving every moment deeper into the principle of life; it means going farther away from death – not toward death. The deeper you go into life, the more you understand the immortality within you. You are going away from death; a moment comes when you can see that death is nothing but changing clothes, or changing houses, changing forms – nothing dies, nothing can die. Death is the greatest illusion there is.

For growing up, just watch a tree. As the tree grows up, its roots are growing down, deeper. There is a balance – the higher the tree goes, the deeper the roots will go. (…) In life, growing up means growing deep within yourself – that's where your roots are.

To me, the first principle of life is meditation. Everything else comes second.

Whenever you understand that you have missed life, the first principle to be brought back is innocence. (…) Clean your mind of all that is not known by you, of all that is borrowed, of all that has come from tradition, convention. All that has been given to you by others – parents, teachers, universities – just get rid of

it. (…) Meditation is simply a surgical method that cuts you away from all that is not yours and saves only that which is your authentic being.

The second principle of life is the pilgrimage. Life must be a seeking, (…) a search to find out "Who am I?" It is very strange that people who don't know who they are, are trying to become somebody. (…) They are unacquainted with their being – but they have a goal of becoming. Becoming is the disease of the soul. Being is you. And to discover your being is the beginning of life.

Every culture has to give some compensation to you, so that you don't feel completely lost in misery, in sadness. But these compensations are false. (…) Always remember that society compensates you when it feels that the repressed may explode into a dangerous situation if it is not compensated. The society finds some way of allowing you to let out the repressed – but this is not true celebration, and it cannot be true. True celebration should come from your life, in your life. (…) Life should be a continuous celebration, a festival of lights the whole year round. Only then can you grow up, can you blossom. Transform small things into celebration.

Maturity is accepting the responsibility of being oneself, whatsoever the cost. Risking all to be oneself, that's what maturity is all about.

Every society, up to now, has been a corruptive influence on every child. All cultures have depended on exploiting the innocence of the child, (…) on conditioning him for their own purposes, for their own ends – political, social, ideological. Their whole effort has been how to recruit the child as a slave for some purpose. Those purposes are decided by the vested interests.

Maturity means gaining your lost innocence again. (…) Maturity is an inner growth. (…) Maturity is a rebirth, a spiritual birth. (…) Every child has to lose his innocence and regain it.

The moment you become aware that to be part of any society, any religion, any culture, is to remain miserable, is to remain a prisoner – that very day you start dropping your chains. Maturity is coming; you are gaining your innocence again.

Experiencing plus awareness is maturity. (…) if you bring the quality of awareness to an experience, the same experience becomes maturity. (…) A mature person never commits the same mistake again. But a person who is just old goes on committing the same mistakes again and again. He lives in a circle; he never learns anything. (…) If you live an experience of anger totally, never again will you be angry. (…) If you have known that anger is poisonous, it is finished. That way is closed; that door no longer exists for you. The situation will be repeated tomorrow, but you will not be possessed by the situation. You have learned something – the understanding will be there. (…) Your understanding is growing through every experience. (…) If you live with awareness, you mature; otherwise you simply grow old.

The most fundamental thing to be remembered is that life is dialectical. It exists through duality, it is a rhythm between opposites. You cannot be happy forever; otherwise happiness will lose all meaning. You cannot be in harmony forever; otherwise you will become unaware of harmony. Harmony has to be followed by discord again and again, and happiness has to be followed by unhappiness. Every pleasure has its own pain, and every pain has its own pleasure. Unless one understands this duality of existence, one remains in unnecessary misery. Accept the total, with all its agonies and all its ecstasies.

Maturity has nothing to do with your life experiences. It has something to do with your inward journey, your experiences of the inner. The more a man goes deeper into himself, the more mature he is. When he has reached the very center of his being, he is perfectly mature. But at that moment, the person disappears; only presence remains. The self disappears; only silence remains. Knowledge disappears; only innocence remains. To me, innocence is another name for realization: you have come to the fulfillment of your potential; it has become actual. The seed has come on a long journey and has blossomed.

Maturity of spirit is touching your inner sky. Once you settle down in your inner sky, you have found a home, and a great maturity arises in your actions, in your behavior. Then, whatever you do has grace in it.

If a child has not lived his childhood well, then that unlived childhood will enter into his youth – because where will it go? It has to be lived. (…) If he lives the childhood completely, he will become a young man, beautiful, fresh, uncontaminated by the childhood. He will shed the childhood as a snake sheds its old skin. He will come out of it fresh.

A man who lives in this moment now and here is not cluttered with the past and not cluttered with the future; he remains unburdened. He has no burden to carry; he moves without the weight. (…) [When death is coming] he will enjoy and he will celebrate and he will say to people, “My ship is coming, and I am only for a little longer on this bank. Soon I will be going to my home. This life has been beautiful, a strange experience. I loved, learned, lived much, I am enriched. I had come here with nothing and I am going with much experience, much maturity.” He will be thankful to all that has happened – good and bad both, right and wrong both, because from everything he has learned: (…) sages that he came across, he learned from them; and sinners, yes, from them also. They all helped. People who robbed him helped; people who helped him helped. People who were friends helped; people who were enemies helped – everyone helped. Summer and winter, satiety and hunger – everything helped. One can be thankful to all. (…) Death is the culmination of fulfillment. Life does not end in death; in fact, life flowers in death. (…) But to know the beauty of death, one has to be ready for it; one has to learn the art.

On the horizontal line, only beggars can exist, because they are all rushing for more, and the more cannot be fulfilled. (…) For a moment there may be a flicker of happiness; and the next moment, again the same despair, and the same race for more.

Once the vertical line is discovered, one starts moving on the vertical line. (…) The vertical line means being less and less and less, to the point of utter emptiness, to the point of being nobody. (…) You are no more of the world; the world becomes ephemeral, loses importance. (…) On the vertical line, slowly you feel desires disappearing, sexuality disappearing, ambitions disappearing, will to power disappearing… your slavery in all its aspects disappearing – religious, political, national. You become more of an individual. And with your individuality growing clear and luminous, the whole humanity is becoming one in your eyes – you cannot discriminate. There are great experiences on the vertical line; on the horizontal line, there is only death.

To think of oneself as just a body-mind structure is the most dangerous idea that has happened to people. That destroys their whole grace, their whole beauty, and they are constantly trembling and afraid of death, and trying to keep old age as far away as possible.

We are bitter because we are not what we should be. Everybody is feeling sour because everybody is feeling this is not what life should be; if this is all, then this is nothing. There must be something more to it; and unless that something more is found, one cannot drop one's bitterness. Out of this bitterness comes anger, jealousy, violence, hatred – all kinds of negativities. One is continuously complaining, but the real complaint is somewhere else deep down. It is a complaint against existence. (…) Only an awakened person can be non-bitter in old age. (…) Bitterness is a state of ignorance. You have to go beyond it; you have to learn the awareness that becomes a bridge to take you beyond. And that very going is a revolution. The moment you really have gone beyond all complaints, all nos, a tremendous yes arises – just yes, yes, yes – there is a great fragrance. The same energy that was bitter becomes fragrance.

Integration is already there at the deepest core of your being. At your very center, you are integrated; otherwise, you could not exist at all.

There is an action mode; the action mode is the outgoing mode. And there is an inaction mode too: you don't do anything; you simply allow it to happen. We have forgotten that language. That forgotten language has to be learned again. (…) You are lopsided right now. You have only one mode to your life, and that is action, doing something. (…) This has become too fixed. This has to relax a little: you have to go for a few moments, for a few hours, sometimes for a few days, totally to the other mode of life. (…) I'm not saying to leave the world of action – because that will make you lopsided again. (…) That is what Buddha means when he says, "Become a driftwood. Float in the stream like timber, and wherever the stream goes let it take you; you don't make any effort." The whole Buddhist approach belongs to the receptive mode. That's why you see Buddha sitting under a tree. All his images are of sitting, sitting and doing nothing.

To do good work is one thing, and to be good is totally another. I'm not saying, don't do good works. I am saying: let good works come out of your being good. First attain to the receptive mode. (…) And when your inner being flowers and you have come to know the integration inside, (…) when you have recognized

that center, (…) you are no longer a body and no longer a mind. Then compassion arises, love arises, prayer arises. You become a showering, a blessing to the world.

If you do something you don't enjoy, you are disconnected from the center. Joy arises from the center, and from nowhere else. So let it be the criterion, and be fanatic about it.

Something in you dies every moment, and something in you is born anew. Life and death are not separate. (…) Life and death are just like two wings of a bird, simultaneously happening. (…) They are part of one cosmic Whole. (…) Just a little awareness, not much, and you can see you are changing every moment. And change means something is dying, and something is being reborn. (…) That is the truth of our being – (…) nothing ever begins, it has always been there; nothing ever ends, it will always remain there.

If you don't live life, if you are already finished with the job of living, loving, dancing, singing, then naturally you need not be afraid of death – you have died already. We have called these dead people saints; we have worshipped them. (…) The saint cannot die, because he has already died. He has renounced all the pleasures, all the joys; all that life offers he has rejected. He has returned the ticket to existence, saying, I am no more part of the show. He has closed his eyes.

To me the religious person is one who is totally alive, intensely alive, aflame with love, aware of tremendous beauty all around, and has the courage to rejoice each moment of life and death together. Only a man who is so capable of rejoicing in life and death – his song continues. It does not matter whether life is happening or death is happening – his song is not disturbed; his dance does not waver. Only such an adventurous soul, only such a pilgrim of existence is religious. (…) That means you have attained to the real transcendence; you have lived everything, now it's your maturity. You have not renounced anything, but you have simply passed through every experience. You have grown so experienced that now you need not repeat those experiences again and again. This is transcendence. (…) You should rejoice, and I would like the whole world to understand the rejoicing that is our birthright in accepting with deep gratitude the old age and the final consummation of old age into death. If you are not graceful about it, if you cannot laugh at it – if you cannot disappear into the eternal, leaving a laughter behind – you have not lived rightly.

You become mature only when meditation has started; otherwise you remain childish. Your toys may go on changing, (…) but there is no qualitative difference. (…) Reaching outside, you may reach other stars, but you will remain childish.

Meditation is mind turning towards its own source.

Search for the inner sky. And if you have found it, then you will never die. The body will die, the mind will die, but you will never die. And to know it is to know life. What you call life is not real life, because it is going to die. Only a meditator knows what life is, because he has reached the very source of eternity.

You have to kill your parents; you have to kill your teachers; you have to kill your leaders. They are all clamoring inside you, and they don't allow you to become a grown-up person – they go on keeping you childish. They make you dependent; they don't allow you independence. (…) that's how you have been trained for years, to remain a child. Everything was ordered, and you were expected to obey. You have become very dependent – you always go on looking for father figures; you always go on looking for authorities to tell you what should be done, what should not be done. Maturity means the understanding to decide for oneself, the understanding to be decisive on your own. To stand on your own feet – that's what maturity is. But it rarely happens. (…) The society is not happy with mature people. Mature people are dangerous people, because a mature person lives according to his own being. (…) Society is afraid of these people; society wants everybody to remain childish. Everybody should be kept at an age somewhere between seven and fourteen – and that's where people are.

Nature, biology, makes a person independent from the parents at the age of fourteen. (…) Before fourteen, you are repressed – because after fourteen, repression becomes difficult. (…) Children receive education so that before they become independent, their minds become conditioned. (…) So the greatest work for a man who really wants to become free, who really wants to become conscious, who really wants to become dehypnotized, is that he needs to drop many things from the inside. (…) You have to kill your mother and father, the ideas that you are carrying with you. (…) Start living your life, from this moment, as if you don't know, as if nobody has taught you anything – fresh, clean, from ABC – and you will see maturity coming very soon.

There are no watertight compartments between anger and love; they are all together, mixed with each other. It is the same energy.

Only people who are courageous enough to be called fools are able to live and love and know and be. Maturity comes through more and more, deeper and deeper experiences of life; not by avoiding life – by avoiding life, you remain childish.

A child is innocent. He functions from a state of not knowing. He never functions out of knowledge, because he has none. You always function out of knowledge. Knowledge means the past; knowledge means the old and the told; knowledge means that which you have gathered. And every situation is new; no knowledge is applicable to it.

As you become more aware, there is no more energy available for thoughts – they die out; (…) the mind becomes absolutely silent.

As you go into a higher reality, the lower world of happenings has to be dropped. There is no explanation of the higher in the lower, because the very terms of explanation don't exist there; they are meaningless. But the intellect can feel the gap; it can know the gap. It can come to feel that "something has happened that is beyond me". If even this much can be done, the intellect has done much. (…) Intuition is something beyond the intellect, something not of the intellect,

something coming from some place where intellect is totally unaware. So the intellect can feel it, but it cannot explain it. (…) Intuition travels without any vehicle. (…) It must be understood that a higher reality can penetrate a lower reality, but the lower cannot penetrate the higher. (…) Intellect should be used as an opening for intuition. It has just to give way for intuition to take over your life.

Intuition is the highest rung on the *ladder of consciousness*. (…) The lowest and the first is *instinct*; the second, the middle one, is *intellect*; and the third, the highest one, is *intuition*.

Instinct is the world of the animals. (…) In many animals, the father has no instinctive fatherliness; on the contrary, many will kill their own kids and eat them. (…) The father has no instinct to be fatherly; in fact, the father is a human institution. (…) But the mother tries to fight, to protect. (…) Anybody watching will feel that the father is really cruel, has no compassion, no love, and that the mother is really motherly. But you are just projecting ideas. The mother is not protecting for any conscious reason; it is in her hormones to protect. (…) The mother is doing it like a robot in the hands of nature. She is helpless – she has to do it. (…) It is a question of biochemistry. (…) Ninety percent of man's life is still part of the animal world. We live by instinct.

You fall in love with a woman, or a woman falls in love with you, and you think it is something great. It is not great; it is simple instinctive infatuation: it is hormones being attracted by the opposite hormones. You are just a plaything in the hands of nature. No animal bothers about the delicacies and subtleties of love, but man feels that to be just instinctive is insulting, humiliating. Your love is just biochemistry? Your love is poetry; your love is art; your love is philosophy – but biochemistry? It seems as if you are ashamed of your biology, of your chemistry, of your nature. But this is not the way of understanding. You have to understand exactly what is what. Distinctions have to be clear; otherwise you will remain always confused. Your ego will go on making you project things that have nothing to do with anything other than the lowest stratum.

The second rung, *intellect*, gives you something that is higher than biology, chemistry, the animal nature. Intellect is also inborn, just as intuition is, just as instinct is. There is no way to increase your intellectual capacity; all that can be done is to make your whole potential actual, which will look as if your intellect has grown. The intellect tries to dominate, and because it has logic on its side – reason, argument, a thousand and one proofs – it can manage, as far as your conscious mind is concerned, to convince you that the instinct is something evil. That's why all the religions have been condemning instinct. Instinct makes you do things, forces you to do things even against your will. Intellect helps you to find ways if you want to do a certain thing, or to find ways if you don't want to do a certain thing. Intellect's function is to find a way.

Once your intelligence and instinct have no conflict, you become human for the first time; you are no longer part of the animal kingdom. (…) Otherwise, most of your intelligence is involved in repressing. (…) You have to repress your animal nature constantly, because it is coming up again and again. (…) You are sitting on

a volcano, trying to keep the volcano from exploding. (…) to go against your nature creates hell here on earth. (…) Repress anything, and it becomes powerful. Express it, and it evaporates. (…) Let it disappear. (…) This is the whole purpose: it should disappear!

When your unconscious and conscious meet because there is nothing repressed in the unconscious – and that is the moment of their meeting and their merger – at that very moment, (…) because you are no longer involved with the lower, your whole energy is available for the higher. (…) If a man is sane, he will use his intellect to help his unconscious be fulfilled. The sooner it is fulfilled, the better, so that you are free from it. Fulfillment means freedom from it. (…) Fulfilled, contented, biology settles, chemistry settles, and gives you all the energy that was involved in those planes. The energy shoots upward by itself, and it stops only at the very center of your superconscious mind. And there, *intuition* starts functioning. (…) Intuition is like instinct because you cannot do anything about it. It is part of your consciousness, just as instinct is part of your body. Intuition can give you answers for ultimate questions – not verbally but existentially. Intuition has something similar to intellect, but it is not intellectual; it is intelligence. The functioning of intellect and intelligence are totally different. Intellect functions through steps, step-by-step. It has a procedure, a methodology. If you are doing a question in mathematics, then there are steps to be followed. Intuition functions in a quantum leap. It has no methodological procedure; it simply sees things. It has eyes to see. It sees things that you have never even thought of as things – for example love. You have never thought of it as a thing. But a man of intuition can see whether there is love in you or not, whether there is trust in you or not, whether there is doubt in you or not. He can see them as if these are things. (…) Instinct and intuition are both independent of you. (…) Instinct always leads you to the other; its fulfillment is always dependent on something other than you. Intuition leads you only to yourself.

I have watched it, meeting thousands of people, that most intellectual people are not intelligent, because they don't have to be intelligent. Their intellect, their knowledge, is enough. But a man who has no knowledge, no intellect and no education, has to find some intelligence within himself; he cannot look outside. And because he has to depend on intelligence, intelligence starts growing.

Whatever you do, something in the very foundation of life will remain unknowable – a mystery.

Wisdom is never borrowed, and that which is borrowed is never wisdom. Unless you have your own wisdom, your own vision, your own clarity, your own eyes to see, you will not be able to understand the mystery of existence.

It is through knowledge that man becomes divided from the Whole; knowledge creates the distance. (…) Knowledge creates subject and object, the knower and the known, the observer and the observed. Knowledge is basically schizophrenic; it creates a split, and then there is no way to bridge it. That's why the more man has become knowledgeable, the less he is religious. The more educated a man,

the less is the possibility for him to approach the Whole. Jesus is right when he says, “Only children will be able to enter into my kingdom”.

Mystery is possible only when you don’t know. And remember, man has not known a thing! All that we have gathered is just rubbish.

First drop the content – you become half empty. Then drop consciousness – you become fully empty. And this full emptiness is the most beautiful thing that can happen.

You dream only because so much work has been left undone in the day that the mind has to do it. It is overtime work; you have not been able to finish in the day.

How can you finish anything? You are doing a thousand and one things simultaneously. Nothing is ever finished; everything remains incomplete – and remains incomplete forever. You will die, but nothing will be complete.

You are running in all the directions. You have become many fragments; you are not integrated.

The mind is not one, you have many minds – you are multi-psychic; there is a crowd of minds in you. There is no unity, no harmony. You are not an orchestra – nothing is in tune. Everything is going on its own; nobody listens to anyone else – you simply create noise, not music.

Intuition, imagination, intellect – all have to be transcended. You have to come to a point that is beyond mind: a deep serenity, coolness, and calmness that is your nature, that is your Buddha nature. That’s what you are.

The famous dictum in the Indian history of philosophy is *Satyameva jayate* – “Truth should win, no matter who is defeated.” It is not arising out of an inferiority complex, but it is coming out of a really superior intelligence. The tradition went to China, to Japan, and it spread to other fields also. That is why if you see two Japanese boxers, or aikido fighters, or jujitsu or judo fighters, you will be surprised – first they bow to each other with tremendous respect. There is no question of enmity. This is one of the teachings of judo and all martial arts in Japan, that when you are fighting with somebody, it is not a question of personal enmity. If it is personal, you are already primed to be defeated, because it is based in ego – you are falling to the lower level. In the art of judo, whosoever proves the art of judo superior is the winner. It is not the person; it is the art that wins. (…) Not even for a single moment should you remember yourself and your victory, because that will be the moment of your defeat. (…) The basic foundation is that when you are fighting, you should not be there but utterly absent; then no sword can cut you.

Nothing ever reaches you as it is; you go on missing it. There are many interpreters in between. You see something – first your eyes and your senses falsify it. Then your ideology, your religion, your society, your church – they falsify it. Then your emotions – they falsify it. And so on, and so forth. By the time

it reaches to you, it has almost nothing of the original, or so little that it makes no difference. You see something only if your filters allow it, and the filters don't allow much. (…) This reconstruction is your invention. It is not a discovery of truth; it is your imagination.

Man lives through lies.

Belief systems have to be dropped; then understanding arises. (…) you never create any belief; you remain in a state of not-knowing.

You cannot become rational by accumulating borrowed arguments and proofs. The real reason arises only when you are intelligent. (…) Pseudo-reasoning is the field of male expertise.

Emotionality, sentimentalism is pseudo-feeling, much ado about nothing, much fuss. The female mind is expert at this. It is kind of empty; it is just on the surface. (…) The real feeling is involvement, commitment. One can never go against one's heart.

Religious repression has disturbed all your centers. (…) Your so-called saints are only avoiding the world. They are repressed beings.

Intuition is to be in tune with oneself, totally in tune with oneself. And out of that tuning, solutions arise from nowhere.

All the dualities of the world are basically in the duality of the mind – and below the duality is oneness of being.

Fighting with anybody is dangerous, because you become like your enemy. (…) The conflict is in man. Unless it is resolved there, it cannot be resolved anywhere else.

First you go deep in meditation. Unless you are resolved within yourself, you will create more problems than you already have. If you move into relationship, all your problems will be multiplied.

Intellect is of the head – it is borrowed; you have to cultivate it. It is taught by others; it is imposed on you; it is something foreign. *Intelligence* is inborn; it is your own. (…) It is your very being, your very nature. (…) The intellectual person lives only through argument. Certainly, arguments can lead you up to a certain point, but beyond that, hunches are needed. (…) Intelligence is intuitive. (…) Intelligence is the inborn capacity to see, to perceive.

Every child is born intelligent, then made stupid by the society. We educate him in stupidity; and sooner or later he graduates in stupidity. (…) We bring some flavor, some fragrance from the beyond, when we come into the world. But immediately, the society jumps upon you, starts manipulating, teaching, changing, cutting, adding; and soon you have lost all shape, all form. The society

wants you to be obedient, conformist, orthodox. This is how your intelligence is destroyed.

The greatest misery in life is to feel oneself stupid, unworthy, unintelligent – and nobody is born unintelligent; nobody can be born unintelligent, because we come from existence. Existence is pure intelligence.

Intelligence dies in imitating others. If you want to remain intelligent, you will have to drop imitating. Intelligence commits suicide in copying, in becoming a carbon copy. (…) The moment you compare yourself with somebody else, you are losing your natural potential. (…) If you compare, you will never respect yourself; you will be crushed by your comparisons. (…) You will lose your clarity; you will lose your vision. (…) You will have borrowed eyes; you will live a borrowed life.

If you really want to be intelligent, you have to be a rebel. Only the rebellious person is intelligent. What do I mean by rebellion? I mean dropping all that has been enforced on you against your will. Search again for who you are; start from ABC again. Think that your time, up to now, has been a wastage, because you have been following.

Watch, scrutinize, observe; have another look at your life. Nobody else is going to help you. You have depended on others so long, that's why you have become stupid. Now take care; it's your responsibility.

Be unburdened; put all aside. Regain, reclaim your innocence, your childhood. Jesus is right when he says, "Unless you are born again, you shall not enter into the kingdom of God".

Drop all the garbage that has been put on you. Be fresh; start from the very beginning; and you will be surprised how much intelligence is immediately released.

Intelligence is the capacity to respond moment to moment to life as it happens, not according to a program. Only unintelligent people have a program. They are afraid; they know that they don't have enough intelligence to encounter life as it is.

Intelligence is the capacity to be reborn again and again. To die to the past is intelligence; and to live in the present is intelligence.

In fact, the intelligence of the head is not intelligence at all; it is knowledgeability. The head is simply an accumulator. The intelligence of the heart is the intelligence, the only intelligence there is.

The life that is lived from the head is a mechanical life. You become a robot. (…) You may become more efficient; you can earn much; you may have a better standard of living – but you will not live much; you won't have any life. Life is of the heart; life can only grow through the heart. (…) The heart is your very center; the head is just your periphery.

Remember, this shift has to happen: from thinking you have to go to feeling. Feeling is closer, closer to something in you that is called intuition. Thinking is the farthest point from intuition. (…) To move from thinking to intuition is difficult. They don't meet; they are polarities. Feeling is just in the middle. From feeling, thinking and intuition are at the same distance. (…) You need not go anywhere; you only need to go inside yourself.

All that is great in science has come not through intellect, but through intuition. (…) It was an insight, not an intellectual conclusion. (…) Discovery always arises out of meditation, not out of mind. (…) Mind is just the surface of your being; insights come from the center of your being. Meditation takes you to the center.

You only *are* whenever you stop thinking. The moment you stop thinking, the inner happens.

Zen Masters have used the sword as a technique for meditation, and they say in Japan that if two Zen Masters, two meditative persons, are fighting with those swords, there can be no conclusion.

Our schools, our colleges, our universities, the whole culture, the whole pattern of civilization, teach our heads. We have lost contact with the inner guide. Everyone is born with that inner guide, but it is not allowed to work, to function. It is almost paralyzed, but it can be revived.

When something comes from the inner, it comes from your navel upward. You can feel the flow, the warmth, coming from the navel upward. Whenever your mind thinks, it is just on the surface, in the head, and then it goes down. If your mind decided something, then you have to force it down. If your inner guide decides, then something bubbles up in you. It comes from the deep core of your being toward the mind. The mind receives it, but it is not of the mind. It comes from beyond – and that is why the mind is scared about it.

First, the intellect has to be tried completely; only then can the solution bubble up. The head has to be completely exhausted; otherwise it goes on functioning, even in a dream.

You cannot reach to the truth through a Master; you can reach only to the inner Master through a Master – and then this inner Master will lead you to the truth.

Wisdom comes from the heart; it is not of the intellect. Wisdom comes from the innermost depth of your being; it is not of the head. Cut your head off, be headless, and follow the being wherever it leads. Even if it leads into danger, go into danger, because that will be the path for you and your growth. Follow it, trust it, and move with it.

Be clear in the mind; don't be success-oriented. Success is the greatest failure in the world. So don't try to succeed; otherwise you will be a failure. Think of being blissful. Every moment, think of being more and more blissful. Then the whole world may say you are a failure, but you will not be a failure – you have attained.

I would like to make you more insecure, more uncertain – because that's how life is. When there is more insecurity, more danger, the only way to respond to it is by awareness. (…) In fact, only idiots feel secure. A really alive man will always feel insecure. What security can there be? Life is not a mechanical process; it cannot be certain. It is an unpredictable mystery.

Freedom creates fear. People talk about freedom, but they are afraid. And a man is not yet a man if he is afraid of freedom. (…) That's why so many people have chosen to be Christians, to be Hindus, to be Mohammedans, to be Jainas – they don't want freedom; they want fixed formulas.

I don't give you knowledge; I give you understanding.

When death knocks at your door, all your certainties will be simply riddles and foolish. Don't cling to any certainty. Life is uncertain; its very nature is uncertain. And an intelligent man always remains uncertain. This very readiness to remain in uncertainty is courage; this very readiness to remain in uncertainty is trust. (…) One has to live in awareness and in understanding.

Transcendence means the disappearance of the need for the other. (…) And this is possible only if you have understood. And understanding comes only through experience. So I don't say, drop out of relationships – rather, become more meditative in your relationships.

Listen to the heart consciously, alertly, attentively. And follow it, wherever it takes you. Yes, sometimes it will take you into dangers – but remember, those dangers are needed to make you ripe. Sometimes it will take you astray – but remember again, those goings astray are part of growth. Many times you will fail – rise up again, because this is how one gathers strength, by falling and rising again. This is how one becomes integrated. But don't follow rules imposed from the outside; no imposed rule can ever be right – because rules are invented by people who want to rule you.

To come to the right door, one has to knock first on many wrong doors. That's how it is. So remember, no effort is ever wasted; all efforts contribute to your growth. So don't be hesitant; don't be worried too much about going wrong.

Commit as many mistakes as possible, remembering only one thing: don't commit the same mistake again. And you will be growing. It is part of your freedom to go astray; it is part of your dignity to go even against God. And it is sometimes beautiful to go even against God. This is how you will start having a spine; otherwise there are millions of people, spineless.

Once the Master is gone, once his light is gone and the disciples are in deep darkness, they start groping for certain rules to follow, making codes of conduct, because now the light in which they could have seen is no longer there. Now they will have to depend on rules.

The moment you imitate, you insult your humanity, you insult your God. Never be an imitator; always be an original. (…) Respect yourself; respect your own inner voice and follow it.

Forget all about what you have been told, "This is right and this is wrong". Life is not so fixed. The thing that is right today may be wrong tomorrow; the thing that is wrong this moment may be right the next moment. Life cannot be pigeonholed; you cannot label it so easily. (…) Life is a mystery. (…) You will have to be very alert each moment, because it has to be decided each moment afresh. You cannot depend on ready-made answers.

My own understanding is this: whenever commandments are given, they create difficulties for people, because by the time they are given, they are already out of date. Life moves so fast, (…) it is never the same for two consecutive moments.

Intelligence is aliveness; it is spontaneity. It is openness; it is vulnerability. It is impartiality; it is the courage to function without conclusions. And why do I say it is courage? It is courage because when you function out of a conclusion, the conclusion protects you; the conclusion gives you security, safety. You know it well; you know how to come to it; you are very efficient with it. To function without a conclusion is to function in innocence. There is no security – you may go wrong; you may go astray.

One who is ready to go on the exploration called truth has to be ready also to commit many errors, mistakes, has to be able to risk. (…) Knowing what is error, one comes closer and closer to what is truth. It is an individual exploration; you cannot depend on others' conclusions.

You were born as a no-mind. (…) The mind is just a social product. It is nothing natural; it is cultivated. It has been put together on top of you. Deep down, you are still free; you can get out of it. One can never get out of nature, but one can get out of the artificial any moment one decides to. (…) Existence precedes thinking. So existence is not a state of mind; it is a state of the beyond. To *be*, not to think, is the way to know the fundamental. (…) The religious approach is a nonthinking approach. It is more intimate; it brings you closer to reality. It drops all that hinders; it unblocks you; you start flowing into life. (…) You meet, mingle, and merge into reality. And there is a different kind of knowing. It cannot be called "knowledge". It is more like love, less like knowledge. It is so intimate that

the word knowledge is not sufficient to express it. The word love is more adequate, more expressive.

Thinking can think only about the known – it can chew the already chewed. Thinking can never be original. (…) At the most, thinking can create new combinations, but it cannot know the unknown. The unknown knows beyond it. So thinking goes in a circle, goes on knowing the known again and again and again.

Truth is an experience, not a belief. Truth never comes by studying about it; truth has to be encountered.

The mountain is in front of you, but your eyes are full of maps – maps of the mountain, maps about the same mountain, made by different explorers. Somebody has climbed the mountain from the north side, somebody from the east. They have made different maps: Koran, Bible, Gita – different maps of the same truth. But you are too full of these maps, too burdened by their weight; you cannot move even an inch.

The prejudiced eye is blind; the heart full of conclusions is dead.

Science is factual; mystery is existential. (…) Science is the murder of mystery. If you want to experience the mysterious, you will have to enter through another door, from a totally different dimension: (…) the dimension of meditation.

Meditation takes you slowly, slowly into a kind of dissolution where the observer and the observed become one. Now, that is not possible in science. The observer has to be the observer, and the observed has to be the observed, and a clear-cut distinction has to be maintained continuously.

The experience does not depend on the object. The experience depends on the experiencer, on the quality of the experiencing.

Doubt is out of fear. Doubt is out of a kind of insecurity in your own intelligence. You are not so confident that you can trust. Trust needs great intelligence, courage, integrity. It needs great heart to go into it. If you don't have enough intelligence, you protect yourself through doubt. (…) The mediocre mind has not that trust in itself. Knowledge is mediocre.

To be in the state of not knowing is intelligence; it is awareness – and it is noncumulative. Each moment, that which happens disappears; it leaves no trace behind, no existential trace. One comes out of it again pure, again innocent, again like a child.

Only change is permanent; only change never changes.

Never believe. If you cannot trust, it is better to doubt, because through doubt, some day or other the possibility of trust will arise. (…) In doubt, you will always remain in anguish and divided and indecisive. In doubt, you will remain in a nightmare. So one day or other, you will start seeking how to go beyond it. So I say, it is good to be an atheist rather than a theist, a pseudo-theist.

You have been taught to believe – from the very childhood, everybody's mind has been conditioned to believe: believe in God, believe in the soul, believe in this and believe in that. Now that belief has entered into your bones and your blood, but it remains a belief – you have not known. And unless you *know*, you cannot be liberated. Only knowing liberates.

All beliefs are borrowed – others have given them to you; they are not your flowerings. (…) Those beliefs can never go very deep; they remain skin-deep at the most. Scratch a little, and the disbelief comes out.

The whole world is full of pseudo-religious people. (…) And can't you see that the world is absolutely irreligious?

Drop beliefs. (…) Each belief is repressing doubt. Don't be worried about it; let the doubt come. (…) Long is the journey; dark is the night. (…) Go deeper into your being, to the very source of your being, and discover trust within you.

Enquiry will need trust because you will be going into the unknown. It will demand tremendous trust and courage, because you are moving away from the conventional and the traditional; you are moving away from the crowd. You are going into the open sea, and you don't know whether the other shore exists at all.

The depth of enquiry comes through trust – and it is a risk.

Just see: how can you trust anybody or anything if you don't trust yourself? It is impossible. (…) It is absolutely necessary that the heart should be opened before intellect can be transformed into intelligence. (…) Intelligence is intellect in tune with your heart.

The reason why life seems meaningless to the intellectuals of the world is that the blind intellect is trying to see the light. It is impossible.

In the hands of the heart, the intellect becomes intelligent. It is a transformation, a total transformation of energy. Then the person does not become an intellectual; he simply becomes wise. Wisdom comes through the meeting of the heart and the intellect.

See with clarity that everything that you know is of the past; it is already gone. It is part of a graveyard.

Whatever you know, accumulate – information, knowledge, experience – the moment you have explored them, you are finished with them. Now carrying those empty words, that dead load, is crushing your life, burdening your life, preventing you from entering into a living, rejoicing being – which is awaiting you each moment.

The man of understanding dies every moment to the past and is reborn again to the future. His present is always a transformation, a rebirth, a resurrection. It is not a question of courage at all; that is the first thing to be understood. It is a question of clarity, of being clear about what is.

Wherever there is really a question of courage, nobody can give it to you. (…) It is something that you are born with – you just have not allowed it to grow; you have not allowed it to assert itself.

Innocence is everybody's nature.

The past corrupts because it gives you memories, experiences, expectations. All those combined make you clever, but not clear. (…) They may help you succeed in the world, but in your innermost being, you will be a failure. (…) all the success of the world means nothing (…), because ultimately, all is lost – only your inner self remains with you. At the end, only that remains which you had brought in the very beginning. You can take from this world only that which you have brought in. (…) The world is like a waiting room in a railway station; it is not your house. (…) You are just here for a few minutes, or for a few hours at the most; then you will be gone.

You don't know who you are, and to live without knowing who you are is impossible. If I don't know who I am, then what am I doing here? Then whatsoever I am doing becomes meaningless. The first and foremost thing is to know who I am. Perhaps then I can do something that fulfills my nature, makes me content, brings me home.

You don't know who you are, so some false identity is needed as a substitute. Your possessions give you that false identity.

The mind is the accumulated known. (…) If you listen to your being, it would like to go to the unfamiliar, the unknown. The being is always an adventurer. The mind is very orthodox, very conservative. It wants to move into the track, the trodden path, again and again – the path of least resistance. (…) So always listen for the unknown. And gather courage to move into the unknown. To grow your destiny needs great courage; it needs fearlessness. People who are full of fear cannot move beyond the known. (…) And once a person is tethered to the known, he is dead.

Life can only be lived dangerously – there is no other way to live it. It is only through danger that life attains to maturity, growth.

The new does not arise out of you; it comes from the beyond. It is not part of you. (…) Newness comes from existence. (…) Your whole past is at stake; your whole past pattern is going to be disturbed. The new is discontinuous with you, hence the fear. If you allow the new to enter, you will never be the same again; the new will transform you. (…) This is how it has always been; this is how it will always be.

Existence goes on showering on you, but you are enclosed in your past. You are almost in a kind of grave. You have become insensitive. Because of your cowardliness, you have lost your sensitivity. To be sensitive means the new will be felt – and the thrill of the new, and the passion for the new and the adventure will arise, and you will start moving into the unknown, not knowing where you are going. (…) Remember, anything new coming into your life is a message from God.

Memory is a dead thing. (…) Memory is persistence of that which is no more. It is living in a ghost world, but it contains us; it is our prison. In fact, it is us. Memory creates the knot, the complex called "I", the ego.

Unless you have understood that you are not the ego, you will not be able to receive the new. Once you have seen that the ego is your past memory and nothing else, that you are not your memory, that memory is just like a biocomputer, that it is a machine, a mechanism, utilitarian, but you are beyond it… you are consciousness, not memory. Memory is a content in consciousness; you are consciousness itself. (…) Memory is the whole life energy of the ego. (…) To be new, one needs to become disidentified with the ego. (…) The ego arises out of the arbitrary, the artificial, the somehow put together, the false, the pseudo. And it is just such letting go, just that death of the ego, that makes a man alive. To die in the ego is to be reborn into being.

A man really becomes a man when he accepts total responsibility – he is responsible for whatever he is. This is the first courage, the greatest courage.

You have remained married to misery for many lives. Now the time has come to divorce it.

Fear is darkness. (…) Fear is a feeling of no contact with existence, a loneliness, a vast loneliness all around. (…) It is absence of love. You cannot do anything about it, and the more you do, the more you will become fearful, because then the more you will find it impossible. The problem will become more and more complicated. If you fight with darkness, you will be defeated. (…) Do something with love; forget about fear. If you love well, fear disappears. If you love deeply, fear is not found. (…) Love unconditionally; don't ask for anything in return. (…) Ordinarily, people love only when their conditions are fulfilled. (…) When you don't love out of the fullness of your heart, you are bargaining. (…) Love is not a relationship – love is a state of being; it has nothing to do with anybody else. One is not *in* love; one *is* love.

Deep sexual orgasm gives the body at-homeness. A very, very deep health happens in the body because the body feels whole.

There are two types of living: one fear-oriented, one love-oriented. Fear-oriented living can never lead you into deep relationship.

You may be surprised when I say to you that love makes you desireless, but desire comes with discontent. You desire because you don't have. You desire because you think that if you have something, it will give you contentment. (…) If one wants to move into the world of love, one has to drop the mind; one has to live without the interference of the mind. (…) The mind has utility, but the utility is for the outside world. For the inner, it is simply irrelevant.

People who are afraid are people who are capable of tremendous love. Fear is a negative aspect of love. If love is not allowed to flow, it becomes fear. If love is allowed to flow, fear disappears. Lovers are the only people who are fearless; even death creates no problem. Only lovers can die in tremendous silence and fearlessness.

To love means to die, to die into the other. It is death, and a far deeper death than ordinary death. In the ordinary death, only the body dies; in the death of love, the ego dies. To love needs great guts. It needs one to be capable of going into it in spite of all the fears that will clamor around one. The greater the risk, the greater the possibility of growth – so nothing helps a man more in growth than love. People who are afraid of being in love remain childish, immature, unripe. It is only the fire of love that gives you ripeness.

Love is a natural state of consciousness. (…) Love is your very being. (…) Love is dangerous because it makes you an individual. And the state and the church, the politician and the priest, they don't want individuals, not at all. They want people who only look like human beings, but whose souls have been crushed so utterly, damaged so deeply, that it seems almost irreparable. (…) They have been reducing humanity to a crowd of slaves. They are destroying every possibility of rebellion in man. (…) Man has been distorted; man cannot be reduced to slavery if he is not distorted first. (…) By poisoning your love energy, they have created a split in you; they have made an enemy within you; they have divided you in two. They have created a civil war; you are always in conflict. And in conflict, your energy is dissipated; hence your life does not have zestfulness, cheerfulness. It is not overflowing with energy; it is dull, insipid; it is unintelligent. (…) Those who are in power don't want you to be intelligent, because if you are intelligent, you will start seeing the whole strategy, their games. They want you to be efficient as far as work is concerned, but otherwise stupid and mediocre. Hence humanity lives at the lowest, at the minimum of its potential.

Society does not allow any child to grow to his natural destiny. Society's every effort is to make human beings into utilities. (…) In a certain sense, it kills the soul of the child and gives him a false identity, so that he never misses his soul, his being. The false identity is a substitute. But that substitute is useful only in the same crowd which has given it to you. The moment you are alone, the false

starts falling apart and the repressed real starts expressing itself. Hence the fear of being alone. Nobody wants to be lonely. Everybody wants to belong to a crowd – not only one crowd, but many crowds. (…) One wants to be supported twenty-four hours a day, because the false, without support, cannot stand. The moment one is alone, one starts feeling a strange craziness. (…) The crowd is essential for the false self to exist. The moment you are alone, you start freaking out.

After years of suppression… it will take some time for the real to express itself. The gap between the two has been called by the mystics "the dark night of the soul" – a very appropriate expression: you are no more the false; and you are not yet the real. You are in a limbo; you don't know who you are.

Meditation is only a name for being alone, silent, waiting for the real to assert itself. It is not an act; it is a silent relaxation – because whatever you "do" will come out of your false personality… all your doing, for so many years, has come out of it. It is an old habit. (…) All meditative techniques are a help to destroy the false. They don't give you the real – the real cannot be given.

So many years of living in a false personality imposed by people whom you loved, whom you respected… and they were not intentionally doing anything bad to you. Their intentions were good; just their awareness was nil – (…) they were unconscious. And even a good intention in the hand of an unconscious person turns out to be poisonous.

That which can disappear is worth disappearing. It is meaningless to cling to – it is not yours; it is not you. (…) You can lose only that which has to be lost. And it is good to lose it soon – because the longer it stays, the stronger it becomes.

In this society, nobody accepts himself; everybody is condemning himself. This is the lifestyle of the society: condemn yourself. And if you are not condemning yourself, if you are accepting yourself, you have fallen away from the society. And the society does not tolerate anybody who falls out of the fold. (…) That's why I say that in this world, to be an individual is the greatest courage. The most fearless grounding is needed to be an individual: "It does not matter that the whole world is against me. What matters is that my experience is valid." (…) Individuality and uniqueness, that means somebody has become independent of the crowd; he does not care a bit about the crowd. Your gods, your temples, your priests, your scriptures, all have become meaningless for him. Now he has his own being and his own way, his own style – to live, to die, to celebrate, to sing, to dance. He has come home. And nobody can come home with a crowd; everybody can come home only alone.

Inner sense has its own validity. But because of the scientific training, people have lost trust in their inner sense. They depend on others. (…) You depend on people's opinions so much that you have lost all track of inner sense. (…) Meditation is nothing but the discovery of the inner sense.

There is no need to think in terms of the crowd. Just think in terms of your own being. (…) You cannot be free if you struggle. (…) The crowd is not the problem – you are the problem. The crowd is not pulling you – you are being pulled, not by somebody else, but by your own unconscious conditioning. (…) The crowd cannot do anything unless you cooperate. So the question is of your cooperation. You can drop cooperation just now, just like that. (…) In the very fighting, you are emphasizing the cooperation. That's what has happened to millions of people. Somebody wants to escape from sex, then they become more and more engrossed in it. (…) The more they fight with sex, the more they are enforcing it, the more they are concentrating on it. It becomes so significant, out of all proportion. (…) The crowd cannot do anything unless you cooperate, so it's a question of your alertness. Don't cooperate! This is my observation: that whatsoever happens to you, you are responsible. Nobody else is doing it to you. You wanted it to be done, so it has been done. (…) There must have been a certain search for it. (…) So get out of your own way!

To live dangerously means to live. If you don't live dangerously, you don't live. (…) If you start getting secure, you become a stagnant pool. Then your energy is no longer moving. (…) There are only two types of people in the world. People who want to live comfortably – they are seeking death; they want a comfortable grave. And people who want to live – they choose to live dangerously, because life thrives only when there is risk. (…) Those who are courageous, they go headlong; they search all opportunities for danger. Their life philosophy is not that of insurance companies; their life philosophy is that of a mountain climber, a glider, a surfer. And not only in the outside seas they surf; they surf in their innermost seas. And not only on the outside they climb Alps and Himalayas; they seek inner peaks. (…) Only the brave, the courageous, the people who have guts, can be religious.

The mind has some difficulty in accepting the idea that there is something that is not explainable. Mind has a very mad urge for everything to be explained – if not explained, then at least explained away. Anything that remains a puzzle, a paradox, goes on troubling your mind. (…) The whole history of philosophy, religion, science, mathematics, has the same root, the same mind, the same itch. You may scratch yourself one way, somebody else may do it differently, but the itch has to be understood. The itch is the belief that existence is not a mystery. Mind can feel at home only if somehow existence is demystified. (…) Ideas are substitutes for where life is mysterious and you find gaps that cannot be filled by reality. You fill those gaps with ideas, and at least you start feeling satisfied that life is understood. (…) People have been trying to understand life, so that they could put life underneath their feet and declare, "We are the masters. Now there is nothing which is not understood by us." But it is not possible. Whatever you do, life is a mystery; and life is going to remain a mystery.

There is a beyond everywhere. We are surrounded by the beyond. That beyond is what God is; that beyond has to be penetrated. (…) Buddha says, *Durangama* – be available to the beyond. Never remain confined to the boundaries; always trespass the boundaries. Make the boundaries if you need them, but always remember, you have to step out. Never make imprisonments. We make many

sorts of imprisonments: relationship, belief, religion – they are all imprisonments. One feels cozy because there are no wild winds blowing; one feels protected – although the protection is false, because death will come and will drag you into the beyond. Before death comes and drags you into the beyond, go on your own.

The ego is an egg, and you will have to come out of it. The ego has to be dropped. Get out of all protections and shells and securities. Then you will attain to the wider world, the vast, the Infinite. Only then you live, and you live abundantly.

All our formalities are nothing but helping each other's ego. They are lies. You say something to somebody, and he returns the compliment. Neither you nor he is true. We go on playing the game: etiquette, formalities, the civilized faces and masks.

Reduced to its essentials, there is only fear of death. All other fears are only offshoots. If death is the basic and the fundamental fear, then only one thing can make you fearless, and that is an experience within you of a deathless consciousness – a deep meditation, which reveals to you that your body will die, your mind will die, but you are beyond the body-mind structure. (…) Meditation brings you face to face with the reality.

At the last moment, when he feels that he is dying, that it is finished, a man recollects his whole past life – all his experiences, unfulfilled desires, expectations, disappointments, frustrations, sufferings, joys – everything. Buddha has a word for it, he calls it *tanha*. Literally it means desire, but metaphorically it means the whole life of desire. All these things happened – frustrations, fulfillments, disappointments, successes, failures – but all this happened within a certain arena you can call desire. The dying man has to see the whole of it before he moves on farther, just to recollect it, because the body is going: this mind is not going to be with him; this brain is not going to be with him. But the desire released from this mind will cling to his soul, and this desire will decide his future life. Whatever remained unfulfilled, he will move toward that target.

Your life begins far back before your birth, before your mother's impregnation, farther back, in your past life's end. That end is the beginning of this life. One chapter closes; another chapter opens. Now, how this new life will be is ninety-nine percent determined by the last moment of your death. What you collected, what you have brought with you like a seed – that seed will become a tree, bring fruits, bring flowers, or whatever happens to it. You cannot read it in the seed, but the seed has the whole blueprint.

Most people die clinging. They don't want to die, and one can understand why they don't want to die. Only at the moment of death do they recognize the fact that they have not lived. Life has simply passed as a dream, and death has come. Now, there is no more time to live – death is knocking on the door. And when there was time to live, you were doing a thousand and one foolish things, wasting your time rather than living it.

If death is without any clinging, if there is no desire to remain alive even for a single moment more, you will die consciously. You will die alert, and you will recollect the whole past. You will be able to see that whatever you have been doing was simply stupid. Desires have been fulfilled – what have you gained? Desires have remained unfulfilled and you have suffered, but what have you gained when they were fulfilled? It is a strange game in which you are always losing; whether you win or lose makes no difference. Your pleasures were nothing, just signatures made on water, and your pain was engraved on granite. And you suffered all that pain for these signatures on water. (…) Failures were failures, and successes, pleasures, were nothing but incentives to suffer pain. Successes were also failures. All your euphoria was just the function of your dream faculty. You are going with empty hands. This whole life has just been a vicious circle: you went on moving in the same circle, around and around and around. And you have not arrived anywhere.

The way you die, in the same way you are born. Your death is one side of the coin; your birth is another side of the same coin. (…) A man dying with awareness is born with awareness.

Always be ready to move from the known to the unknown, in anything, any experience. It is better, even if the unknown proves worse than the known – that is not the point. Just your change from the known to the unknown, your readiness to move from the known to the unknown, is what matters. It is immensely valuable. And in all kinds of experiences, go on doing that. That will prepare you for death. (…) You have to go inch by inch, preparing, living moment to moment. (…) Slowly, slowly, your courage will start functioning. And sharpness of intelligence is not something separate from courage; it is almost one organic whole. With fear, there is cowardliness and there is bound to be retardedness of the mind, mediocrity. They are all together; they support each other. With courage comes sharpness, intelligence, openness, an unprejudiced mind, the capacity to learn – they all come together. (…) Just start with a simple formula: *Never miss the unknown*. Always choose the unknown and go headlong. Even if you suffer, it is worth it – it always pays. You always come out of it more grown up, more mature, more intelligent.

You love me, you trust me; so whatever I say, you may trust it. But I insist, again and again, that anything that is not based on your experience, accept it only hypothetically. Don't make it your belief.

Meditation means that you are feeling good in your loneliness. Meditation means that you are related only to yourself. Your circle is complete with yourself; you don't go out of it.

When you are happy without silence, your happiness will be like a fever, an excitement… much ado about nothing. That feverish state will create much tension in you, and nothing will come out of it, just running, chasing. And one day, one comes to realize that the whole effort has been baseless, because you have been trying to find the other, and you have not yet found yourself.

The East has failed because it tried meditation without love; the West has failed because it tried love without meditation. Both these ways have failed. My whole effort is to give you a synthesis, the whole – which means meditation plus love. One should be able to be happy alone, and one should also be able to be happy with people. One should be happy inside, and one should also be happy in relationships. One should make a beautiful house inside, and outside too.

First, start doing meditation, because it is always good to start from the nearest center of your being, and that is meditation. But never get stuck in it. Meditation should move, flower, unfold and become love.

Everybody is afraid – has to be. Life is such that one has to be. And people who become fearless, become fearless not by becoming brave – because a brave man has only repressed his fear; he's not really fearless. A man becomes fearless by accepting his fears. It's not a question of bravery. It is simply seeing into the facts of life and realizing that these fears are natural. One accepts them. (…) When I say that you will get rid of your fear, I don't mean that there will be no fears in life. You will come to know that ninety percent of your fears are just imagination. Ten percent are real, so one has to accept them. I don't make people brave; I make them more responsive, sensitive, alert, and their alertness is enough. They become aware that they can use their fears as stepping stones.

From your very childhood, you have been taught to wear masks, beautiful masks. There is no need to have a beautiful face; just a beautiful mask will do – and the mask is cheap. To transform your face is arduous. To paint your face is very simple. (…) People have loved your mask; they have respected your character; they have glorified your garments. Now the fear arises: if I suddenly become naked, are they still going to love me, respect me, appreciate me, or will they all escape away from me? They may turn their backs; I may be left alone. Hence people go on pretending. Out of fear is the pretension; out of fear arises pseudoness. One needs to be fearless to be authentic.

One of the fundamental laws of life is this: whatsoever you hide goes on growing, and whatsoever you expose, if it is wrong, it disappears, evaporates in the sun, and if it is right, it is nourished. Just the opposite happens when you hide something. (…) The right can grow only with truth; it feeds on truth.

If you go on exposing yourself, in the beginning, it is going to be really very scary, but soon you will start gaining strength, because once truth is exposed, it becomes stronger, and untruth dies. And with the truth becoming stronger, you become rooted, you become centered. You start becoming an individual; the personality disappears, and individuality appears. Personality is bogus; individuality is substantial. Personality is just a façade; individuality is your truth. Personality is imposed from the outside; it is a persona, a mask. Individuality is your reality, as God has made you. Personality is social sophistication, social polishing. Individuality is raw, wild, strong, with tremendous power.

Fear is natural because from the very childhood you have been taught falsities, and you have become so much identified with the false that to drop it almost looks like committing suicide. And the fear arises because a great identity crisis arises. (…) Fear is natural. Don't condemn it, and don't feel that it is something wrong. It is just part of this whole social upbringing. We have to accept it and go beyond it; without condemning it, we have to go beyond it. Expose, slowly, slowly – there is no need to take jumps that you cannot manage; go by steps, gradually, and soon you will learn the taste of truth. (…) Your old identity will be lost; you will have a totally new conception. (…) You will not be able to say 'I' again with something behind it; you will use the word because it is useful, but you will know all the time that the word carries no meaning, no substance, no existential substance at all; that behind this 'I' is hidden an ocean, infinite, vast, divine.

If you can risk the false, the truth can be yours. And it is worth it, because you risk only the false, and you gain the truth. You risk nothing, and you gain all.

You cannot be truthful if you are not courageous. You cannot be loving if you are not courageous. You cannot be trusting if you are not courageous. You cannot enquire into reality if you are not courageous. Hence courage comes first, and everything else follows.

Socrates says: "A man who practices the mysteries of love will be in contact not with a reflection, but with truth itself." (…) This love that can become a contact with truth itself arises only out of your consciousness – not out of your body, but out of your innermost being.

Your mind is constantly projecting itself. (…) The mind is created by society; it is society's agent within you. It is not in your service, remember! It is in conspiracy against you – it has been conditioned by society; society has implanted many things in it. (…) Meditation means putting the mind aside, so that it no longer interferes with reality, and you can see things as they are.

A happy person belongs to himself. Why should he belong to any organization? That is the way of an unhappy person: to belong to some organization, to belong to some crowd. He has no roots within himself, and that gives him a very, very deep anxiety. He feels that he should belong; he creates a substitute belonging: a group, a political party, anything. Now he feels he belongs; a crowd is there in which he is rooted. If you belong to the crowd, no further growth is possible. One should be rooted in oneself; one should move deep into existence.

What you think is love is not love. (…) Love is the flight of your consciousness to higher realms, beyond matter and beyond body. (…) The fundamental question is how to transcend the body, how to know something within you that is beyond matter, and open your eyes toward more consciousness. Love is a by-product of a rising consciousness. (…) Your biology is your roots; your consciousness is your flowering.

Only mystics know love. Other than mystics, there is no category of human beings that has ever experienced love. Love is absolutely the monopoly of the mystic. If you want to know love, you will have to enter into the world of the mystic.

The moment love becomes attachment, it becomes a relationship. The moment love becomes demanding, it becomes a prison. (…) The man who invented the double bed was one of the greatest enemies of humanity. Even in bed, no freedom! (…) Love has to be of the quality that gives freedom, not new chains for you; a love that gives you wings and supports you to fly as high as possible. (…) Once your understanding of love blossoms, there is no question of attachment at all.

Love is a ladder. It starts with one person; it ends with the totality. Love is the beginning; God is the end.

If you don't go into love, then you are stuck with yourself. Then your life is not a pilgrimage; then your life is not a river going to the ocean – your life is a stagnant pool, dirty, and soon there will be nothing but dirt and mud. To keep clean, one needs to keep flowing. A river remains clean because it goes on flowing. Flow is the process of remaining continuously virgin. A lover remains a virgin. The people who don't love become stagnant; they start stinking sooner or later, because they have nowhere to go. Their life is dead. That's where modern man finds himself, and because of this, all kinds of neuroses, all kinds of madnesses have become rampant. Psychological illness has taken epidemic proportions. (…) You may not commit suicide by taking poison or jumping from a cliff or by shooting yourself, but you commit a suicide which is a very slow process, and that's what happens. Very few people commit suicide suddenly – gradually, slowly, slowly, they die. But the tendency to be suicidal has become almost universal.

Love will give you the first proof that life is not meaningless. The people who say that life is meaningless are the people who have not known love. All that they are saying is that their life has missed love.

Love is the natural prayer, not imposed by anybody. You are born with it. Love is the true God – not the God of theologians, but the God of Buddha, Jesus, Mohammed, the God of the Sufis. (…) Disappear as a dewdrop and become the ocean – but you will have to pass through the door of love.

You are not dying, but only an illusion is dying. (…) And only when the illusion is gone will you be able to see who you are. And that revelation brings you to the ultimate peak of joy, bliss, celebration.

In the world, as I see it, there are only two types of mind: the Greek and the Hindu. The Greek mind has a passion to *know*; and the Hindu mind has a passion to *be*. (…) *Sat*, being, is the very search – who am I? Not to know in a logical way, but to drown in one's own existence, so one can taste it, so one can be it –

because there is no other way to know, really. (…) How can you know love? The only way is to become a lover. Be a lover, and you will know.

The mind can be used and can be put aside. (…) One should become so capable that even the closest instrument of mind can be put off.

The Upanishads say that you love yourself, really. (…) You love others for your own sake; you love yourself through others. (…) If you say that you love others, that is just the *via media* to love yourself, a long, roundabout way to love yourself.

Truth and the seeker cannot exist together.

We are all living in this world where parents, teachers, priests – everybody has corrupted you, displaced you, has taken away from yourself. My effort is to give your center back to you, through meditation.

Love belongs to the world of emperors, not of beggars. And a man is an emperor when he is so full of love that he can give it without any conditions. (…) First be full of love; then sharing happens. (…) Then life becomes a sheer dance of love.

Love relates, but it is not a relationship. (…) Love is relating; it is always a river, flowing, unending. (…) To relate is insecure, and a relationship is security.

Love is possible only when one has attained to being, not before. Before that, it is always something else. (…) To an ordinary state of mind, what I call love is not possible. It happens only when you have a very integrated being. Love is a function of the integrated being.

No relationship can ever come to a point where there is no problem. (…) Unless meditation is achieved, love remains a misery. Once you have learned how to live alone, once you have learned how to enjoy your simple existence, for no reason at all, then there is a possibility of solving the second, more complicated problem of people living together. Only two meditators can live in love. (…) Then it will be simply a state of love, not a relationship.

You, deep inside your being, are a riddle. The other simply is a mirror.

If you are too much a seeker for reality, then love is not for you. It is a dream, it is a fantasy, it is a fiction – it is romance, it is poetry. If you are too much a seeker after reality, obsessed with reality, then love is not for you. Then meditate.

There is no way to be certain about the other. First be certain about yourself. And a person who is certain about himself is certain about the whole world. A certainty achieved at your innermost core becomes a certainty about everything that you do and everything that happens to you. Settled, centered, grounded in yourself, you never worry about such things. You accept.

Love has to be your inner growth if it is to be authentic and real.

The more you possess, the more the ego is strengthened; without possessions, the ego cannot exist.

What you call poetry and passion are nothing but lies – with beautiful façades. Your poets are only people in a state of turmoil, emotion, passion, heat, lust, sexuality, sensuality. (…) What you call poetry is nothing but the expression of your fever, of your heated state of consciousness. It is a state of insanity. Passion is insane, blind, unconscious. (…) Love is possible only when meditation has happened. If you don't know how to be centered in your being, if you don't know how to rest and relax in your being, if you don't know how to be utterly alone and blissful, you will never know what love is.

Love appears as a relationship, but begins in solitude. Love expresses as relating, but the source of love is not in relating; the source of love is in meditating. When you are absolutely happy in your aloneness – when you don't need the other at all, when the other is not a need – then you are capable of love. If the other is your need, then you can only exploit, manipulate, dominate, but you cannot love. Because you depend on the other, possessiveness arises, out of fear. (…) You create a bondage around the person you think you love.

Love is a sharing of overflowing joy. You are too full of joy – you cannot contain it; you have to share it. Then there is poetry, and then there is something tremendously beautiful that is not of this world, that is something that comes from the beyond. This love cannot be learned, but obstacles can be removed.

Love is never ordinary; love is always extraordinary, always spiritual. That is the difference between liking and love: liking is material; love is spiritual.

Love has to arise out of lust. If you avoid lust, you will be avoiding the whole possibility of love itself. Love is not lust, true; but love is not without lust – that, too, is true. Love is higher than lust, yes; but if you destroy lust completely, you destroy the very possibility of the flower arising out of the mud. Love is the lotus; lust is the mud the lotus arises out of. Remember it; otherwise you will never attain to love. (…) Without love, nobody can transcend lust; you can only repress it. Repressed, it becomes more poisonous. It spreads into your whole system; it becomes toxic; it destroys you. Lust transformed into love gives you a glow, a radiance. (…) If people repress sex, nothing else can happen because that whole energy repressed becomes a load and pulls you down. You move toward lower stages of being. If love arises out of lust, you start rising toward higher being. (…) If you want to become a Buddha, then don't be afraid of sex. Move into it; know it well; become more and more alert about it. Be careful; it is tremendously valuable energy. It is raw material, like a raw diamond. You have to cut it, polish it; then it becomes of tremendous value. (…) Man is a sexual animal – that's how we are; that's the way life means us to be; that's how we have found ourselves here. Go into it. Without going into it, you will never be able to transform it. I'm not speaking for mere indulgence. I'm saying, move into it with deep, meditative energy to understand what it is. (…) Sex is the beginning, but not the end. Sex is just an opportunity to grow beyond it – but one has to pass through it.

Be true to love, and don't bother about partners. Whether one partner or many partners is not the question. The question is whether you are true to love. (…) You ask me whether to follow the Eastern way or the Western way. Neither; you follow the divine way. (…) Remain true to love.

The real orgasm happens inside you when your inner man and woman meet. That is the meaning of the Hindu symbolism of *Ardhanarishwar*. You must have seen statues of Shiva as half man, half woman – each man is half man, half woman; each woman is half woman, half man. It has to be so, because half of your being comes from your father and half of your being comes from your mother – you are both. But to reach to that inner union, you will have to find a woman outside who responds to the inner woman, who vibrates your inner being, and your inner woman, who is lying fast asleep, awakes. Through the outer woman, you have to meet the inner woman; and the same for the man. So if the relationship continues for a long period, it will be better, because that inner woman has to be awakened. (…) If you go on changing your woman and your man, you will become neurotic; you will be at a loss to finding your inner woman. (…) The outer woman is just a way to the inner woman, and the outer man is the way to the inner man. And the ultimate *yoga*, the ultimate mystic union happens inside you. When that happens, then you are free of all women and all men. Then you are free of man- and womanhood. Then suddenly, you go beyond; then you are neither. This is what transcendence is; this is what *brahmacharya* is. Then you attain again your pure virginity; your original nature is again claimed.

It is one of the great miseries that every lover has to face. There is no way for lovers to drop their strangeness, unfamiliarity, separation. In fact, the whole functioning of love is that lovers should be polar opposites. The further away they are, the more attractive. Their separation is their attraction. (…) For lovers, there is no possibility of meeting on the physical level. They will get stuck with each other; they will destroy each other. (…) It is good that love fails, because the failure of love is bound to take you on a new pilgrimage. (…) Unless you discover the world of being, you will not be able to fulfill your longing of becoming one. And the strange fact is, the day you become one with your lover, you will become one with the whole existence too. (…) It is not love that is creating the trouble; it is the ego. But the longing will not be satisfied. Birth after birth, life after life, the longing will remain there unless you discover the right door to go beyond the body and to enter the temple. (…) Keep your longing burning, aflame; don't lose heart. Your longing is the seed of your spirituality. Your longing is the beginning of the ultimate union with existence. Your lover is just an excuse.

Man is not only free; man *is freedom*. Man is born *as freedom* – that is his essential core; that's his very soul. (…) I say to you, you are absolutely free, unconditionally free. (…) Ultimately, you will be standing before existence totally responsible for yourself. (…) Out of this fear, people have chosen all kinds of determinist attitudes.

In a way, each moment, you are creating yourself. (…) The sooner you accept it, the better. (…) And the moment you create yourself, great joy arises, and when you have completed yourself, the way you wanted to, there is immense contentment, just as when a painter finishes his painting, the last touch, and a great contentment arises in his heart. A job well done brings great peace. One feels that one has participated with the Whole. The only prayer is to be creative, because it is only through creativity that you participate in the Whole; there is no other way to participate. (…) Creating a poem is nothing, creating music is nothing compared to creating yourself, creating your consciousness, creating your very being.

Freedom gives you the opportunity either to fall below the animals or to rise above the angels. Freedom is a ladder. One end of the ladder reaches hell; the other end touches heaven. It is the same ladder – the choice is yours; the direction has to be chosen by you. (…) And the wrong is always easier to do. The wrong is a downhill task, and the right is an uphill task. (…) And the higher you reach, the more there is a danger of falling. (…) It is dangerous even to aspire to those heights.

I am not giving you any discipline, because every discipline is a subtle kind of slavery. I am not giving you any commandments, because any commandments given by anybody else coming from the outside are going to imprison you, enslave you. I am only teaching you how to be free, and then leaving you to yourself. (…) Grow in consciousness; grow in freedom. Take each step out of your own choice. Create yourself and take the whole responsibility for it.

The politician and the priest are not interested in you; they are interested in channeling your energy. (…) Sex repression, tabooing sex, is the very foundation of slavery. Man cannot be free unless sex is free.; man cannot be really free unless his sex energy is allowed natural growth.

Sex is not wrong. *You* are wrong if you are stuck there. Move higher. The higher is not against the lower; the lower makes it possible for the higher to exist. (…) Sex is the root of almost all your problems. It has to be so because of thousands of years of poisoning. A great purification is needed. Reclaim your freedom – reclaim your freedom to love; reclaim your freedom to be. And then, life is no longer a problem – it is a mystery; it is an ecstasy; it is a benediction.

When guilt arises, you start feeling that you are wrong: you lose self-worth; you lose self-respect. And another problem arises: When there is guilt, you start pretending. (…) First, guilt creates pretension; then pretension creates alienation from people. Even the child, your own child, will not feel in tune with you. There is a barrier – your pretension. One day, you will come to know that you are just pretending, and so are others. Everybody is feeling guilty, and everybody has become just like an ugly wound. When everybody is pretending, when everybody is false, when everywhere there is deception and deceit, how can you relate? You become very sore about reality; you become very bitter. (…) Now it is very easy to make these people slaves; now it is very easy to distract them. You have distracted them from their roots.

Whenever you are half-hearted in anything, it lingers longer.

Forty-two is the age for meditation, the right age. Sex disappears; that overflowing energy is no longer there. One becomes more tranquil. Passion has gone; compassion arises. Now there is no more fever; one is not interested in the other. With sex disappearing, the other is no longer the focus. One starts returning toward one's source; the return journey starts. (…) Sex is transcended not by your effort; it happens if you have lived it totally. (…) While the energy is there, move into it as deeply as you can, and make an art of it. (…) You will come out of it purer, more innocent, more virgin. And you will have a different type of being – at ease, centered, rooted. If this happens, one day suddenly, you will see that the flood has gone, and it has left you very, very rich. You will not be sorry that it has gone. You will be thankful, because now richer worlds open. When sex leaves you, the doors to meditation open: you become capable of losing yourself in yourself; the inner orgasm of being with oneself arises.

Transcendence is a natural outgrowing: you grow above, you go beyond, just as a seed breaks and a sprout starts rising above the ground. When sex disappears, the seed disappears. In sex, you were able to give birth to somebody else, a child. When sex disappears, the whole energy starts giving birth to *you*. This is what Hindus have called *dwija*, the twice-born. Then your whole energy is turning in; it becomes an inner circle. (…) When you transcend sex, you reach to a higher sex. Ordinary sex is gross; higher sex is not gross at all. Ordinary sex is outward-moving; higher sex is inward-moving. In ordinary sex, two bodies meet, and the meeting happens on the outside. In higher sex, your own inner energies meet. It is not physical; it is spiritual – it is transcendence.

Man has outgrown the family. The utility of the family is finished; it has lived too long. It is one of the most ancient institutions, so only very perceptive people can see that it is dead already. It will take time for others to recognize the fact that the family is dead. It has done its work. It is no longer relevant in the new context of things. The family has been good and bad. It has been a help, man has survived through it; and it has been very harmful, because it has corrupted the human mind. But there was no alternative in the past; there was no way to choose anything else. It was a necessary evil. That need not be so in the future. The future can have alternative styles. (…) In a commune, a child will have a richer soul. He will be more free, less attached, less obsessed.

The very idea of bringing up children is nonsense. You can help at the most; you cannot "bring them up". (…) A child is like a tree. It is not you that are bringing up the plant; it is coming up on its own. You can help, but you cannot bring it up, and you cannot build it. (…) Children are immense mysteries. The moment you start building them up, the moment you start creating patterns and characters around them, you are imprisoning them. (…) They will do the same thing to their children, and so on. Each generation goes on giving its neurosis to the new people that come to the earth. And the society persists with all its madness, misery.

There are five secrets through which man has been turned into a slave, a cripple:

> 1) Keep man as weak as possible if you want to dominate him.
>
> 2) Keep man as ignorant and deluded as possible, so that he can easily be deceived.
>
> 3) Keep man as frightened as possible.
>
> 4) Keep man as miserable as possible – because a miserable man is confused; a miserable man has no self-worth; a miserable man is self-condemnatory; a miserable man feels that he must have done something wrong. A miserable man has no grounding – you can push him from here to there; he can be turned into driftwood easily. And a miserable man is always ready to be commanded, to be ordered, to be disciplined, because he knows: "On my own, I am simply miserable." He is a ready victim.
>
> 5) Keep men as alienated from each other as possible, so that they cannot band together for some purpose of which the priest and the politician may not approve. (…) People are kept in separate boxes with great walls around them. Everybody is classified, and there are a thousand and one barriers. (…) The trick is, first go on teaching that love is great, that love is the right thing, and then don't allow any situation where love can happen. Don't allow the opportunity. Directly encourage it; indirectly cut its roots – this is the masterpiece.

It is one of the paradoxes of the mind: whatsoever you get, you will get bored with; and whatsoever you do not get, you will long for. When you are alone, you will long for some slavery, some bondage, some attachment. When you are in bondage, you will begin to long for freedom. Really, only slaves long for freedom, and free people try again to be slaves. The mind goes on like a pendulum, moving from one extreme to the other. (…) Whenever you are doing something, go deep within yourself to find out the basic cause.

To love freedom, to try to be free, means basically that you have come to a deep understanding of yourself. Now you know that you are enough unto yourself. You can share with someone, but you are not dependent. (…) When you realize your inner consciousness, your center, only then will love not become an attachment. If you do not know your inner center, love will become an attachment. If you know your inner center, love will become devotion. But you must first be there to love. (…) First be, and then you can share your being. And that sharing will be love. Before that, whatsoever you do will become an attachment. (…) Because you are not, attachment is there. Inside, your own self is so much absent that you try to cling to anything in order to feel safe. You are not rooted, so you try to make anything your roots. When you are rooted in your self, when you know who you are, what this being is which is in you, and what this consciousness is which is in you, then you will not cling to anyone.

As you will grow in your spirituality, your sexuality is going to disappear. (…) Every meditator has found that sex starts disappearing into something tremendously different – from biology into something spiritual. (…) Conversion comes as you become more silent, as your heart becomes more harmonious, as your mind becomes more and more peaceful, as you start coming closer and closer to your being, to your very center. The energy that you had known as sexual becomes your very spirituality. It is the same energy, just the direction has changed. It is not going downward; it is moving upward.

If celibacy comes by itself, then it will never bring any perversion; then it will bring a great conversion of energies.

Joy is the criterion. If you are growing in joy, you are growing and you are going toward home. With indifference, there is no possibility that joy can grow. In fact, if you have any joy, that will disappear. (…) Indifference is a pseudo-coin; it only looks like detachment. Nothing will be growing in it. You will simply shrink and die. There are so many monks in the world – catholic, hindu, jaina, buddhist – watch them. They don't give a radiant feeling; they don't have the aura of fragrance; they don't look more alive than you are. In fact, they look less alive, crippled, paralyzed. Controlled, of course, but not in a deep, inner discipline; controlled but not conscious. Following a certain conscience that society has given to them but not yet aware, not yet free, not yet individuals. They live as if they are already in their graves, just waiting to die. Their life becomes morose, monotonous, sad – it is a sort of despair. (…) Beware. Whenever something goes wrong, there are indications in your being.

Remember, love is not attachment. Love knows no attachment, and that which knows attachment is not love. That is possessiveness, domination, clinging, fear, greed – it may be a thousand and one things, but it is not love.

The soul can grow only in freedom; love gives freedom. And when you give freedom, you are free; that's what detachment is. If you enforce bondage on the other, you will be imprisoning yourself at the same time. If you bind the other, the other will bind you; if you define the other, the other will define you; if you are trying to possess the other, the other will possess you.

The moment you are born, a subtle indicator is placed within you. (…) When you are unhappy, you know; when you are happy, you know. It is an intrinsic value. You know it, you are born knowing it; so let that intrinsic indication be used and it will never falsify your life.

You are alone. Aloneness is your very nature.

Only man has the possibility of going vertical, upward, not just horizontal. (…) Most of humanity behaves like other animals: life is just growing old – not growing up. Growing up and growing old are totally different experiences.

The moment you move out of the crowd, you also move out of your personality. (…) The moment you move out of the crowd, what is your identity, who are you? (…) In your aloneness you will have to discover again, afresh, and nobody can guarantee whether you will find anybody inside or not. Those who have reached to aloneness have found nobody there. I really mean nobody – no name, no form, but a pure presence, a pure life, nameless, formless. This is exactly the true resurrection, and it certainly needs courage. Only very courageous people have been able to accept with joy their nobodiness, their nothingness. Their nothingness is their pure being; it is a death and a resurrection both.

A *sannyasin* means one who is sufficient unto himself, who does not need anyone, who is not in any way dependent. (…) Jesus says, *blessed are the solitary*… People who can live with themselves as easily as if the whole world were there with them, who can enjoy themselves just like small children. (…) A solitary becomes an elect; he is the chosen, the chosen one of existence. Why? – Because a solitary never desires anything in this world: this school is finished; he has passed through it – he has transcended it. He has become like a high peak, which remains alone in the sky. (…) The solitary is the elect. What has the solitary chosen? He has chosen only his own being. And when you choose your own being, you have chosen the being of the whole universe. When you choose yourself, you have chosen God, and when you choose God, God has chosen you – you have become the elect. (…) A solitary, a *sannyasin* – that's what *sannyasin* means, a solitary being, a wanderer, absolutely happy in his aloneness. If somebody walks by his side, it is okay, it is good. If somebody leaves, it is also okay, it is good. He never waits for anybody and never looks back. Alone, he is whole. This beingness, this wholeness, makes you a circle. And the beginning and the end meet; the alpha and the omega meet. A solitary is not like a line. You are like a line – your beginning and end will never meet. A solitary is a circle; his beginning and end meet. That's why Jesus says, *Because you come from it, you shall go there again* – you will become one with the source; you have become a circle.

Aloneness is the ultimate reality: one comes alone; one goes alone. And between these two alonenesses, we create all kinds of relationships and fighting, just to deceive ourselves – because in life also, we remain alone.

Finding oneself, one finds the meaning of life, the significance of life, the joy of life, the splendor of life. Finding oneself is the greatest finding in man's life, and this finding is possible only when you are alone. When your consciousness is not crowded by anything, by anybody, when your consciousness is utterly empty – in that emptiness, in that nothingness, a miracle happens. And that miracle is the foundation of all religions. The miracle is that when there is nothing else for your consciousness to be conscious of, the consciousness turns upon itself. It becomes a circle. And the moment the circle is complete, you are no longer just an ordinary human being; you have become part of the godliness that surrounds existence. You are no longer yourself; you have become part of the whole universe – your heartbeat is now the heartbeat of the universe itself.

Unless you know yourself as eternal beings, part of the Whole, you will remain afraid of death.

Forgetfulness of yourself is the only sin there is, and to remember yourself is the only virtue. Gautama Buddha emphasized one single word continually for forty-two years, morning and evening; the word is *sammasati* – it means *right remembering*.

To be alone is a great opportunity, a blessing, because in your aloneness you are bound to stumble upon yourself and for the first time remember who you are. (…) Become more centered in your deep aloneness. That's what meditation is: becoming centered in one's own aloneness. The aloneness has to be so pure that not even a thought, not even a feeling disturbs it. The moment your aloneness is complete, your experience of it will become your enlightenment.

The person who is not intelligent is one who is running around all over the world in search of something, not knowing exactly what – sometimes thinking, perhaps it is money; sometimes thinking, perhaps it is power; sometimes thinking, perhaps it is prestige; sometimes thinking, perhaps it is respectability. The intelligent man first searches his own being before he starts a journey in the outer world. That seems to be simple and logical: at least, first look inside your own house before you go searching all over the world. And those who have looked within themselves have found it, without any exception.

My work here consists of taking you out of any kind of organized effort – because truth can never be organized. You have to go alone on the pilgrimage, because the pilgrimage is going to be inside. You cannot take anybody with you. And you have to drop everything that you have learned from others, because all those prejudices will distort your vision – you will not be able to see the naked reality of your being. The naked reality of your being is the only hope of finding God.

It may take a little time, because old habits die hard. Even if you close your eyes, thoughts will go on crowding you. Those thoughts are from the outside. (…) Just watch your thoughts; just be a witness. Don't condemn them; don't justify them; don't rationalize them. Remain aloof; remain indifferent; let them pass – they will be gone. And the day your mind is absolutely silent, with no disturbance, you have taken the first step that takes you to the temple of God. The temple of God is made of your consciousness. Everybody has to go there alone.

To be an insider in this world is to get lost. The worldly is the insider; a Buddha is bound to remain an outsider. All Buddhas are outsiders. Even if they are in a crowd, they are alone. Even if they are in the marketplace, they are not there. Even if they relate, they remain separate. There is a kind of subtle distance that is always there. And that distance is freedom; that distance is great joy; that distance is your own space.

My approach is always: whatsoever existence has given to you must be a subtle necessity of your soul; otherwise it would not have been given in the first place.

Only a person who is capable of being alone is capable of love. Lonely persons cannot love. Their need is so much that they cling. Lonely persons cannot love; they can only exploit. They don't have it to give; they have nothing to give. Only a person who knows how to be alone and joyous is so full of love that he can share it. He can share it with strangers. And all are strangers, remember.

This whole life is a strange land; we come from some unknown source. Suddenly we are here, and one day suddenly we are gone, back to the original source. This is a few days' journey; make it as joyous as possible.

Your sadness is certainly more real because it is yours; it is authentic. Your happiness is shallow – it is not yours; it depends on something, somebody. And anything that makes you dependent, however happy you can feel for a few moments, soon the honeymoon is over – sooner than you had ever expected. (…) Happiness remains shallow, very thin; just scratch a little bit and you will find its opposite.

Misery has only one meaning: that things are not fitting with your desires – and things never fit with your desires; they cannot. Things simply go on following their nature. Lao Tzu calls this nature Tao; Buddha calls this nature Dhamma; Mahavira has defined religion as the nature of things. Nothing can be done; (…) don't try to impose your will on the nature of things. That is what the stupid man goes on doing, creating misery for himself, creating hell. The wise man is one who relaxes with the nature of things, who follows the nature of things. (…) The man of understanding goes with the river, flows with the flow, moves with the wind. Slowly, slowly, the understanding that 'nothing is in my hands' becomes surrender. And that surrender brings great benediction; that surrender brings bliss.

Except for awareness, nothing changes a person; nothing at all. (…) People who try to control themselves have chosen a very foolish way. (…) You are fighting with leaves, branches, cutting them here and there. That is not the way to destroy the tree of desire; the way is to cut the roots. (…) On the surface there are only branches – jealousy, anger, envy, hatred, lust. The deeper you move, the more you will understand: they are all coming out of one root; and that root is unawareness. Meditation means awareness. It cuts the very root. Then the whole tree disappears on its own accord. Then passion becomes compassion.

The person who is moving into meditation, or who is on the path of love, will be helped if he accepts the world as it is. Worldly people never accept the world as it is – they are always trying to change it. They are always trying to make something else; they are always trying to fix things into a different order; they are always trying to do something outside. The religious person accepts whatsoever is on the outside as it is. He is not disturbed, not distracted by the outside. His whole work consists of moving inside. One moves through love,

another moves through meditation, but both move inside. The religious world is the world of the within. And the within is the beyond.

Happiness happens when you fit with your life, when you fit so harmoniously that whatsoever you are doing is your joy. Then suddenly you will come to know that meditation follows you. Then nothing distracts you; you will not allow the world to distract you.

Your destiny can find you in only one way, and that is your inner flowering, as existence wanted you to be. (…) You have to drop all those patterns that have been forced on you, and you have to find your own inner flame.

What you know as happiness is nothing but a relative state, a relative phenomenon. What the Buddhas call happiness is something absolute; it is inner.

Happiness will depend on where you are in consciousness. If you are asleep, then pleasure is happiness. Pleasure means sensation, trying to achieve something through the body that is not possible to achieve through the body – forcing the body to achieve something it is not capable of. People are trying, in every possible way, to achieve happiness through the body. The body can give you only momentary pleasures, and each pleasure is balanced by pain in the same amount, to the same degree. Each pleasure is followed by its opposite, because the body exists in the world of duality. Just as the day is followed by night, and death is followed by life, and life is followed by death; it is a vicious circle. Your pleasure will be followed by pain; your pain will be followed by pleasure. But you will never be at ease. When you are in a state of pleasure, you will be afraid that you are going to lose it, and that fear will poison it. And when you are lost in pain, of course, you will be suffering and you will make every possible effort to get out of it – only to fall back into it. Buddha calls this the wheel of birth and death. We go on moving with this wheel, clinging to the wheel, and the wheel moves on. Sometimes pleasure comes up and sometimes pain comes up – we are crushed between these two rocks, but the sleeping person knows nothing else. (…) To the sleeping person, pleasurable sensations are happiness. The sleeping person lives from one pleasure to another pleasure; he is just rushing from one sensation to another sensation. He lives for small thrills; his life is very superficial. It has no depth; it has no quality. He lives in a world of quantity.

Pleasure is animal; happiness is human; bliss is divine. Pleasure binds you; it is a bondage. Whatever you call pleasure is, at the most, just relief from a tense state. Happiness gives you a little more rope, a little bit of freedom, but only a little bit. Bliss is absolute freedom. You start moving upwards; it gives you wings.

The ultimate happens only when you are fully awake, when you are a Buddha, when all sleep is gone and all dreaming is gone – when your whole being is full of light, when there is no darkness within you. All darkness has disappeared and with that darkness, the ego is gone. All tensions have disappeared, all anguish, all anxiety. You are in a state of total contentment. You live in the present; no past, no future anymore. You are utterly here-now. This moment is all. *Now* is the only time, and *here* is the only space. And then suddenly the whole sky drops into you.

This is bliss. This is real happiness. Seek bliss; it is your birthright. Don't remain lost in the jungle of pleasures; rise a little higher. Reach to happiness, and then bliss.

Pleasure you have to beg from others; naturally you become dependent. (…) Pleasure will keep you a driftwood. Money, power, prestige – pleasure will make you more and more cunning, calculating, political, exploitative. Pleasure will make you more and more a slave. (…) Bliss makes you a Master.

Joy is spiritual. It has nothing to do with the outside, with the other; it is an inner phenomenon. Joy is not dependent on circumstances; it is your own. It is not a titillation produced by things; it is a state of peace, of silence – a meditative state.

Bliss means you have reached to the very innermost core of your being. It belongs to the ultimate depth of your being where even the ego is no more, where only silence prevails; you have disappeared. In joy, you exist a little bit; but in bliss, you are not. The ego has dissolved; it is a state of non-being. Buddha calls it *nirvana*. *Nirvana* means you have ceased to be; you are just an infinite emptiness like the sky. (…) Bliss is your innermost nature. Bliss is your innermost core. Bliss is not an object to be found anywhere else; it is your consciousness.

In the East, we have always defined the ultimate truth as *sat-chit-anand*. *Sat* means truth; *chit* means consciousness, *anand* means bliss. This is the true trinity. The true trinity is truth, consciousness, bliss. And they are not separate phenomena, but one energy expressed in three ways, one energy with three faces. Hence in the East, we say God is *trimurti* – God has three faces. (…) Truth, consciousness, bliss – these are the ultimate truths. First comes truth. As you enter, you become aware of your eternal reality – *sat*, truth. As you go deeper into your reality, into your truth, you become aware of consciousness, a tremendous consciousness. All is light; nothing is dark. All is awareness; nothing is unawareness. You are just a flame of consciousness, not even a shadow of unconsciousness anywhere. And when you enter still deeper, then the ultimate core is bliss – *anand*. Buddha says: Forgo everything that you have thought meaningful, significant, up to now. Sacrifice everything for this ultimate, because this is the only thing that will make you contented, that will make you fulfilled, that will bring spring to your being… and you will blossom into a thousand and one flowers.

We come with empty hands, and we will leave with empty hands; so what is the point of claiming so much in the meantime? (…) This is what the world tells us: possess, dominate, have more than others have. It may be money or it may be virtue; it does not matter in what kind of coins you deal – they may be worldly, they may be otherworldly. But be very clever, otherwise you will be exploited. Exploit and don't be exploited.

In the Bhagavad Gita, Krishna says: Don't think of the result at all. (…) Just be in a state of let-go. (…) Jesus says: Remember, those who are first in this world will be the last in the kingdom of God, and those who are the last will be the first. He has given you the fundamental law.

In ordinary life, in the life of the unawakened, there are moments of bliss and there are moments of misery; it is all mixed, a hodgepodge. You cannot keep those moments of happiness that come to you. They come on their own and they disappear on their own; you are not the master. And you cannot avoid the moments of misery; they too have their own persistence. They come on their own and they go on their own; you are simply left a victim. And between those two – happiness and unhappiness – you are torn apart. You are never left at ease.

This being torn apart into all kind of dualities… The duality of happiness and unhappiness is the most fundamental and the most symptomatic, but there are a thousand and one dualities: the duality of love and hate, the duality of life and death, youth and old age, summer and winter, and so on, and so forth. And you are torn apart, pulled into different, polar-opposite directions. You cannot be at ease – you are in a dis-ease. According to the Buddhas, man is a dis-ease.

Happiness turning into unhappiness simply shows that the two are not separate; they are two aspects of the same coin. And if you have one side of the coin, the other is always there hidden behind it. (…) Your happiness is not really happiness, but only a hidden unhappiness. Your love is not really love, but only a mask for your hate. Your compassion is nothing but your anger – cultivated, sophisticated, educated, cultured, civilized, but your compassion is nothing else than anger.

We have been told to achieve, to be ambitious. Our mind has been cultivated to be that of an achiever. Our education, culture, religion, they all depend on this basic idea that man has to be ambitious; only the ambitious man will be able to attain fulfillment. It has never happened; it will never happen – but so deep is the ignorance that we go on believing in this nonsense. (…) Nothing fails like success. Although you have been told that nothing succeeds like success, I say to you that nothing fails like success.

Character is not you; it is something that you have cultivated. (…) I don't believe in character at all. My trust is in consciousness. (…) You can change one side of your life, but whatsoever you throw in will start expressing itself from some other corner. It is bound to be so. (…) The real work consists in changing your consciousness, in becoming conscious – more conscious, more intensely and passionately conscious. When you are conscious, it is impossible to be angry; it is impossible to be greedy; it is impossible to be jealous; it is impossible to be ambitious. And when all anger, greed, ambition, jealousy, possessiveness, lust disappear, then the energy involved in them is released. That energy becomes your bliss. (…) The meeting of your consciousness with the beyond is the point of bliss, true happiness. (…) If you become a pool of immense energy, undistracted by any worldly thing, it happens.

This neurosis that you call society, culture, education, this neurosis has a subtle structure. The structure is this: it gives you symbolic ideas so that reality by and by is clouded, becomes clouded; you can't see the real, and you start becoming attached to the unreal.

The most intelligent child will be the most bored child – because nothing can keep his interest for long: "Now what? What next? This is finished. I have seen this; I have looked into it; I have analyzed it; now I am finished – what is next?" By the time he becomes a youth, he is already bored. (…) If you are stupid, you can go on. Then it is a merry-go-round; then you move from one sensation to another. You are interested in trivia and you go on repeating; and you are not conscious enough to see the repetition. (…) How can intelligence avoid boredom? It is impossible. Intelligence means seeing things as they are. (…) Do whatever – finally you are bored; every act brings boredom. The intelligent person sees it. The sooner you see it, the more intelligence you show. Then what is left? Then only boredom is left, and one has to meditate over it. There is no way to escape from it. Then go into it; and if you can keep going into it, it leads into enlightenment.

Man is miserable. He lives in anxiety, anguish, and frustration. There seems to be no way out except drugs. The only way to prevent the use of drugs will be to make people joyful, happy, blissful. (…) The suffering humanity is also in the hands of the politicians, because the suffering humanity needs some hope – the hope of a classless society somewhere in the future, the hope of a society where there will be no poverty, no hunger, no misery. In short, people can manage and be patient with their sufferings if they have a utopia just on the horizon. And you must note the meaning of the word *utopia*. It means "that which never happens". It is a hallucination. (…) Drugs, religions and politicians destroy your inner growth toward spirituality. They prevent you from reaching the promised land. They give you a toy, and you remain hanging around hallucinations, while you are capable of reaching the real.

Remember: *you* are the world problem. *You* are the problem, and unless *you* are solved, whatever you do is going to make things more complicated. First, put your own house in order; create a cosmos there – it is a chaos. (…) People who have not solved their own inner consciousness yet, and who are ready to jump on everybody else and solve everybody else's problems – these people have created more troubles in the world than they have solved. They are avoiding their own reality – they don't want to face it. They want to remain engaged somewhere else with somebody else. This gives them something to do; it is a good distraction. (…) Yes, there are problems, I agree – but still I insist, the problem arises in the individual soul. The problem is there because individuals are in chaos. The overall chaos is nothing but a combined phenomenon. (…) The beginning has to be with you. *You* are the world problem. So don't avoid the reality of your inner world – that is the first thing.

The human mind as such is a daydreaming faculty. Unless you go beyond the mind, you will continue to daydream. The mind cannot exist in the present – it can either exist in the past or in the future. There is no way for the mind to exist in the present. To be in the present is to be without mind.

Mind is just a blanket term, an umbrella term; it simply holds your whole past; it is nothing else. If by and by you take your past out of the bag, the bag will disappear.

Meditation simply means a few moments when you are not in the mind, a few moments when you slip out of the mind. You slip into reality, into that which is. These existential moments are so tremendously ecstatic that once you taste them, you will stop daydreaming. Daydreaming will continue unless you start tasting meditation.

Whatever you think about yourself starts happening. You create your world by your thought; you create your world by your desire. Whatsoever you insist on starts happening. Reality goes on cooperating with you. It waits for the moment, for the day when you will cooperate with it. Until then, it goes on cooperating with you.

This is what goes on happening to each mind – you long for something, it will happen, but by the time it happens, you will see that you are still discontent. Something else is creating the misery now. This is something to be understood – if your desire is not fulfilled, you are frustrated; if it is fulfilled, then too you are frustrated. That is the misery of desire. Fulfilled, you are not fulfilled. And this goes on and on and on – unless you understand and simply jump out of the wheel.

If your happiness has a condition to it, you will remain unhappy. (…) You will always find something missing, something absent. And that "missing" will become your daydream again. And you cannot achieve a state where everything, everything, is available. Even if it were possible, then too you would not be happy. If everything is available as you want it, suddenly you will feel bored.

The mind will never allow you to be happy. Whatever the condition, the mind will always find something to be unhappy about. Mind is a mechanism to create unhappiness; its whole function is to create unhappiness.

Take care of yourself. Find a right soil for your being, find a right climate, and go deeper and deeper into yourself. Don't explore the world; explore your nature.

People are not one piece; they are many fragments, somehow holding themselves together. They can fall apart at any moment. Any new situation, any new danger, any insecurity, and they can fall apart.

One should grow toward Buddhahood, but people grow in just the opposite direction.

Buddha says, *Live in joy, in peace, even among the troubled*. You cannot change the whole world. You have a small lifespan; it will be gone soon.

When you are outwardly rich, in contrast, your inner poverty can be seen more clearly. Outside there is light all around, and inside you are a dark island.

The winner sows hatred because the loser suffers. Let go of winning and losing and find joy. (…) Whether you lose or win is immaterial. Death takes away everything. The only thing that matters, and it has always been so, is how you played the game.

Truth cannot be borrowed. It cannot be studied in books. Nobody can inform you about it. You have to sharpen your intelligence yourself, so that you can look into existence and find it.

The whole world lives in psychological slavery.

Authority belongs to individual experience; it creates freedom. Authoritarianism belongs to somebody else; hence it creates slavery.

Society is not an existential reality. It is created by man because man is asleep.

Each individual has to become a meditator, a silent watcher, so that he can discover himself. And this discovery is going to change everything around him.

God, fate, destiny – these are bogus words, mumbo jumbo, nothing more than that. Drop them completely, because dropping them will make you an individual fully responsible for your acts. And unless you take the responsibility on yourself, you will never become strong, you will never become independent, you will never taste freedom. (…) The cost of freedom is to accept responsibility in its totality.

A rebel is one who does not react against the society, who understands the whole game of it and simply slips out of it. It becomes irrelevant to him. He is not against it. And that is the beauty of rebellion: it is freedom. The revolutionary is not free. He is constantly fighting with something: how can he be free? He is constantly reacting against something: how can there be freedom in reaction? Freedom means understanding. One has understood the game, and seeing that this is the way that the soul is prevented from growing, the way one is not allowed to be oneself, one simply gets out of it with no scar on the soul. One forgives and forgets and remains without any clinging to the society in the name of love or in the name of hate. Society has simply disappeared for the rebel. He may live in the world or he may go out of the world, but he belongs to it no more; he is an outsider. (…) Revolution is of the crowd; rebellion is of the individual. Rebellion is your own individuality. (…) Rebellion is one, single. In rebellion, destructiveness and creativity go hand in hand, supporting each other.

Man is not born perfect. He is born incomplete. He is born as a process. He is born on the way, as a pilgrim. That is his agony and his ecstasy too – agony because he cannot rest; he has to go ahead. He has to seek and search and explore; he has to become, because his being arises only through becoming. Becoming is his being. He can only be if he is on the move. Evolution is intrinsic to man's nature; evolution is his very soul. (…) Man is born as a potential; that is unique to man. When the potential becomes the actual, only then is man fulfilled. (…) All other animals are born complete. There is no evolution between their birth and their death. They move horizontally; the vertical never penetrates them. If man also moves horizontally, he will miss his manhood; he will not become a soul.

Truth is realized through three stages: assimilation (the camel, "yes"), independence (the lion, "no"), and creativity (the child). (…) From the camel to the lion, it is evolution. From the lion to the child, it is revolution. A Master is needed at that stage. (…) The camel lives in the past; the lion lives in the future; the child lives in the present, here-now. The camel is pre-mind; the lion is mind; the child is post-mind. The camel is pre-self; the lion is self; the child is post-self. That's what the meaning of the state of no-mind is. Sufis call it *fana* – the ego is gone; the other too. They are both together; you cannot have one without the other. I-thou are part of one energy; they both disappear. The child simply is… ineffable, indefinable, a mystery, a wonder. The camel has memory; the lion has knowledgeability; the child has wisdom. The camel is theist; the lion is atheist; the child is religious – the quality of love and innocence.

Independence enters only through the door of 'no'; through the door of 'yes', only dependence.

The East surrenders because there is no more possibility of becoming a lion. It feels very comfortable, easy to surrender, to become part of a mob, a mass. The West has created the ego, and whenever the Western mind surrenders, there is really a great transformation. (…) So it may appear paradoxical to you, but each individual has to be taught the ego before he will be able to drop it. Each individual has to come to a very crystallized ego; only then is the dropping of any help, otherwise not.

Marriage itself is a prostitution. If I trust my love, why should I get married? The very idea of getting married is a sign of distrust. (…) Love is authentic when it gives freedom. Let this be your criterion. Love is true only when it does not interfere in the privacy of the other person. It respects his individuality, his privacy. But the lovers that you see around the world, their whole effort is that nothing should be private; all secrets should be told to them. They are afraid of individuality; they destroy each other's individuality and they hope that by destroying each other, their lives will become a contentment, a fulfillment. They simply become more and more miserable.

Be loving, and remember that everything is always changing. Existence is a constant change.

The first thing, and the most basic thing to be understood, is that whatsoever you do, it should not be a reaction. If it is an act, then there is no problem. Action is always good; reaction always bad. (…) Reaction means you are acting unconsciously. (…) We react according to our conditionings; we react because we have been conditioned in a certain way. (…) If you are awake, alert, conscious, no one can say what turn any situation will take. A thousand and one alternatives open for consciousness. Consciousness is total freedom. (…) Awareness is the key. If you become aware, everything follows. (…) Awareness brings freedom.

Control needs to be dropped as much as license. (…) Control and license both go down the same drain. They are two aspects of the same coin, and in awareness they are not needed. (…) All controlled people are bubbling inside, waiting to explode into licentiousness. (…) So the only thing to be constantly remembered is self-remembrance. You should not forget yourself. And always move from the innermost core of your being. Let actions flow from there, from your very center of being, and whatever you do will be virtuous.

Virtue is a function of awareness. If you do something from the periphery, it may not look like a sin, but it is a sin. Society may be happy with you, but you cannot be happy with yourself. Society may praise you, but deep down you will go on condemning yourself, because you will know that you have missed life, and missed it for nothing. (…) You have missed godliness for gossip. You have missed life for these foolish people who are all around, for the sake of their good opinion. (…) Live life from your very center; that is what meditation is all about. And by and by, you will come to feel a discipline that is not forced, not cultivated, which arises spontaneously, arises naturally like a flower blooms. Then you will have the whole of life available, and you will have your whole being available. And when your whole being and the whole life meet, between the two arises that which is freedom. Between the two arises that which is *nirvana*.

There are many kinds of freedom – social, political, economic, but they are only superficial. True freedom has a totally different dimension to it. It is not concerned with the outside world at all; it arises within you. It is freedom from all kinds of conditioning, religious ideologies, political philosophies. All that has been imposed on you by others fetters you, chains you, imprisons you, makes you spiritually a slave. Meditation is nothing but the destruction of all these fetters and conditionings, the destruction of the whole prison, so that you can again be free under the sky and the stars, out in the open, available to existence.

The more responsible you become, the more free you become; or, the more free you become, the more you take responsibility. Then you have to be very alert about what you are doing and what you are saying. You have to be conscious about even your smallest gestures, because there is nobody else to control you.

On the outside, we are interdependent. Nobody can be absolutely independent. Life is interdependence. Not only are you interdependent with people, you are interdependent with everything – the trees, the sun, the moon, the stars. Even the smallest grass leaf is related to the greatest star. (…) Understand that the outer interdependence is inevitable; it is part of how things are. Accept it

joyously. (…) Freedom has nothing to do with the outside; one can be free even in an actual prison. Freedom is something inner; it is of the consciousness.

The ego is a false identity. Because we are not separate, how can we have egos? As far as language is concerned, it is utilitarian to use the word "I", but it has no substance to it. It is pure shadow, utterly empty. A useful word, utilitarian, but not real. (...) Your idea of freedom is rooted somewhere in the idea of the ego.

Watch, and witness the whole process of your thoughts. Slowly you will become aware that you are not any thought – you are not mind at all. You are pure witness. The experience of pure witnessing is the experience of total freedom, but it is an inward phenomenon. And a person who is inwardly totally free has no hankering to be outwardly free. Such a person is capable of accepting nature as it is. (…) Only a person who is really free can surrender.

My own experience is that unless you become a creator in some way, your life will remain empty and sad. The only blissful people are the creators. It may be simply the creation of more consciousness, more experience of truth, bliss. It may be an inner world of creativity, or it may be something outer. But freedom has to become responsible, positive.

People are really in deep fear of freedom, although they talk about freedom. My own experience is that very few people really want freedom, because they are subconsciously aware that freedom will bring many problems they are not ready to deal with. They would rather remain in a cozy imprisonment. The alternative means you have to do something with your freedom. You have to be ready to be a seeker, a searcher, a creator, but very few people want to go on a pilgrimage, or go into deeper silences of the heart, or take the responsibility of love. The implications are great.

Don't trust too much in a beautiful future. History teaches us something else. (…) Your priority should remain your own growth. The priority should be your attainment of spiritual freedom. (…) Meditation will help to make you an individual; and only a commune of individuals who are all spiritually free, who have broken all the bridges that go back to the past, will have eyes that are fixed on faraway stars. (…) And unless we fill the world with these people, the world is just going to exchange one tyranny for another. It will be an exercise in utter futility. (…) You are the priority. Get to your roots, find yourself, become a rebel, and create as many rebels as possible. That's the only way you can help future mankind to create a golden future.

The rebellion I am talking about is not to be done against anybody. It is not really a rebellion, but only an understanding. You are not to fight with the outer priests, nuns, parents. And you are not to fight, either, with the inner priest, nuns, parents. Because outer or inner doesn't matter; they are separate from you. The outer is separate; the inner too is separate. The inner is only the reflection of the outer. (…) I am not teaching you to fight with your conditionings. Understand them. Become more intelligent about them. Just see how they dominate you, how they influence your behavior, how they have shaped your personality, how they

go on affecting you. Just watch! Be meditative. And one day, when you have seen the working of your conditionings, suddenly a balance is attained. In your very understanding, you are free. Understanding is freedom, and that freedom I call rebellion. (…) You just have to be a witness. And the witnessing is your original face; the one who witnesses is your real consciousness. That which is witnessed is conditioning. The one who witnesses is the transcendental source of your being.

Man has two possibilities: either he can grow old like every other animal, or he can grow up. Growing up means getting rid of all dependence. Naturally, in the beginning, it will create fear.

You are surrounded by your own projections, and you are thinking that you are protected.

A man of understanding unburdens himself, and all the chains disappear.

I say to you that the present is the only reality there is. The future is your imagination, and the past is your memory. They don't exist. What exists is the present moment. To be fully alert in the present, to gather your consciousness from past and future and concentrate in the present, is to know the taste of freedom.

Except in man, there exists no slavery in the world. (…) The reality is: you are clinging to your slavery. (…) Deep down, you desire tyrants, dictators. Deep down, you want somebody to dictate the terms and style of your life. You are so afraid of making mistakes. But remember, that is the way of life. This is how one becomes wise. This is how one becomes an individual.

A human being's life is short. Be decisive about it; you have to be free in your soul, because that is the only freedom there is.

Soul you bring with you. The self is created by the society as a substitute, so that you need not feel without identity. Society, the educational system, parents, the priests – everybody around you tries in every way to create such a strong self that you never become aware of the hidden soul. (…) Your soul is part of existence. Your self is a social institution. So the first thing to remember is that the distinction is unbridgeable. If you want to seek and know who you really are, you will have to go through a radical change of destroying your own self. If you don't destroy the self, and by some accident you come to discover the soul, you will not be one. That's what is called "schizophrenia" by the psychologists. You will be split. Sometimes you will behave like the self, and sometimes like the soul. You will be in a constant tension. Your life will become simply a deep anguish and anxiety – and it is impossible to live such a life.

The self is not a simple thing – it is very complex. (…) And the self goes on accumulating more and more – its ambition is unfulfillable. You go on and on creating more and more layers of self. This is the misery of man, the basic misery. Man does not know who he is; yet he goes on believing that he is this, he is that.

(…) You go on believing in the self for your whole life. (…) Because you have forgotten your reality, and you are living with a false substitute, all your actions become hypocritical. You smile, but the smile is not coming from your heart. You weep, you cry, but the tears are very superficial. You love, but your love has no roots in your being. All your actions are as if you are a somnambulist, a person who walks in his sleep. (…) Your false self is your sleep. The soul is your awakening.

To know is to be free, free from all prisons: the prisons of the body, the prisons of the mind, the prisons that exist outside you.

Fear is nonsubstantial as your shadow, but it is. (…) You can start running because of your own shadow. Your running will be real; your escaping will be real – but the cause will be nunsubstantial. (…) If you come back and you look closely and you observe, you will laugh at the stupidity of it. But people are afraid to come to places where fear exists. People are more afraid of fear than anything else, because the very existence of fear shakes your very foundations.

You cannot conquer fear. Fear has to be understood. The moment you start thinking of conquering it, you have already accepted its existence, its power over you. And fear is just like a shadow: you can fight with it, but you cannot win. On the path one has to be very aware whether one is fighting with something that does not exist but is only one's own projection; otherwise the journey goes on becoming longer and longer.

Fear is poison to intelligence. How can you be intelligent if there is fear? The fear will go on pulling you in different ways. It will not allow you to be courageous; it will not allow you to step into the unknown; it will not allow you to become an adventurer; it will not allow you to leave the fold, the crowd. It will not allow you to become independent, free; it will keep you a slave. And we are slaves in so many ways, (…) and fear is the root cause of it.

Fear is made of ignorance of one's self. There is only one fear. It manifests in many ways, but basically fear is one; and that is that "deep inside, I may not be". And in a way, it is true that you are not. (…) This false ego which you have created by not looking in, by continuously looking out, is the root cause of fear. (…) All your fears are by-products of identification. (…) If you go deep down into any fear, you will find the fear of death.

Nothing is ever born out of fear. Love gives birth; love is creative. But fear is impotent; (…) fear is utterly impotent. Fear has never created anything – it cannot create; it is not. But it can destroy your whole life: it can surround you like a dark, dark cloud; it can exploit all your energies. It will not allow you to move into any deep experience of beauty, poetry, love, joy, celebration, meditation. No, it will keep you just on the surface, because it can exist only on the surface. It is a ripple on the surface.

Out of fear you are not going to grow. You will only shrink and die. Fear is in the service of death. (…) People who are full of fear cannot move beyond the known.

You have an inner sky; it is empty. Clouds come and go; things come and go… and the sky remains the same. We call that inner sky the witness, the watcher – and that is the whole goal of meditation.

Your fear is driving you toward trying to be special, but that will not change the situation. (…) In trying to be special, you are running further and further away from yourself. The further away you go from yourself, the further away you are from knowing the truth. (…) You will go on running further and further away from yourself in search of something that can take away your fear, your paranoia, your death. But the further away you are, the more will be the fear, the more will be the paranoia, the more overwhelming will be the death. (…) The world is vast; you will be lost in the search. (…) So first, go in; look within yourself. It is better to go inward and find your real being.

The fear is not of death; the fear is of time – and if you look deeply into it, then you find that the fear is of unlived life: you have not been able to live. (…) Unlived life gives power to death. A totally lived life takes all power from death. (…) If you live, then there is no fear. If life comes to a fulfillment, there is no fear. If you have enjoyed, attained to the peaks that life can give, if you have lived life to its totality, then there is no fear of time, then the fear disappears. You have known life; you are ready – even if death comes today, you are ready. In fact, you will welcome death, because now a new opportunity opens; a new door, a new mystery is revealed.

Our whole life is a postponement; hence the fear of death: "I have not known yet, and death is coming." Everybody is afraid of death for the simple reason that we have not tasted of life yet. The man who knows what life is, is never afraid of death: he welcomes death; he receives it as a guest.

Don't sacrifice yourself. You are here for yourself, for nobody else. Live in total freedom so intensely that every moment is transformed into eternity. If you live a moment intensely, you move into the vertical; you drop out of the horizontal.

There are two ways of being related with time. One is to swim on the surface of the ocean; another is to dive deep, to go to the depths. If you are just swimming on the ocean of time, you will be always afraid, because the surface is not the reality. The surface is not really the ocean – it is just the boundary; it is just the periphery. Go to the depth; move toward the depth. When you live a moment deeply, you are no longer part of time. Time disappears; you transcend time. You are moving in depth. (…) If you have a musical heart, if you have the sense of beauty, aesthetic sensibility and sensitiveness, you know time stops – suddenly there is no time.

An enlightened man lives totally and moment to moment. (…) When a man who has come to a deep understanding of his own being cuts wood, he simply cuts wood. There is nobody else there. In fact, the cutter is not there; only the cutting of the wood, the chopping. The chopper is not there, because the chopper is the past. When he eats, he simply eats. One great Zen Master said: When sitting, sit; when walking, walk; above all, don't wobble.

Meditation is nothing but a way to learn to live totally.

Fear cannot be eliminated altogether; it cannot be mastered – it can only be understood. Understanding is the key word here. And only understanding brings mutation; nothing else. If you try to master your fear, it will remain repressed; it will go deep into you. It will not help; it will complicate things.

Man has nothing of his own intelligence – that is the problem. Unless he starts growing his own intelligence, he will always remain afraid of being crazy. Not only that, the society can make him crazy any moment. (…) Basically, the whole humanity stands on the verge of madness.

According to Eastern mysticism, everything passes, and yet there is something that never passes; everything is born, and yet there is something that is never born and never dies. And unless you get centered in that eternal source, you will not find peace; you will not find serenity. You will not find blissfulness; you will not find contentment. You will not feel at home, at ease in the universe. You will remain an accident; you will never become essential. The whole effort of any meditative method is to bring you closer to that which never changes, that which is always.

Nobody comes into the world with a name. All kinds of names are given – labels stuck upon you – and you become the label. You forget completely that you have come without any name, without any fame, and you will die the same way.

What I am teaching is not a stupid person's way – what I am teaching you is for the intelligent; it is the way of the wise. Whatsoever existence gives you, try to find a way to use it in such a way that it becomes a creative growth situation for you.

Death is an organic, integral part of life, and it is very friendly to life. (…) Death is, in fact, a process of renewal. And death happens each moment. (…) You cannot live if you stop dying. (…) A person who protects himself against death is incapable of living. (…) The man who has understood what his life is allows for death to happen; he welcomes it. He dies each moment, and each moment he is resurrected. His cross and his resurrection are continuously happening as a process.

As we move in time, dust of experiences, of knowledge, of lived life, of past, collects. That dust becomes our ego. Accumulated, it becomes a crust around you which has to be broken and thrown away. One has to take a bath continuously – every day, in fact, every moment, so that this crust never becomes a prison.

The ego is afraid to love, because in love, life comes to a peak. But whenever there is a peak of life, there is a peak of death – they go together. (…) In love, in meditation, in trust, in prayer, wherever life becomes total, death is there. Without death, life cannot become total. (…) In love, you die and you are reborn.

Life never ends anywhere; it never begins anywhere. We are involved in eternity. (…) We *are* life – even if forms change, bodies change, minds change. What we call life is just an identification with a certain body, with a certain mind, with a certain attitude; and what we call death is nothing but getting out of that form, out of that body, out of that concept. (…) Death is a continuous revival: a help to life to resurrect again and again, a help to get rid of old forms, to get rid of old confining structures so that again you can flow, and again you can become fresh and young, and again you can become a virgin.

What has remained of your childhood? Nothing has remained, just a memory. You cannot make a distinction between whether it really happened, or you saw a dream, or you read it in a book, or somebody told you about it. (…) In fact, everything has changed.

Everything returns to its original source, has to return to its original source. If you understand life, then you understand death also. Life is a forgetfulness of the original source; and death is again a remembrance. Life is going away from the original source; death is coming back home. Death is not ugly; death is beautiful. But death is beautiful only for those who have lived their life unhindered, uninhibited, unsuppressed. Death is beautiful only for those who have lived their life beautifully, who have not been afraid to live, who have been courageous enough to live – who loved, who danced, who celebrated. Death becomes the ultimate celebration if your life is a celebration. Whatsoever your life was, death reveals it.

If you have lived just a bodily life and you have never known anything beyond the body, death is going to be very, very ugly, unpleasant, painful. Death is going to be an anguish. But if you have lived a little higher than the body, if you have loved music and poetry, and you have loved, and you have looked at the flowers and the stars, and something of the non-physical has entered into your consciousness, death will not be so bad, death will not be so painful. You can take it with equanimity – but still, it cannot be a celebration. If you have touched something of the transcendental in yourself, if you have entered your own nothingness at the center – the center of your being, where you are no longer a body and no longer a mind, where physical pleasures are completely left far away and mental pleasures such as music and poetry and literature and painting, everything, are left far away, you are simply just pure awareness, consciousness – then death is going to be a great celebration, a great understanding, a great revelation. If you have known anything of the transcendental in you, death will reveal to you the transcendental in the universe – then death is no longer a death, but a meeting with the source, a date with the Divine.

Life can be known, death also – but nothing can be said about them. (…) Life and death are the deepest mysteries.

Truth liberates. Have you seen anybody being liberated by theories? Experience liberates, yes… but theories about experience? No, never. (…) Words can be communicated, but not truth. Truth can only be indicated.

Mind is never convinced; it cannot be convinced. Mind is nothing but a process of doubt; it can never be convinced. It can go on arguing infinitely, because whatever you say, it can create an argument around it. (…) Knowledge is a false coin. (…) Don't become more knowledgeable; become more innocent.

The temptation of the mind to reduce every wonder, every mystery, to a question, is basically fear-oriented. We are afraid, afraid of the tremendousness of life, of this incredible existence. Out of fear, we create some small knowledge around ourselves as a protection, as an armor, as a defense.

There is no need to survive in this world. This world is a madhouse; there is no need to survive in it. There is no need to survive in the world of ambition, politics, ego; it is a disease. But there is another way to be, and that is that you can be in this world and not be of it.

Fear always means the fear of the unknown; fear always means the fear of death; fear always means the fear of being lost. But if you really want to be alive, you have to accept the possibility of being lost. You have to accept the insecurity of the unknown, the discomfort and the inconvenience of the unfamiliar, the strange. That is the price one has to pay for the blessing that follows it, and nothing can be achieved without paying for it. You have to pay for it; otherwise you will remain paralyzed by fear – your whole life will be lost.

Remember it – when something is very frightening, that is the time not to go anywhere; this is the time to be *here*. (…) The moment is very pregnant, and you have to be *here*, and you have to go into it. (…) Whatever frightens you, go into it. Life comes to those who risk, who live dangerously, almost on the verge of death. That was the attraction in the past of being a soldier, a warrior. The attraction was not of war, but of danger – just to move side-by-side with death. It gives you a crystallization, and there comes a time when no fear remains in you.

Fear is the bondage; fear is the imprisonment. (…) Whenever you come near fear, you are near the door. Fear is symbolic. It says, now be aware; don't enter here; death is here. But death is the door – to enlightenment, to all that is beautiful and true. Learn to die; that is the only way to achieve more and more abundant life.

"Will existence protect me?" – The fear is asking for guarantees, promises – fear creating more fears. You are asking for some sort of insurance. No, there is no possibility. (…) Something alive is always in danger; to be alive is a hazard: the more alive, the more adventure, more hazard, more danger. (…) This is how life should be. The roads, the walks, the principles should not be fixed beforehand. (…) Walk, and by walking, make your way. Don't follow superhighways. They are dead, and you are not going to find anything on them. (…) No human being worth the name will follow any pattern. (…) I cannot show you the way, because "the way" is for cowards. (…) Each one reaches truth in a different way. You cannot reach as a mass, and you cannot reach as a crowd. You reach alone, absolutely alone.

There are only two types of prisoners I have come across – a few who live in a visible prison; and the remaining who live in an invisible prison. They carry their prison, around themselves – in the name of conscience, in the name of morality, in the name of tradition, in the name of this and that. Thousands are the names of bondage and slavery. (…) Freedom has no name. There are not many types of freedom; freedom is one. Lies can be millions; truth is one. (…) Unless you are very alert, you will never be able to move freely. At the most, you can change prisons. From one prison, you can go to the other prison, and you can enjoy the walk between the two. Then, you are in the same trap again. (…) That is what is happening to the world.

There are three states of mind. The first is consciousness plus content, mind and content. This is the ordinary state of the mind. (…) You always have contents in the mind – a thought moving, a desire arising, anger, greed, ambition. You always have some content in the mind; the mind is never unoccupied. The traffic goes on; day in, day out. While awake, it is there; while asleep, it is there; thinking and dreaming – it is the same process. (…) In the day, you have a personality around you that hides you – layers upon layers of personality. It is very difficult to find the true person; you will have to dig deep, and it hurts, and the personality will resist. (…) The second state of the mind is consciousness without content; that's what meditation is. You are fully alert, and there is a gap, an interval. No thought is encountered; there is no thought within you. (…) And then, there is a third state. When the content has disappeared, the object has disappeared, then the subject cannot remain for long, because they exist together. They produce each other. When the subject is alone, it can only hang around a little while longer just out of its past momentum. Once the object has disappeared, soon the subject will also disappear. First the contents go; then consciousness disappears. This third state is called *samadhi* – no content, no consciousness; and this third state is what Buddha means by *shunyata*, emptiness. It is a state of superconsciousness, of transcendental consciousness. Consciousness now is only conscious of itself. Consciousness has turned upon itself; the circle is complete. You have come home.

Life exists in challenges; life exists in crises; life needs insecurity. It grows in the soil of insecurity. Whenever you are insecure, you will find yourself more alive, more alert.

Those who think they are, are not. And those who think and realize that they are not – only they are. (…) Let the temple of your being be utterly empty. That is the state of 'not to be'.

As the ego dies, it allows space for your authentic being to blossom. (…) There is nothing to be achieved. You simply drop your ego and wait. There is no question of any effort to be made; no achievement is going to be there. What happens, happens of its own accord. You cannot claim that it is your realization.

Don't put too much attention to fear, because it becomes an autohypnosis. (…) Fear is just a symptom; it is not a disease. There is no cure for it; there is no need. (…) It simply says to you to love more.

If existence goes deep into your being, you will become aware of your depths. If it penetrates to the very core, you will become aware of your center. And that's what is meant by self-knowledge. (…) Love is the key that unlocks your doors. (…) The first step is to accept your inner emptiness with joy, and to go into it. (…) Go into this emptiness, and soon you will be surprised that this emptiness is what meditation is; this emptiness is what I call divinity, godliness.

The day one trusts the whole existence, the day one knows, "It is not going to hurt me, because I am part of it – how can the Whole hurt the part?"

My observation is that 99 percent of people commit suicide. It is a very rare person who lives, who really lives. That person has to be courageous enough to be open to all kinds of experiences, to be open unconditionally.

You must love yourself; that is a basic requirement. Love yourself, and then suddenly you will find yourself reflected everywhere. (…) A deep acceptance is needed. Whatsoever and whosoever you are, a deep acceptance is needed – not only acceptance, but delight that you *are*.

Whenever you love a person, that person's godliness comes to the top.

In a deep moment of love, there is no fear. (…) If in your life there is no love, then you will become afraid. (…) So fear, in fact, is the absence of love. (…) If fear is felt, become more loving.

Fear is energy, just like love; a negative energy. A man who is feeling love bubbles up with a positive energy. When you come closer, it is as if a magnet is attracting you; you would like to be with this person.

To me, love is not a great problem, because I look farther ahead than you. If you miss love, you will miss meditation, and that is the real problem for me. (…) I see the whole sequence of life and how it moves. If love is missed, you can never be in meditation, because being in meditation is cosmic love. You cannot bypass love. Many people have tried, and they are dead in the monasteries. (…) Because of fear, they have tried to avoid love completely, and they have been trying to find a shortcut directly from their fear to meditativeness. That is what monks have been doing all over the centuries. They have been trying to bypass love completely. Their prayer will be false; their prayer will have no life. Their prayer will not be heard anywhere, and the cosmos is not going to answer their prayer. They are trying to deceive the whole cosmos. No, one has to pass through love. From fear, move into love. From love, you will move into prayerfulness, meditativeness, and from meditativeness arises fearlessness. (…) I call these three steps: life, love, and light. (…) This is my observation: you cannot bypass love; you will be simply committing suicide. But love can bypass you if you are simply waiting.

You will have to learn to separate yourself from the mechanism of your mind. We become so identified with the mechanism that we have completely forgotten the distance. It is just the mind, and the mind is nothing but all the conditionings that have been given to you by others. (…) At the time they were made, they were relevant. But now, they are irrelevant. You have grown up; now those programs don't fit. Those programs are just hangovers from the past. But they continue, because the mind knows no way of erasing them – unless you become very aware and erase them consciously. The mind only knows how to be programmed; it has no capacity to deprogram itself. (…) My own observation is that somewhere near the age of five, a child becomes identified with his programmed mind. And it is only up to that time that the child is alive, because he is not yet programmed. After that, he becomes a mechanism. Around the age of five, all learning stops. One goes on repeating the program in better and better ways, more skillful, more efficient, but it is basically the same program till death… unless by chance you come across a situation, an energy field, where you can be made aware – almost forced against yourself to become aware of this whole nonsense that your mind is doing to you.

The mind wants to avoid errors, and life does not want to avoid errors. (…) When fear arises, it is simply indicative that something is going against the program that you have been carrying up to now. (…) That means that whatsoever you have done from your childhood up to now, from the age of five up to now, has to be slowly erased and dropped.

If you move deeply in meditation, either fear or love will become the door. If death has been suppressed, then fear will become the door. If sex has been suppressed, then love will become the door. (…) Once sex and death are no longer taboo, a person is free. These are the two tricks to create bondage for humanity. Once neither of these are there, you are freedom; not that you are free – you are freedom.

Once you have known the mystery of life through your own being, you will know it everywhere. Once you have known it within, you will know it without too. But the first work has to be done in your inner world. You have to become a lab, a great experiment. You are the experiment; you are the instrument of the experiment, the lab, everything, because inside you there is nobody else, nothing else. You are all: the experimenter and the experimented upon and the experiment. Once you start moving into the subjectivity of your inner world, of your interiority, you slowly become acquainted with the miraculous. And to be acquainted with the miraculous is to know that which is worth knowing; otherwise you just go on accumulating knowledge – which is worthless, which is simply junk.

People are continuously talking. And the reason why they are talking is that they are afraid to be silent; they are afraid to see the truth; they are afraid to see their utter emptiness; they are afraid to expose themselves; they are afraid to look deep into the other. Continuous talking keeps them on the surface, occupied, engaged.

Never reject any emotion, because all those emotions constitute you, and they are all needed. Of course, no single emotion should become an obsession – they should be a kind of orchestra within you; they should remain in a proportionate way. No one single emotion should overwhelm you; that's all that has to be remembered. But no emotion should be rejected *in toto*.

This is inner alchemy: a problem disappears if you accept it; and a problem grows more and more complex if you create any conflict with it.

Suffering becomes evil only when it is simply destructive and not creative at all; suffering becomes bad only when you suffer and nothing is gained from it. But I am telling you that insight can be gained through suffering, and then it becomes creative. Darkness is beautiful if the dawn is coming out of it soon; darkness is dangerous if it is endless, simply continues and continues, and you go on moving in a rut, in a vicious circle. This can happen if you are not alert – just to escape from one suffering, you can create another; then to escape from another, yet another. (…) Accept suffering and pass through it; don't escape. (…) Suppressed, you never experience the thing in its totality; you never gain anything out of it. Wisdom comes through suffering, and wisdom comes through acceptance. Whatsoever the case, be at ease with it. Don't judge, and don't be disturbed. Accept, and pass through it with alert awareness.

People are searching for meditation, prayer, new ways of being. But the deeper search, and the more basic search, is how to get rooted in existence again. Call it meditation, call it prayer, or whatever you will, but the essential thing is how to get rooted in existence again. We have become trees that are uprooted – and nobody else is responsible except us, with our stupid idea of conquering nature. We are part of nature – how can the part conquer the Whole? Befriend nature, and nature starts revealing its secrets. Its ultimate secret is godliness.

Life is a search – a constant search, a desperate search, a hopeless search, a search for something one knows not what. There is a deep urge to seek, but one knows not what one is seeking. And there is a certain state of mind in which whatsoever you get is not going to give you any satisfaction. Frustration seems to be the destiny of humanity, because whatsoever you get becomes meaningless the very moment you have it. You start searching again. This very search – what it is and why it is there – has to be understood. It seems that there is a gap in the human being, in the human mind. In the very structure of the human consciousness, there seems to be a hole, a black hole. You go on throwing things into it, and they go on disappearing. Nothing seems to make it full; nothing seems to help toward fulfillment. It is a very feverish search. You seek it in this world; you seek it in the other world. (…) The search does not allow you to be here and now, because the search always leads you somewhere else. The search is a projection; the search is a desire, an idea that somewhere else is what is needed – that it exists, but it exists somewhere else, not here where you are. It exists then, there; never here, now. It goes on nagging you; it goes on pulling you, pushing you. It goes on throwing you into more and more madness; it drives you crazy. And it is never fulfilled. (…) One thing you do know: you need to search. This is an inner need. But you don't know what you are seeking. The search

continues in a state of vagueness: things are not clear; you simply go on searching, pulled by some inner urge, pushed by some inner urgency.

The first thing for the real seeker – for the seeker who has become a little alert, aware – is to define the search, to formulate a clear-cut concept of what it is, to bring it out of the dreaming consciousness, to encounter it in deep alertness, to look into it directly, to face it. Immediately a transformation starts happening. If you start defining your search, you will start losing your interest in the search. The more defined it becomes, the less it is there. Once it is clearly known what it is, suddenly it disappears. It exists only when you are not attentive. Let it be repeated: the search exists only when you are sleepy. The search exists only when you are not aware; the search exists only in your unawareness. The unawareness creates the search.

Our senses are all extroverted. (…) You start searching there – where you see, feel, touch. The light of the senses falls outside, and the seeker is inside. Because the light is outside, the seeker starts moving in an ambitious way, trying to find something outside that will be fulfilling. It is never going to happen. It has never happened. It cannot happen in the nature of things, because unless you have sought the seeker, all your search is meaningless. Unless you have come to know who you are, all that you seek is futile because you don't know the seeker. Without knowing the seeker, how can you move in the right dimension, in the right direction? It is impossible.

If there is something to seek, you are a worldly man. If there is nothing to seek, and the question "Who is this seeker?" has become important to you, then you are a religious man. Then there is a transformation. All values change suddenly. You start moving inward.

Once you have started moving inward, in the beginning, it is very, very dark. Because for lives together, you have never been inside; your eyes have been focused on the outside world. (…) Meditation is nothing but a readjustment of your vision, a readjustment of your seeing faculty, of your eyes. In India, that is what is called your third eye.

Self-knowledge is possible only in deep aloneness. Ordinarily whatever we know about ourselves is the opinion of others. Whatsoever people say about us, we go on collecting. That becomes our self-identity. (…) You have many voices inside you, conflicting voices – your mother's, your father's, your teacher's, and so on, and so forth. And it is impossible to decide which one is the right one. This is where man is lost. This is self-ignorance. But because you depend on others, you are afraid to go into aloneness. Because the moment you start going into aloneness, you start becoming very afraid of losing yourself. You don't have yourself in the first place, but whatever self you have created out of others' opinions will have to be left behind. Hence, it is very scary to go in. The deeper you go, the less you know who you are. So in fact, when you are moving toward self-knowledge, before it happens you will have to drop all ideas about the self. There will be a gap; there will be a kind of nothingness. You will become a non-entity. You will be utterly lost because all that you know is no longer relevant,

and that which is relevant you don't know yet. Christian mystics call this 'the dark night of the soul'. It has to be passed, and once you have passed it, there is the dawn.

Don't be a reformer, and don't try to teach others, and don't try to change others. If *you* change, that's enough of a message.

To be authentic means to remain true to your own being. (…) Always listen to your inner voice; otherwise your whole life will be wasted. (…) Always look: the first thing is your being. Don't allow others to manipulate and control you – and they are many: everybody is ready to control you; everybody is ready to change you; everybody is ready to give you a direction you have not asked for. Everybody is giving you a guide for life. The guide exists within you; you carry the blueprint. (…) Always listen to the inner voice, and don't listen to anything else. There are a thousand and one temptations around you because many people are peddling their things. It is a supermarket; the world and everybody in it is interested in selling his thing to you. Everybody is a salesman. If you listen to too many salesmen, you will become mad. Don't listen to anybody. Just close your eyes and listen to the inner voice. That is what meditation is all about, to listen to the inner voice. This is the first thing.

Always remain in the present, because all falseness enters either from the past or from the future. (…) Be true to the present, and then you will be authentic. To be here-now is to be authentic. No past, no future – this moment, all. This moment, the whole eternity.

People are not true even when they are utterly alone. (…) Don't put a false smile on your face because that false smile will create a split in you. You will become two – a part of you will be smiling, and a part of you will remain sad. Now a division has arisen, and if you go on doing it again and again, it will become a habit. You go on pretending; it has become second nature. As you practice more and more, the distance between the two parts becomes bigger and bigger. When it becomes unbridgeable, we call it "schizophrenia". When you cannot contact your own other part, you almost become two persons instead of one; then it is severe mental illness. But everyone is divided, so the difference between the schizophrenia and the normal is only of degree.

Each moment has its own way, and no moment needs to be consistent with any other moment. Life is a flux; it is a river. It goes on changing its moods. So one need not be worried about consistency. Anybody who becomes worried about consistency will become untrue, because only lies can be consistent. (…) Truth contains its own contradictions – and that's the richness of truth; that's its vastness; that's its beauty. (…) So if you are feeling sad, then be sad – with no condemnation, with no evaluation of it being good or bad. There is no question of good or bad; it is simply so. And when it goes, let it go. (…) There is no need to pretend anything. (…) And remember: each moment has an atomic reality. It is discontinuous from the past moment, and it is not connected with the future moment. Each moment is atomic. They are not following each other in a

sequence; they are not linear. Each moment has its own being, and you have to be that, in that moment, nothing else. This is what is really meant by truth.

Be true to yourself – there is no other responsibility. One has to be responsible toward one's being. You are answerable to your own being, and God is not going to ask you why you were not somebody else. (…) This is the whole problem, how to be oneself. And if you can solve this, then every other problem becomes nonproblematic. Then life is a beautiful mystery to be lived – not a problem to be solved, but just to be lived and enjoyed.

Life is a pilgrimage, and unless love is attained, it remains a pilgrimage, never reaching anywhere. It goes on moving in circles, and the moment of fulfillment never comes. (…) Love is the goal; life is the journey. And a journey without a goal is bound to be neurotic, haphazard; it will not have any direction; it will remain accidental. You will remain driftwood unless the goal is clear. It may be a very distant star – that doesn't make any difference – but it should be clear; your eyes remain focused on it. (…) But if you are moving in a wrong direction, or not moving in any direction at all, or moving in all directions together, then life starts collapsing. That's what neurosis is – a collapse in energy, not knowing where to go, what to do, what to be. (…) Love is the goal. And once the goal is clear, you start growing an inner richness. The wound is transformed into a lotus; love is the greatest alchemical force in the world. Those who know how to use it can reach the highest peak called God. Those who know not how to use it remain crawling in the dark recesses of existence; they never come to the sunlit peaks of life.

Unless you are centered, unless you know who you are, you cannot really relate. The relationship that goes on without self-knowledge is just an illusion. (…) That is the difference I make between an individual and a person: a person is a false phenomenon; an individual is reality. Persons, personalities, are masks, shadows. Individuality is substance; it is reality. And only individuals can relate, can love; persons can only play games.

Whenever I use the word *love*, I use it as a state of being, not as a relationship. Relationship is only a very minor aspect of it. But your idea of love is basically that of relationship, as if that is all. Relationship is needed only because you can't be alone, because you are not yet capable of meditation. Hence, meditation is a must before you can really love. One should be capable of being alone, utterly alone, and yet tremendously blissful. Then you can love. Then your love is no longer a need, but a sharing, no longer a necessity. You will not become dependent on the people you love. You will share – and sharing is beautiful. (…) What ordinarily happens in this world is: you don't have love; the person you think you love has no love in his being either – and both are asking for love from each other. Two beggars begging each other! Hence the conflict, the continuous quarrel between the lovers.

Where is the love? Everybody feels at a loss, empty, tense. The basic foundation is missing, and you have started making the temple without the foundation. It is going to fall and collapse at any moment. (…) You live in unawareness, and you go on doing the same thing again and again. You go on mechanically, robotlike, repeating the old pattern. (…) Become more aware; become more meditative.

The lies of the personality are a very heavy burden on the essence of the soul. (…) Risk everything for truth; otherwise you will remain discontented. You will do many things, but nothing will really happen to you. You will move much, but you will never arrive anywhere. The whole effect will be almost absurd. It is as if you are hungry and you simply fantasize about food – beautiful, delicious. But fantasy is fantasy; it is not real. You cannot eat unreal food. For moments you can delude yourself; you can live in a dreamlike world – but a dream is not going to give you anything. It will take many things from you, and it will not give you anything in return. The time that you spend using a false personality is simply wasted; it will never come back to you again. (…) Even a single moment of authenticity is better than a whole life of inauthentic living. (…) Love has to be lived before death happens. (…) Risk everything for truth, and never risk truth for anything else. Let this be your fundamental law: *Even if I have to sacrifice myself, my life, I am going to sacrifice it for truth, but I will never sacrifice truth for anything.*

Being cannot happen conveniently; being happens only when you take risks, when you move in danger. And love is the greatest danger there is; it demands you totally. So don't be afraid; go into it. (…) Remember always, falsity never pays; it appears to, but it never pays. Only truth pays – and in the beginning, truth never looks like it will pay. It seems it will shatter everything. (…) A religious person is one who comes out of falsity and risks his life. He says, "Either I want to be true, or I don't want to be at all. But I am not going to be false." Whatsoever the stakes, don't go on moving in a false way.

Man creates his own confusion just because he goes on rejecting himself, condemning himself, not accepting himself. Then a chain of confusion, inner chaos and misery is created. Why don't you accept yourself as you are? What is wrong? The whole of existence accepts you as you are, but you don't. You have some ideal to achieve. Because of that ideal, you live in the future – which is nothing but a dream. Because of the ideal, you cannot live here and now. The ideal creates an image in the mind. Because you go on comparing yourself with that image, you feel that something is lacking, something is missing: you condemn yourself; you feel inferior. (…) Because of your dreaming mind, your reality is condemned; dreams have been disturbing you.

People are bound to remain anxious if there is a "should" in life. If there is an ideal that has to be fulfilled, how can you be at ease? You can always imagine a better state of affairs.

The mind always remains in a dichotomy, in a divided state between the past and the future. It is always split; it is always schizophrenic. You need to understand that this is how things are, and nothing can be done about it. (…) Don't pay a single thought to the past or the future, because nothing can be done about it; it is a sheer waste of energy. Live this moment totally. (…) Live every moment in such totality that if the next moment never comes, there is no complaint. You can die joyously, because you have lived joyously.

In life, nothing can be captured and imprisoned. One has to live in openness, allowing all kinds of experiences to happen, being fully grateful as long as they last. (…) Tomorrow will be a different day. (…) Allow life's insecurity to be your very religion. (…) An authentic person simply drops the idea of security and starts living in utter insecurity, because that is the nature of life. You cannot change it. That which you cannot change, accept – and accept it with joy. Don't unnecessarily hit your head against the wall; just pass through the door.

When a person can celebrate life in its totality, all that is wrong disappears. But if you try first to make arrangements for the wrong to disappear, it never disappears.

Anger, greed, sex, or whatsoever else you name are not solid; they are just the absence of a blissful, ecstatic life.

Mind has only two alternatives, fight or flight – and both are wrong. You are divided. The problem is not outside; the problem is inside.

Mind is activity, and being is absolute inactivity. (…) Your being is eternally un-moving, and your periphery is continuously moving.

Always remember: Don't fight with the mind; simply put it aside. This putting aside is not against the mind; it is beyond the mind. It is simply putting it aside. Just as when you go out, you use your shoes; and when you come in, you put them aside – there is no fight, nothing. You simply put them aside; they are not needed.

Man is very clever in creating false values. The real values demand your totality, demand your whole being; the false values are very cheap.

Let this be your characteristic: acceptance, utter acceptance. (…) This is one of the hardest truths to recognize, that one remains the same – that whatsoever we do, we remain the same. There is no "improvement". The whole ego is shattered, because the ego lives through improvement, the idea of improvement, the idea of reaching somewhere someday. Maybe not today, but tomorrow, or the day after tomorrow. To recognize the fact that there is no improvement in the world, that life is just a celebration, it has nothing like business in it – once you understand this, the whole ego trip stops, and suddenly you are thrown back to this moment.

Life is a river, a flow, a continuum with no beginning and no end. It is not going somewhere; it is always here. (…) The only time for life is *now*, and the only place is *here*. There is no struggle to reach; there is nothing to reach. There is no God beyond life. (…) To be religious is not to be separate from the flow. To be irreligious is to have your own mind in an effort to win, to conquer, to reach somewhere. (…) Your cleverness to be yourself, to be clinging to the ego, is the whole cause of your misery.

The desire to be extraordinary is very ordinary, because everybody has it. And to have the understanding to be ordinary is very extraordinary, because it rarely happens.

There are no questions in existence. Questions come from you. And they will go on coming, and you can go on accumulating as many answers as you like; those answers won't help. You have to *attain* to the answer – and to attain to the answer, you have to drop all questioning. When there is no question in the mind, the vision is clear: then, you have clarity of perception; then, the doors of perception are clean and open, and everything suddenly becomes transparent. You can go to the very depth, penetrate to the deepest core – and there suddenly you find yourself.

An intelligent person will try just to be himself, whatsoever the cost. An intelligent person will never copy, will never imitate. He will never parrot. An intelligent person will listen to his own intrinsic call. He will feel his own being and move accordingly, whatsoever the risk. (…) Intelligence is trust in your own being. Intelligence is to live in this moment, not to hanker for the future, and not to think of the past. (…) You live in belief; belief is unintelligent. Live through knowing; knowing is intelligence. And intelligence is meditation.

Life is of the heart. Life can only grow through the heart. (…) The heart is your very center; the head is just your periphery. (…) The real intelligence is of the heart. It is not intellectual; it is not emotional. (…) A loving intelligence is what is needed. A loving intelligence never becomes intellectuality or sentimentality. It gives you a new kind of integrity, a new crystallization.

Only stupid people are consistent people. The more intelligent you are, the more inconsistent you will be – because who knows about tomorrow? (…) If you are alive, you *have* to be inconsistent: you have grown; the world has changed; the river is flowing into new territory. (…) Yesterday's experience should not become your definition forever; otherwise you died yesterday. (…) One should remain a process; one should never become a thing. That is intelligence.

Fed up with himself – that is how any intelligent person will be! So there is nothing to be worried about. It is good, it is perfectly okay to feel fed up. People who don't feel fed up with themselves are in a wrong situation – they are in danger; they will never change. There is no need for them to change. They will go on revolving in the wheel; they are mechanical people. This is the first ray of consciousness in you – that you feel fed up. Who is the one who feels fed up? This awareness is you; this is the first ray of consciousness. So the way that you have

lived up to now and all the things that you have done up to now are meaningless. (…) By and by, the dreams of the outside will disappear because there is no need for the dreams to continue. (…) Your dreams will show you whether you are really fed up or if there is still some lingering interest. If a lingering interest is there, then finish that too. If you are really fed up, by and by you will start feeling that the energy is moving inward on its own accord. You are not doing anything; you are simply sitting there and it is going in; it is falling in. And through that inwardness, your centering will arise.

Stand on the crossroads, think, meditate – but once you decide, then forget all other alternatives: move. Once you decide to move, your whole energy is needed there. Don't be split and don't let half of your mind think about alternatives. (…) There is no way to be certain. You may be wrong, but there is no way to know it unless you follow the road to the very end, all the way. (…) You move on the road – right or wrong is irrelevant. The very movement gives you growth. To me, it is not a question of where you go. To me, the most important thing is that you are not stuck, but going. Even if this road comes to a dead end and it leads nowhere and you have to come back – nothing to worry about. It is good that you went. The very movement has given you much experience. To know the false as false is the only way that one comes by and by to know what truth is. And one has to move on many wrong roads before one comes to the right one. The only thing that is important is not to be stuck somewhere.

Memory one day has to go completely. Once a man has become enlightened, he does not function out of memory; he functions spontaneously.

Become a person of knowing, not a person of knowledge. Then you live intelligently.

There is a switch in the mind. The name of the switch is watchfulness, awareness, witnessing. If you start witnessing the mind, it begins to stop. The more that witnessing grows, the more and more you do become aware of a secret key: that the mind can be stopped easily. And that moment is of great liberation. You can turn off your mind, and when it comes back, it comes back refreshed.

The mind cannot penetrate meditation; where mind ends, meditation begins. (…) Meditation is not an achievement; it has not to be achieved. Meditation is your intrinsic nature.

I begin with your insanity, not with a sitting posture. I allow your insanity. (…) When you are just sitting, you are frustrated; your mind wants to move and you are just sitting. Every muscle turns; every nerve turns. You are trying to force something upon yourself that is not natural for you; then you have divided yourself with a suppressive method. You are suppressing much that could be easily thrown, released with a different approach. (…) If you begin with something active – something positive, alive, moving – it will be better; then you will begin to feel an inner stillness growing. The more it grows, the more it will be possible for you to use a sitting posture – the more silent meditation will be

possible. (…) Cleansing must be the first thing – a catharsis; otherwise, with breathing exercises, with just sitting, with practicing *yoga asanas*, postures, you are just suppressing something.

Creativity is the greatest rebellion in existence. If you want to create, you have to get rid of all conditionings; otherwise your creativity will be nothing but a copying; it will be just a carbon copy. You can be creative only if you are individual; you cannot create as part of the mob psychology. The mob psychology is uncreative: it lives a dragging life; it knows no dance, no song, no joy; it is mechanical. The creator cannot follow the well-trodden path. He has to search out his own way; he has to enquire in the jungles of life. He has to go alone; he has to be a dropout from the mob mind, from the collective psychology. The collective mind is the lowest mind in the world. (…) My effort is to destroy the collective mind and to make each individual free to be himself or herself. (…) In fact, humanity will really be born only the day the individual is respected in his rebellion.

A creative person is one who has insight, who can see things nobody else has ever seen before, who hears things that nobody has heard before – then there is creativity.

Once pathology disappears, everybody becomes a creator. Let it be understood as deeply as possible: only ill people are destructive. The people who are healthy are creative. Creativity is a fragrance of real health. When a person is really healthy and whole, creativity comes naturally to him; the urge to create arises.

Humanity has come now to a crossroads. We have lived the one-dimensional man; we have exhausted it. We need now a more enriched human being, three-dimensional. I call them three C's: consciousness is being; compassion is feeling; creativity is action.

Activity shows that you are obsessed. You cannot remain yourself; you cannot remain silent; you cannot remain inactive. Through activity, you go on throwing out your madness, insanity. (…) Activity is never spontaneous; it comes from the past. You may have been accumulating it for many years, and then it explodes into the present – it is not relevant. But the mind is cunning; the mind will always find rationalizations for the activity. (…) If this activity is there, you cannot relax, because it is an obsessive need. You want to do something, whatever it is. (…) The devil never says, "Relax!". He says, "Why are you wasting your time? Do something, move! Life is passing by, do something!" (…) This obsession to be active has to be watched. And you have to watch it in your own life. (…) A relaxed person is simply non-obsessive, and the energy starts accumulating within him. (…) Action is total. Activity is always half-hearted, because how can you befool yourself absolutely? Even you know it is useless. Even you are aware that you are doing it for certain feverish reasons within, which are not even clear to you, very vague. You can change activities, but unless activities are changed into actions, that won't help.

Can you remain silent for a long time? Psychologists say that if you remain silent for three weeks, you will start talking to yourself. Then you will be divided into two: you will talk and you will listen also. And if you try to remain silent for three months, you will be completely ready for the madhouse, because then you will not bother whether somebody is there or not. You will talk, and not only talk, you will answer also – now you are complete; now you don't depend on anybody. This is what lunatic is. A lunatic is a person whose whole world is confined in himself. He is the talker and he is the listener; he is the actor and he is the spectator – he is all; his whole world is confined in himself. He has divided himself in many parts; and everything has become fragmentary. That's why people are afraid of silence – they know that they might crack up. And if you are afraid of silence, that means you have an obsessive, feverish, diseased mind inside, which is continuously asking to be active. Activity is your escape from yourself. In action, you *are*; in activity, you have escaped from yourself – it is a drug. In activity, you forget yourself; and when you forget yourself, there are no worries, no anguish, no anxiety. That's why you need to be continuously active, doing something or other – but you are never in a state when non-doing flowers in you and blooms.

If a man really understands, things drop – and then, you cannot take the credit that "I have dropped it". – It dropped itself; you have not dropped it. The ego is not strengthened through it. And then, more and more actions become possible. And whenever you have an opportunity to act totally, don't miss it, don't waver – act. Act more, and let activities drop of their own accord. A transformation will come to you by and by: it takes time; it needs seasoning… but there is no hurry.

Relaxation comes to you when there is no urge to activity; the energy is at home, not moving anywhere. If a certain situation arises, you will act, that's all – but you are not finding some excuse to act. You are at ease with yourself. Relaxation is to be at home. (…) Relaxation is a state; you cannot force it. You simply drop all the negativities, the hindrances, and it comes; it bubbles up by itself. (…) Relaxation is a state of affairs where your energy is not moving anywhere – not to the future, not to the past; it is simply there with you. (…) This moment is all. There is no other moment; time stops – then there is relaxation. If time is there, there is no relaxation. (…) Relaxation is neither of the body nor of the mind; relaxation is of the total. That's why the Buddhas go on saying, "Become desireless", because they know that if there is desire, you cannot relax. They go on saying, "Enjoy this very moment".

Activity has to go, but not action. (…) Only absence of activity is needed. And how will it come? It will come by understanding. Understanding is the only discipline. Understand your activities and suddenly, in the middle of the activity, if you become aware, it will stop. If you become aware why you are doing it, it will stop.

Energy can have two dimensions. *One dimension of energy* is motivated, going somewhere, a goal somewhere – this moment is only a means, and the goal is somewhere else to be achieved. This is one dimension of your energy: this is the dimension of activity, goal-oriented – then, everything is a means: somehow it has to be done and you have to reach the goal; then you will relax. But for this

type of energy, the goal is never reached, because this type of energy goes on changing every present moment into a means for something else, into the future. The goal always remains on the horizon. You go on running, but the distance remains the same. There is *another dimension of energy*: that dimension is unmotivated celebration. The goal is here, now; the goal is not somewhere else. In fact, you *are* the goal. In fact, there is no other fulfillment than of this moment: consider the lilies. When you are the goal and when the goal is not in the future – when there is nothing to be achieved, rather, you have just to celebrate it, you have already achieved it, it is there – this is relaxation, unmotivated energy. (…) Be a celebrator; celebrate! Then suddenly you relax – then there is no tension; then there is no anguish. The whole energy that becomes anguish becomes gratitude. Your whole heart goes on beating with a deep thankfulness – that is prayer. (…) Just understand the movement of the energy, the unmotivated movement of the energy. It flows, but not toward a goal; it flows as a celebration. It moves, not toward a goal; it moves because of its own overflowing energy.

I tell you, there is nowhere to go. Here is all. The whole existence culminates in this moment; it converges into this moment. The whole existence is pouring already into this moment. All that is, is pouring into this moment – it is here, now. (…) Act unmotivated, just an overflow of your energy. Share but don't trade; don't make bargains. Give because you have; don't give to take back – because then you will be in misery. All traders go to hell. Heaven is not for traders; heaven is for celebrators. (…) And if you become more and more involved in action, and less and less occupied in activity, your life will change and it will become a deep relaxation. Then you "do", but you remain relaxed. A Buddha is never tired. Why? Because he is not a doer. Whatsoever he has, he gives; he overflows.

When you really relax, you are not making any activity inside you. *Shut firm the mouth and silent remain* – and then don't think. (…) Thoughts are coming and going. Let them come and go; that's not a problem. You don't get involved; you remain aloof, detached. You simply watch them coming and going; they are not your concern. Shut the mouth and remain silent. By and by, thoughts will cease automatically – they need your cooperation to be there. If you cooperate, they will be there; if you fight, then too they will be there, because both are cooperations – one for, the other against. Both are sorts of activity. You simply watch. (…) Be a passive watcher – *Empty your mind and think of nought*. This passivity will automatically empty your mind. Ripples of activity, ripples of mind energy, by and by, will subside, and the whole surface of your consciousness will be without any waves, without any ripples. It becomes like a silent mirror. *Like a hollow bamboo rest at ease with your body*. (…) And suddenly infinite energy starts pouring within you. You are filled with the unknown, with the mysterious, with the Divine. A hollow bamboo becomes a flute, and the Divine starts playing it. Once you are empty, then there is no barrier for the Divine to enter in you. (…) Rest at ease – don't desire even God. God cannot be desired. When you are desireless, he comes to you.

There is nothing to give; there is nothing to get. (…) The effort to 'become' is the barrier, because you are already carrying your being with you. You need not become anything – simply realize who you are, that's all. Improving, whatsoever you improve, you will always be in anxiety and anguish, because the very effort to improve is leading you on a wrong path. It makes future meaningful, a goal meaningful, ideals meaningful – and then your mind becomes a desiring. Desiring, you miss.

The philosopher is the farthest away from God, because the more you think, the greater the wall you create between you and the Whole. (…) The ego is nothing but all the thoughts you have accumulated in the past. (…) When you are not, God is – that is creativity. (…) A song will start coming through you – you are not the creator of it; it comes from the beyond. It always comes from the beyond. When *you* create it, it is just ordinary, mundane. When it comes *through you*, it has superb beauty; it brings something of the unknown in it.

To be possessed by God is creativity. Simone de Beauvoir has said, "Life is occupied both in perpetuating itself and in surpassing itself; if all it does is maintain itself, then living is only not dying." And the man who is not creative is only not dying, that's all. His life has no depth. His life is not yet life, but just a preface; the book of life has not yet started. He is born, true, but he is not alive. When you become creative, when you allow creativity to happen through you – when you start singing a song that is not your own, on which you cannot put your signature – then life takes wings; it upsurges. (…) In creativity is the surpassing; otherwise, at the most, we can go on perpetuating ourselves. But to perpetuate life is not enough unless you start surpassing yourself. And this surpassing happens only when something of the beyond comes in contact with you. That is the point of transcendence – you are not, and yet, for the first time you *are*.

The essence of wisdom is to act in harmony with nature. Animals act unconsciously in harmony with nature. Because man has consciousness, man has to act consciously in harmony with nature. Man has responsibility – only man has responsibility; that is his grandeur.

In deep sleep, you also fall in harmony with nature. That's why deep sleep is so rejuvenating, so relaxing. Just a few minutes of deep sleep, and you are fresh and young again. All the dust that you had gathered and all weariness and boredom disappears. You have contacted the source. But this is an animal way to contact the source. Animals are horizontal; man is vertical. Only in a horizontal position can you fall asleep – you cannot fall asleep standing; it will be very difficult. You are horizontal, parallel to the earth – suddenly you start losing consciousness; suddenly you are no longer responsible.

The higher you go, the deeper you go into the paradox of reality. Supreme action with supreme relaxation – on the surface, great action is happening; in the depth, nothing is happening, or *only* nothing is happening. Yielding to a power not your own, surrendering to a power that is beyond you, is creativity. Meditation is creativity.

The ego is your disease. When the ego disappears, the wound in you disappears; you are whole. You start flowing with the immense flow of existence. (…) You are a process, not a thing. Consciousness is not a thing; it is a process – and we have made it a thing. The moment you call it 'I', it becomes a thing – defined, bounded, dormant, stagnant, and you start dying. The ego is your death, and the death of the ego is the beginning of your real life. Real life is creativity.

Nature gives everybody energy which is creative. It becomes destructive only when it is obstructed, when no natural flow is allowed.

Either you make your energy creative, or it will turn sour and become destructive. Energy is a dangerous thing – if you have it, you have to use it creatively; otherwise, sooner or later, you will find it has become destructive. So find something, whatsoever you like, to put your energy into. Whatsoever you want, find a way in which you can become completely lost.

Each of you will become creative in your own way. You may be a cook, but there will be creativity. Or you may be a street cleaner, but there will be creativity. (…) When you are creative, desires disappear. When you are creative, ambitions disappear. When you are creative, you are already that which you always wanted to be.

Consciousness is health; self-consciousness is disease. The river of consciousness is not flowing naturally. Something foreign has entered into the river of consciousness, something that resists becoming part of the river. (…) To be self-conscious is to be unconscious. Self-consciousness is a non-surrendering attitude – it is the attitude of conflict, fight, struggle. If you are fighting with existence, you will be self-conscious and, of course, you will be defeated again and again and again. Each step is going to be a step into more and more defeat. Your frustration is certain; you are doomed from the very beginning, because you cannot maintain this self against the universe. It is impossible; you cannot exist separately. You can succeed only with the Whole, never against it. You can succeed only with God, never against Him.

Consciousness has no idea of 'I', of ego. It has no idea of one's separation from existence. It does not know any barrier. It knows no boundaries – it is one with existence; it is a deep at-onement. There is no conflict between the individual and the Whole. One is simply flowing into the Whole, and the Whole is flowing into one. It is like breathing: you breathe in, you breathe out – when you breathe in, the Whole enters you; when you breathe out, you enter the Whole. It is a constant flow, a constant sharing. The Whole goes on giving to you, and you go on giving to the Whole. The balance is never lost.

The ego is always in an effort to go upstream, always in search of conflict. (…) You will become more and more miserable, because only misery comes out of conflict. Misery is an indication that you are in conflict. (…) Your present *karmas* are making you miserable. (…) If you are miserable, I would like to tell you: it is you; you and only you are responsible. (…) If you remain you, in any sort of a society, you will remain miserable. In any economic system, you will remain

miserable; in any world, you will remain miserable – if you remain you. And the first, basic change happens when you start dropping this conflict with existence. That is the only meaning of all the great religions when they emphasize, "Drop the ego". They are saying, "Drop the conflict". (…) Drop the conflict, because ego is a by-product of your conflicting attitude. (…) Disharmony results in misery; harmony results in bliss. Harmony naturally results in deep silence, joy, delight. Conflict results in anxiety, anguish, stress, tension. The ego is nothing but all the tensions that you have created around yourself.

Why does everybody go on creating the ego, the self? The real self is unknown, that's why. And it is difficult to live without a self, so we create a pseudo-self, a substitute self. The real self is unknown. In fact, the real self never becomes absolutely known; it remains mysterious; it remains ineffable, indefinable. The real self is so vast that you cannot define it, and the real self is so mysterious that you cannot penetrate it to the very core. The real self is the Self of the Whole. It is not possible for human intellect to penetrate, to ponder, to contemplate it. (…) To know the real self is arduous; one has to travel long to arrive home. One has to knock on so many doors before one comes to the right door. The easy trick is, you can create a false self. (…) This self is a pseudo-self, a created, manufactured self, homemade. And your own real self remains deep down hidden in mist and mystery. (…) This false self that we go on carrying in our lives like a flag is always in danger of being damaged. It is very fragile; it is very weak. Hence the fear, continuous fear that "I may be lost. My self may be destroyed." A continuous fear goes on trembling in your being – you can never be certain about this false self of yours; you know it is false. (…) We go on searching in the outside world to find some support for our ego, somebody to give a little support, to become a prop. Otherwise there is always the danger that our ego will collapse. So we have to support it from this side and from that, and continuous worry arises. (…) You are clinging to a false center, and that false center depends on others. So you are always looking to what people are saying about you, and you are always following other people; you are always trying to satisfy them. You are always trying to be respectable; you are always trying to decorate your ego. This is suicidal. You become respectable, and your misery remains. Fear will become greater and greater. Once you understand it, the whole energy is put into another direction.

When you drop the ego, you drop a whole world that you have created around it.

All life is of the Whole. (…) We are all great waves of the ocean. We may have forgotten it, but the ocean has not forgotten us. (…) Strength is possible only when the wave knows that it is a wave of a great, infinite ocean. If the wave forgets this, then the wave is very weak.

Listening means forgetting yourself completely – only then can you listen. If you are too self-conscious about yourself, you simply pretend that you are listening. (…) God can reach you only when you are receptive, when you become *yin*.

The mystic creates in the inner world. The mystic is the highest flower of creativity. But you may not see anything that the mystic is doing. (…) You cannot be a spectator with a Buddha; you have to be a participant, because it is a mystery to be participated in. Then you will see what he is creating. He is creating consciousness, and consciousness is the purest form, the highest form possible, of expression.

Intellectual activity can make you experts in certain things, useful, efficient. But intellect is groping in the dark. It has no eyes, because it is not yet meditative. Intellect is borrowed; it has no insight of its own. (…) And because life is not the same, ever – it is constantly changing, moment to moment it is new – the expert always lags behind; his response is always inadequate. He can only react; he cannot respond, because he is not spontaneous. He has already arrived to conclusions. He is carrying ready-made answers – and the questions that life raises are always new. Moreover, life is not a logical phenomenon; life is paradox; life is mystery – and the intellectual lives through logic; hence he never fits with life, and life never fits with him. (…) Intellect is an unconscious phenomenon. Intelligence is awakening, and unless you are fully awake, whatsoever you decide is bound to be wrong, because it is a conclusion arrived at by an unconscious mind. To bring intelligence into activity, you don't need more information; you need more meditation. You need to become less mind and more heart.

The creator will not carry many beliefs – in fact, none. He will carry only his own experiences. And the beauty of experience is that the experience is always open, because further exploration is always possible. Belief is always closed; it comes to a full point. Belief is always finished. Experience is never finished; it remains unfinished. While you are living, your experience is growing; it is changing; it is moving. It is continuously moving from the known into the unkown, and from the unknown into the unknowable.

Mind is all your beliefs collected together. Put your mind aside and look through no-mind; look through nothingness, *shunyata*. When you look through no-mind, your perception is efficient, because then you see that which is. And truth liberates. Everything else creates bondage; only truth liberates. (…) Sooner or later, a day comes when you look and your look is pure – you don't have any mind. In that moment, you become *avalokita*, one who looks with pure eyes.

Creativity has nothing to do with any activity in particular. Anything can be creative; it is you who bring that quality to the activity. Activity itself is neither creative nor uncreative. (…) Love what you do. Be meditative while you are doing it. (…) Don't be worried about what you are doing; one has to do many things, but do everything with devotion. Then your work becomes worship; then whatsoever you do is a prayer, and whatsoever you do is an offering at the altar. (…) The greatness is not in the thing done. The greatness is in the consciousness that you bring while you do it.

Each moment of your life has to be transformed by your meditative love. (…) Nothing is profane; everything is sacred and holy. Unless everything becomes holy to you, your life cannot be religious.

All your creative sources have been plugged, blocked, destroyed, and your whole energy has been forced into some activity that the society thinks is going to pay. Our whole attitude about life is money-oriented, power-oriented. (…) To succeed in this so-called world is to fail deeply in the inside world.

Only a machine can be predicted, not man. Man is unpredictable. Man is always an opening… a potentiality for a thousand and one things. Many doors open and many alternatives are always present at each step – and you have to choose, you have to feel. If you love your life, you will be able to find. But if you don't love your life and you love something else, then there is a problem.

Each person comes into this world with a specific destiny – he has something to fulfill; some message has to be delivered; some work has to be completed. You are not here accidentally – you are here meaningfully: there is a purpose behind you; the Whole intends to do something through you.

Our whole life's structure is such that we are taught that unless there is a recognition, we are nobody, we are worthless. The work is not important, but the recognition is – and this is putting things upside down. The work should be important, a joy in itself. You should not work to be recognized, but because you enjoy being creative; you love the work for its own sake. Your fulfillment should be in the work itself. (…) The so-called recognized people, honored people, are full of rubbish and nothing else. But they are full of the rubbish that the society wants them to be filled with – and the society compensates them by giving them awards.

Any man who has any sense of his own individuality lives by his own love, by his own work, without caring at all what others think of it. The more valuable your work is, the less is the possibility of getting any respectability for it. And if your work is the work of a genius, then you are not going to see any respect in your lifetime – you will be condemned in your lifetime.

To be an individual living in total freedom, on your own feet, drinking from your own sources, is what makes a man really centered, rooted. That is the beginning of his ultimate flowering.

The creator cannot settle anywhere. The creator is a vagabond; he carries his tent on his shoulders. He cannot settle; settling means death to him. He is always ready to take a risk. Risk is his love affair.

The word 'discipline' comes from the same root as the word 'disciple' – the root meaning of the word is 'a process of learning'. One who is ready to learn is a disciple, and the process of being ready to learn is discipline. The knowledgeable person is never ready to learn, because he already thinks he knows; he is very centered in his so-called knowledge. His knowledge is nothing but nourishment

for his ego. He cannot be a disciple; he cannot be in true discipline. Socrates says: "I know only one thing, that I know nothing" – that is the beginning of discipline. When you don't know anything, of course, a great longing arises to enquire, explore, investigate. And the moment you start learning, another factor follows inevitably: whatsoever you have learned has to be dropped continuously; otherwise it will become knowledge, and knowledge will prevent further learning. The real man of discipline never accumulates; each moment he dies to whatsoever he has come to know and again becomes ignorant. That ignorance is really luminous.

Discipline has been misinterpreted. Thousands of 'shoulds' and 'should nots' have been imposed on man. (…) The creative person has to dissolve all 'shoulds' and 'should nots'. He needs freedom and space, vast space; he needs the whole sky and all the stars. Only then can his innermost spontaneity start growing. (…) Your discipline has to come from your very heart; it has to be your very own. When somebody else gives you the discipline, it can never fit; it will be like wearing somebody else's clothes. Either they will be to loose or too tight, and you will always feel a little bit silly in them.

Our first unconsciousness is that we think that we are separate.

The real creativity is not out of remembrance, but out of consciousness. You will have to become more conscious. (…) You cannot have creative imagination if you are too much burdened by the memory. (…) I am not saying to forget the factual past; I am simply saying, don't be disturbed by it anymore. It should not become a psychological investment. (…) Creative imagination has nothing to do with psychological memory – only then is it creative. Otherwise, what you call creation is not really creation – it is just a composition. There is a great difference between a creation and a composition. You go on arranging your old known things in different ways, but they are old; nothing is new there. You simply manage to change the structure. It is a composition; you have not created anything. That's what ninety-nine percent of authors, poets, painters go on doing. They are mediocre; they are not creative. (…) Ninety-nine percent of modern art is pathological. (…) Picasso needs therapy; he should paint, but those paintings should not be on exhibition – or if they are, only in madhouses. As therapy, they are cathartic: they may help a few mad people to have a release, to throw their madness out of their system – it may be good for them, but not for others. (…) Real art means something that helps you to be meditative. (…) The creative person is one who brings something from the unknown into the world of the known, who brings something from God into the world, who becomes a hollow bamboo and allows God to flow through him. (…) You disappear, then creativity is. (…) The real creators know perfectly well that they are not the creators – they were just instrumental; they were mediums. Something happened through them, true, but they are not the doers of it. (…) Only fragments can be brought, but when you bring some fragments from the unknowable, you transform the whole quality of human consciousness.

The real art arises out of real religiousness, because religiousness is finding a communion with reality. Once you are in communion with reality, then real art arises.

Meditators have been working on energy patterns down the ages. Once you know the energy pattern, you know the whole personality. You know in and out, all – because it is the energy pattern that creates everything. You know past; you know present; you know future. Once the energy pattern has been understood, there is the key, the nucleus, of all that has happened to you and all that is going to happen.

A poet, an artist, a painter, is on the way to becoming a mystic. All artistic activity is on the way toward becoming religious.

The deeper your creation, the greater will be your emptiness afterward. The greater the storm, the greater will be the silence that comes in its wake. Enjoy it. The storm is good, enjoy it; and the silence that follows, it is also good.

Life is not there readymade, available. You get the life that you create; you get out of life that which you put into it. First, you have to pour meaning into it. You have to give color and music and poetry; you have to be creative. Only then will you be alive.

Life itself has no meaning. Life is an opportunity to create meaning. Meaning has not to be discovered; it has to be created. You will find meaning only if you create it. It is not lying there somewhere behind the bushes, so you can go and you search a little bit and find it. It is not there like a rock that you will find. It is a poetry to be composed; it is a song to be sung; it is a dance to be danced. (…) And each individual has to give birth to God, to meaning, to truth; each man has to become pregnant with it and pass through the pains of birth. Each one has to carry it in one's womb, feed it by one's own blood, and only then does one discover.

The enquiry has to be pure. It should be without any conclusion. It should not have any a priori in it. (…) If you have already concluded that you are looking for a certain meaning, then from the very beginning your enquiry is polluted, your enquiry is impure. You have already decided. (…) Go without knowledge if you want to find truth. The knowledgeable person never finds it; his knowledge is a barrier.

So many thoughts in the mind, mixed up; nothing seems to be clear; you have heard so many things from so many sources – your mind is a mess. Clean it! Make it a blank. The empty mind is the best mind. The empty mind is closer to God than anything. The empty mind is not the devil's workshop. The devil cannot do without thoughts. With emptiness the devil cannot do anything at all. He has no way into emptiness.

Be alert. Each moment has to be taken as if this were the last moment. And there is every possibility this may be the last moment! So use it totally. Squeeze the juices out of it totally. In that very totality, you will be alert. Whatsoever you do, do it with deep alertness; then even the small things become sacred. Then cooking or cleaning become sacred; they become worship. It is not a question of what you are doing; the question is how you are doing it. Work or sit or walk, but one thing has to be a continuous thread: make more and more moments of your life luminous with awareness. Let the candle of awareness burn in each moment, in each act. The cumulative effect is what enlightenment is. The cumulative effect, all the moments together, all small candles together, become a great source of light.

Watch out! Become more and more essential, and less and less accidental. Always remember: Only that which is eternal is true; only that which is going to be forever and ever is true. That which is momentary is untrue. The momentary has to be watched and not to be identified with.

Gypsies are continually moving – they are wandering people. So when the older people go into a town, they draw circles around their children and tell them, "Sit here. You cannot leave. It is a magic circle." (…) From his very childhood, this old gypsy man has been conditioned for it; it's a reality for him, because reality is that which affects you. There is no other criterion for reality.

My *sannyasins* have to live a life of bliss – that is their meditation. They have to drop all seriousness; they have to become more playful. They have to look at life not as a problem, but as a mystery. If you look at it as a problem, you become serious, because then a great temptation arises to solve it – and it is unsolvable. It will lead you into more and more seriousness and into frustration and into sadness.

On the circumference, we are different people – but at the center, we are one; at the center, we all meet. The farther away we go from the center, the farther away we go from each other; and the closer we come to the center, the closer we come to each other. Hence love is a natural by-product of meditativeness, because you start feeling a new kind of closeness with people, with trees, with rocks, with stars – with everything that is. And when you are at the center, then suddenly you know that there is only one, that we are all part of one organic unity – and that's the meaning of God.

Let this become your key: next time when anger comes, just watch it. Don't say, "I am angry"; say rather, "anger is there; I am watching it". And see the difference. The difference is vast. Suddenly you are out of the grip of anger if you can say "I am just a watcher; I am not anger". When sadness comes, just sit by the side and look at it and say "I am the watcher; I am not sadness", and see the difference. Immediately you have cut the very root of sadness. It is no more nourished; it will die of starvation, because we feed these emotions by being identified with them.

One has to become more and more alive, full of zest, gusto, intensity. One should not withhold. When you are full of life, love starts happening on its own accord, because what will you do with life, what will you do with that overflowing energy? You will have to share it – that's what love is: sharing your life energy. And the moment you share your life energy, all sadness disappears; then life is just a heartfelt laughter.

Remember, one who enjoys more is bound to suffer more, because he becomes very sensitive. But suffering is not bad. If you understand it rightly, suffering is a cleansing. If you understand it rightly, sadness has a depth to it which no happiness can ever have. A person who is simply happy is always superficial. A person who has not known sorrow and has not known sadness, has not known the depths. He has not touched the bottom of his being; he has remained just on the periphery. One has to move within these two banks. Within these two banks flows the river.

If you can accept sadness, it is no more sadness. You have brought a new quality to it. You will grow through it. Now it will not be a stone, a rock on the path blocking the way; it will become a step. And remember always: a person who has not known deep sadness is a poor person. He will never have an inner richness. A person who has lived always happy, smiling, shallow, has not entered into the innermost temple of his being. He has missed the innermost shrine.

Don't reject sadness and don't cling to happiness, and soon you will understand that happiness and sadness are two aspects of the same coin. Then you will see that happiness also has a sadness in it, and sadness also has a happiness in it. Then your inner being is enriched. Then you can enjoy everything: the morning and the evening also, the sunlight and the dark night also, the day and the night, the summer and the winter, life and death – you can enjoy all.

Live the way existence wanted you to live. Your very life should be so intense and so total that you burn your life's torch from both ends. In that very intensity, you will know that you have touched something of eternity. And if you have known it in your life, then in your death you will find a deeper confirmation of the fact. People who live in personality always die unconscious. That's why we don't remember our past lives. You were unconscious, and death happened in your unconsciousness. But if you live consciously, as an individual, then you will die consciously, the way Socrates is dying – so conscious to the last breath. And this memory will be with you in your next life too.

Life and death are two phases of the same energy. Death is not the end of life. Death itself is part of life, and life goes on. You have died many times, and still you are alive. Your life is eternal. Death is a small episode here and there, when you change your house, but the essential of your being remains the same. How many times you change houses does not matter, but it is inconceivable to the mind.

A right kind of education will teach people to live here-now, to create a paradise of this earth, not to wait for death to come, and not to be miserable till death stops your misery. Let death find you dancing and joyous and loving. It is a strange experience that if a man can live this life as if he is already in paradise, death cannot take away anything from that man's experience.

The path of the mystic is totally different from the path of the philosopher. The mystic does not try to find answers for the questions. He simply understands one thing: that until he goes beyond mind, questions will continue; no answer can help. But the moment you are beyond the mind, all questions disappear, and in that disappearance, you have found the answer: without words, without language, you have become a knower. You have become knowing itself, not knowledge. This state is the state of the watcher.

The very climate of death suddenly takes away all your masks. (…) Death exposes without fail.

Unless you become alert and aware *in* life, unless you change the quality of your living, you will not die consciously. And only a conscious death can bring you to a conscious birth; and then a far more conscious life opens its doors. Changing worldly desires into other-worldly desires is the last strategy of the mind to keep you captive, to keep you a prisoner, to keep you in bondage.

It is good that life never fulfills your dreams – it always goes on disposing, in a way. It gives you a thousand and one opportunities to be frustrated, so that you can understand that expectations are not good, and dreams are futile, and desires are never fulfilled. Then you drop desiring; you drop dreaming; you drop proposing. Suddenly you are back home, and the treasure is there.

If you can even for a single moment put aside desiring, then the projector stops, and the dreaming stops, and you are able to face reality.

Ordinarily, all desires exist in the second state of consciousness, the dreaming state. Desire is a dream, and to work for a dream is doomed from the very beginning, because a dream can never become real. Even if sometimes you feel it has become almost real, it never becomes real – a dream by nature is empty. It has no substance in it.

We have investments in our dreams. They don't exist without our help; we make them exist. Sweet dreams, golden dreams – we have a romance with them, a very long romance of many lives. We go on courting dreams, and of course when we court them, they are there, and they bring nothing but frustration. Because they are against reality, they can never bring fulfillment. There is no way to make two plus two equal five; there is no way. Whatsoever you do, two plus two will always be four, and you go on hoping that someday it is going to be five. Then you are simply in a mathematical error. Dreams can never be real; your thoughts can never be real; your hopes can never be realized; your desires can never be fulfilled. The only outcome can be more and more frustration.

When this awareness grows, dreaming stops, by and by. When this awareness grows, the wheel moves slower and slower, because there is no point. You never move, so what is the point of travelling the whole earth? You remain the same; then desires slow down. One day it happens: the wheel is as silent, as unmoving as the hub. That is the point when enlightenment happens.

Only when all your desires disappear does that energy become compassion, *karuna*. You cannot cultivate compassion. When you are desireless, compassion happens; your whole energy moves into compassion. And this movement is very different. Desire has a motivation in it, a goal. Compassion is non-motivated – there is no goal to it; it is simply overflowing energy.

To me, love is a by-product of a meditative mind. It is not related to sex; it is related to *dhyana*, meditation. The more silent you become, the more at ease with yourself you will be, the more fulfilled you will feel, and the more a new expression of your being will be there. You will begin to love. Not anyone in particular. It may happen with someone in particular, but that is another thing. You begin to love. This loving becomes your way of existing. It can never turn into repulsion, because it is not an attraction.

Love is a state of being; it has nothing to do with anybody else. One is not in love, one *is* love. And of course, when one is love, one is in love – but that is an outcome, a by-product; that is not the source. The source is that one is love.

Love is prayer. There is no other prayer; all other prayers are just pseudo, substitutes for love. The other prayers (…) have lost their intrinsic quality of love.

Everything starts with love, remember; love is the ultimate law. Then, prayer, mercy, grace follow of their own accord.

Love is the rock, the only rock on which we can build the temple of life, the temple of God. Everything else is just sand; except love nothing can become the foundation of life. And to make a house on anything else is to waste your time, energy; ultimately you will have only frustration in your hands and nothing else.

Man cannot be fulfilled without love, without meditation, without God. Love is the beginning of the journey.

The moment love arises in the heart, all fear disappears; light has come in and no darkness is found.

Love is the way to God.

Love is the only contentment in life; everything else deceives. Everything else is a mirage; it allures you, but it never satisfies you. On the contrary, it leaves a feeling of great frustration – money, power, prestige… everything except love. Love gives you the first taste of contentment. One feels perfectly satisfied as one is, and in that state of contentment, God comes in.

To me, religion is a love affair. It has nothing to do with intellect; it has nothing to do with reason. It is falling in love. With whomsoever you have fallen in love, that is your way. Go through it – that is your door. (…) Love is the door; it is irrelevant with whom you have fallen in love. Love redeems, neither Jesus, nor Krishna. Love redeems. Fall in love. Love is the only redeeming force. Love is the savior.

Real love is not a function of the ego. The ego is always asking for power, so even when you love – because your love is not real, because it is just a part of the ego – it is bound to be violent.

Ordinarily, when you fall in love with someone, the real feeling is how to get love from him. It is not that love is going from you to him. Rather, it is an expectation that love will come to you from him. That is why love becomes so possessive. You possess someone so that you can get something out of him.

I teach human love, because it is in the fulfillment of human love that divine love flowers – not against it, but in absolute continuity with it.

These are the two paths. Love means working out your path through relationship. And meditation: working it out in your loneliness. Love and meditation – these are the two paths. Feel which will suit you. Then bring your total energies to it, and move on that path.

Love, and more love becomes available; use more, and you have more. This is the law of life. (…) If you want to become an infinite source of love, then go on sharing love as much as you can. Don't be a miser; only misers lose energy. And we are all misers; that's why we always feel dissipated.

Certainly, if you are not aware of who you are, you cannot be love. You will be fear.

The whole point is to understand that the future is not. The future is created by the ambitious mind. (…) You cannot fulfill ambition now. You can fulfill life now, but not ambition. Ambition is against life. (…) Mind means ambition, the ego trip of being this and that.

Both meet in you – time and eternity. Now it is for you to decide. If you move in ambition, you will move in time, and death exists in time. If you move in desire, you will move in time, and death exists in time. If you hanker for the ego, you will move in time. Death, ego, desire, ambition – they all are part of the horizontal line. If you start digging in the moment and move vertically, you become a non-ego; you become desireless; you become non-ambitious. But suddenly you are aflame with life; you are an intense energy of life. God has taken possession of you. Move vertically, and all miserliness disappears.

Let it be remembered always: you cannot become non-violent if there is still ambition. Any kind of ambition will never allow you compassion. How can you be compassionate if there is ambition? You have still to fight, still to make your way.

Your eyes are clouded; your mirror of consciousness is dusty. Clean it! Create more clarity. If competitiveness disappears, then you are in the world and yet you are not in the world. If ambition disappears, then there is no world left. But how ambition and competition can disappear? We go on creating new ways. Somebody is trying to have more money than you; and somebody else is trying to be more virtuous than you. What is the difference? Somebody is trying to be more knowledgeable than you; somebody else is trying to have more character than you. It is the same desire, the same dreaming, the same sleepiness. And people go on and on in their dreaming: their dreams change, but they never wake up.

If you are ambitious, then your mind is bound to remain restless. If you want peace, then the first requirement is to drop all ambition. Unless you drop ambition, you cannot be at ease, at peace; you cannot be relaxed.

To live without meditation is to be foolish, because whatsoever you do then is going to be wrong. You cannot do right without meditation, because right only grows in the soil of meditation.

Become still. (…) Understanding the futility of desire, seeing the absolute absurdity of ambition, become still – through understanding, not through practice.

What is enlightenment? – The insight that desire is futile, that ambition is illness. Then suddenly, you are thrown back to the present moment. To be in the present is to be enlightened; to be now and to be here is to be enlightened.

Success keeps you rushing towards the future, and that becomes your intoxicant. Hoping, hoping for the tomorrow, wasting that which you have, for that which you don't have and will never have.

Samadhi means death with consciousness, dying fully alert.

A disciple is one who trusts himself. Out of his trust, he comes to learn from somebody who has gone a little further than himself. He is not a follower; he is not an imitator; he is not seeking security – he is seeking understanding. Even if that understanding brings more insecurity, he is ready for it.

A Master will be needed to hammer. You will need somebody whom you can love more than you love your father, whom you can love more than you love your mother. (…) The Master can go to those deepest layers of your being where conditioning has happened, and he can destroy. Unless the Master becomes more significant than your parents, it is not possible; it is not psychologically possible.

The first birth is through the mother and the father; the second, the true birth, is through the Master.

A real Master teaches you unlearning; it is never learning.

Anger simply shows that something in you is hurt; some wound is there.

Life should be a continuous celebration, a festival of lights the whole year round. Only then you can grow up; only then you can blossom. Transform small things into celebration.

If your celebration comes to peak, this shore turns to be that shore. When you are really at the peak of your celebration, when your dance is at the ultimate climax, immediately this shore is no more this shore – you are on the other shore. You are no more in the world; you are in God.

Religion cannot be anything other than a celebration of life.

Celebration is possible only when existence is a continuous newness, and existence is always young. When nothing grows old, when nothing really dies – because everything is constantly reborn – it becomes a dance.

Remember, even after enlightenment the uniqueness of the individual remains intact. That uniqueness is so deep that it never leaves you. When a man becomes enlightened, his uniqueness blooms rather than disappears. It comes to bloom. A Buddha becomes enlightened in his own way. The enlightenment is the same; the experience of the light is the same; the experience of truth is the same – but the experiencer has an individuality, a unique individuality.

When there is enlightenment, God takes possession of the enlightened person, because the enlightened person is not a person at all; he is just emptiness. And only in that emptiness can God take possession. So whenever there is this emptiness, whenever the ego disappears, God immediately appears. These are two aspects of the same phenomenon: the ego disappearing and God appearing. The death of the ego is the birth of God.

Enlightenment is not attained by striving for it – no. Striving itself is the greatest impediment. You don't attain it by making effort; you attain it by relaxing all efforts. It happens. It is not an attainment really; it is not an achievement… and the achiever's mind never reaches it. It is a relaxation: when you are not striving for anything, not thinking to achieve anything, not even thinking about enlightenment, then it happens. It takes you always unawares: when you are really looking for it hard, it goes on eluding you. That is not the way to get to it. It is very elusive, mercury-like.

Watch desire… just watching, observing, seeing the ways of the desire and the subtle, cunning strategies of it, and how it always comes. It even starts thinking "How to drop desire?" – it starts desiring the state of no-desire too.

Love is the only light in life; all else is darkness.

Enlightenment means to live life without any hankering for meaning. Then whatsoever is, is good; and whatsoever is not, that too is good.

In India we have three names for enlightenment; they come from three traditions. The hindu tradition calls it *moksha*; it means freedom, absolute freedom: you will be there, absolutely free. The second name is *kaivalya*; that comes from the jaina tradition. It means absolute aloneness: you will be there, but absolutely alone, purely alone. And the third name is *nirvana*; it comes from the buddhist tradition. It is the most difficult of all the three, and the most meaningful of all the three. It means cessation of the self. (…) *Nirvana* means utter cessation: all disappears; there is simple emptiness. In that emptiness, there is tremendous consciousness, fulfillment, but no center to be fulfilled. To know it, it has to be experienced.

Remember this – that by and by, one has to drop all the distinctions of good and bad, moral, immoral, what should be done and what should not be done. The very idea of 'ought' has to be dropped slowly, slowly, so only 'is' remains and there is no 'ought'. When there is pure 'isness', one is free. That pure 'isness' we call enlightenment. It is not an achievement; you are already that. These clouds that surround you just have to disappear.

After enlightenment, nobody is born again. After enlightenment, to keep oneself in the body becomes more and more difficult. The reason is very simple. Enlightenment is exactly what the word means, as if a lightning has fallen upon you. Your being and your body are no longer bridged. You are in the body, but your connections with the body are destroyed. That lightning destroyed all connections with the body.

My religion is nothing but the art of living, the art of loving. And if you can manage two things – total life, total love – the third thing, enlightenment, will come of its own accord. You have earned it. You need not seek it; you deserve it. It is a reward from existence to those people who have respected life, loved, lived, danced, enjoyed.

Love makes you empty – empty of jealousy, empty of power trips, empty of anger, empty of competitiveness, empty of your ego and all its garbage. But love also makes you full of things which are unknown to you right now; it makes you full of fragrance, full of light, full of joy.

The moment the person withdraws from the mind, the mind has no energy to go on into old routines. It is your identity with the mind that gives power to it. You have taken your identity back; you are no longer nursing the mind; it starts dying. The farther you go away from it, the more and more your mind dies. And to attain a state of no-mind is what I call health. That is the goal of meditation. Then your spirit is healed; you have become whole.

My understanding is that religion is the ultimate luxury. You have to feed your body first: if your body is hungry, it is impossible to become a Buddha. You have to train your mind first, bring it to its highest peak of intelligence. If that is not possible, you cannot become a Buddha. These are the steps. The body has to be completely satisfied. The mind has to be sharpened, alert, aware, able to enjoy Mozart, Dostoevsky, Tolstoy, Picasso, Rabindranath. Only then is there a

possibility of a new flight, because all these things give you a little joy, but very momentary.

The mind hankers for that which it has not got, and the mind gets bored with whatsoever it has got.

Mind means the past, the accumulated past, the accumulated dust of the past. Mind is a rut, a routine. It is never new. It goes on repeating itself; it is like a gramophone record, stuck.

Ego needs continuous fight, because it feeds on fight. The more you fight, the stronger your ego becomes. (…) Unless you surrender, you will remain in misery. Surrender is the door to bliss, to beauty, to truth, to love, to life, to God.

When you feel blissful, you are right, moving in exactly the way you should move. Because bliss increases only when you are approaching closer to God, and in no other way. If you are going away from God, anguish increases. You feel more and more frustrated, more and more bored, more and more miserable. Misery is an indication that you are going astray, a natural indication that you have lost track of truth.

Spirituality is not other-worldliness. Spirituality is a way of living in this world meditatively, totally, blissfully. It is not against the world; in fact it enhances this world, enriches this world; it makes this world more beautiful, more blissful.

It is my understanding that man can live only in meditation – otherwise there is no life. Meditation is life. Not to be in meditation is not to live. Then you only pretend that you are living; then your life is just a mask. It has no authenticity in it; it has no depth – it is just the surface, the façade.

If you live consciously, if you try to bring consciousness to every act that you go through, you will be living in a silent, blissful state, in serenity, in joy, in love. Your life will have the flavor of a festival. That is the meaning of heaven: your life will have many flowers in it; much fragrance will be released through you. You will have an aura of delight. Your life will be a song of life-affirmation; it will be a sacred yes to all that existence is. You will be in communion with existence – in communion with stars, with the trees, with the rivers, with the mountains, with people, with animals. This whole life and this whole existence will have a totally different meaning for you. From every nook and corner, rivers of bliss will be flowing towards you. Heaven is just a name for that state of mind. Hell means you are living so unconsciously, so absurdly, in such contradiction, that you go on creating more and more misery for yourself.

If you are centered, nothing can be destroyed. No fire can destroy your centering. Not even death is capable of distracting you. And this centering is possible only if you start living each moment meditatively, fully alert, awake. Don't move like an automaton. Don't react like a mechanism. Become conscious. Collect yourself more and more, so that a crystallized consciousness continuously illuminates

your inner being; a flame goes on burning there, and it lights wherever you move. The path, the way, whatsoever you do, it lights it.

It is through decisiveness that the soul is born. If you exist accidentally, like driftwood, you live without a soul; your life is not much of a life. It is pseudo; it is lukewarm; it has no intensity; it has no flame; it has no light. You cannot experience the truth. Living accidentally, knowing the truth is impossible. One has to be so decisive, so committed, so consciously involved with life, so intensely adventurous, that all is at stake every moment. One has to be creative – not only unfolding, but creative.

Unconsciousness is a wandering outside; consciousness is a deepening of the inside.

Unconsciousness is slavery; consciousness is mastery.

Consciousness means living with a witness; unconsciousness means living without a witness.

Desire exists with unconsciousness; it cannot exist with consciousness. When you move in desire, consciousness disappears. (…) When you are desireless, you will be aware; when you are aware, you will be desireless. These are two aspects of the same coin – on one aspect, desirelessness; on another aspect, alertness, consciousness.

Bodhidharma is saying, act only out of totality. And this kind of act is possible only if your whole being is totally conscious and your action comes from your whole being, not from a small part of your being – then it cannot be total; then it cannot be sure. Act totally and act intensely, and act absolutely in consciousness and in spontaneity. Then, whatever you do is good.

That's what the state of enlightenment is – so alert that only the witness is real, and everything else is nothing but ripples on the surface of the water. Everything is passing; everything is a flux. Only one thing remains and remains and remains, and that is your consciousness, your awareness. Transforming unconsciousness into consciousness – that is the real transformation of base metal into gold. Gold represents consciousness, enlightenment.

Being simply a witness, you are at the highest peak of consciousness, and when you are at the highest peak of consciousness, from there you can look at the deepest depth of your being – the very abysmal depth. You have moved from a horizontal into a vertical being.

Witness that you are not the seven subtle bodies behind the body, layer upon layer. Witness that you are only a witness, and nothing else – a pure consciousness.

Religion is basically the science of creating consciousness in you.

Conscience means all the knowledge that you have. And consciousness means being empty, being utterly empty, and moving into life with that emptiness, seeing through that emptiness and acting out of that emptiness – then action has tremendous grace.

If your life was of meditativeness, awareness, witnessing, then you will be able to witness death too. If your whole life you remained cool, centered in different situations, death will give you the ultimate challenge, the ultimate test. And if you can remain centered, calm and cool and watching, then you will not die an unconscious death; your death will bring you to the ultimate peak of consciousness.

A really spiritual person will live life as an art, will create a deep harmony between the body and the consciousness. And this is the greatest art there is. His life will be a joy to see. And he will be fragrant, for the sheer reason that there is no split in his being. The very unity makes him organic; the wound of division is healed.

Unless a man learns how to create, he never becomes a part of existence, which is constantly creative. By being creative, one becomes divine; creativity is the only prayer.

Creativity is secondary; meditation is basic and fundamental. Everything should come out of your meditation. Then it will give you a beatitude, your being a new song, and it will help others to experience something of it. It will depend on their meditativeness.

The world ceases to be for one whose circle of energy is complete. If you have made the right effort, if you have put your total energy into your search for truth, for being, then your circle of energy will be complete. Right now, it is not whole; it is fragmented, divided. (…) Your life is like a car that moves in jerks because it has been filled with dirty gas that makes it hiccup. This is how you live, hesitating and halting, like a car with hiccups. Your energy moves in fits and starts, bit by bit; it is never an integrated whole.

You become identified with whatever comes in front of you, although the truth is that you are separate from all these states. It is as if the rainy season comes, and you start feeling that you are the rain; or summer comes, and you start feeling that you are the heat of the summer; or winter comes, and you start feeling that you are the cold of the winter. But the actuality is that three seasons are around you; you are totally separate from them.

You become lost in your dream, and when you wake up, you again know it was a dream. There is an element of consciousness within you that is a traveller – the waking dream and deep-sleep states are just stops along the way, but you are not them. As soon as you understand the fact that you are separate, apart, then the birth of the fourth state will begin in you. This separateness, this apartness, is the fourth state. Mahavira has coined a beautiful word for this state. He calls it the "art of discrimination".

By and by, you will have to learn to separate yourself. You will have to learn to separate yourself in every situation. (…) You are only the observer. (…) Slowly, slowly, go on standing apart from everything that overpowers you. It is difficult to separate yourself. The gap is very small, and the boundaries are not clear at all, because, for millions of lives, you have learned to identify. You have never learned dis-identification. You learned to always identify with every situation. You have totally forgotten the art of dis-identification. And the identification that you have developed is called unconsciousness. (…) Unconsciousness means becoming identified with whatever comes into your mind.

Maya means that the world that you live in is false. It does not mean that the sun and the stars, the mountains and the trees outside are false; it only means that your identification with them is false. And you live in this identification; that is your world.

Buddha has said that an awakened person ceases to suffer. You cannot make him suffer. You can cut off his limbs; you can throw him in the fire; you can kill him – but you cannot make him suffer, because he remains separate, each moment, from everything that is happening.

The moment you become aware that you are dreaming, the dream shatters, because for a dream to continue, the absence of awareness is a must; no dream can continue without the absence of awareness. (…) An enlightened one does not dream, because even while he sleeps, he is able to keep the awareness that it is a dream.

The moment you come to know that the dream is an illusion, it disappears. There is nothing left to be seen; there is no object. And only when the object is completely gone can the vision turn back to the seer. As long as there is something to see, you will look outside, because the scene attracts you. When the scene is no longer there, when the screen is empty, when even the screen is no longer there, you are left alone.

Meditation is energy turning towards yourself. And the moment energy turns towards yourself, you can be aware even in *sushupti*, in deep sleep, because in deep sleep you exist, but the world does not exist, the dreams don't exist. You are caught looking towards the world and your dreams, so you remain unconscious in the deep-sleep state. Now this entanglement is uprooted. Now you have no connection with what is seen; now you can be without it. Now the lamp simply burns; it has no concern with whether or not someone passes under its light. Now your consciousness will turn inward. Then you will be awake, even in deep sleep. What you have to do after your dream is broken is not to open your eyes yet, because once you open your eyes, the world of objects is there once again. The seen will come back. So as your dream breaks, don't open your eyes; just go on looking at emptiness. The dream has vanished; nothing is there in its place – just go on observing that emptiness. In doing this, you will find that your consciousness has turned inward. Then you are awake even in deep sleep.

When one has known the waking, dream and deep-sleep states without identification, the fourth state is known. (…) As soon as you step out of the first three states, you are existence itself. You have become narrow because you entered into them. It is as if from being under the open sky you enter a tunnel, and the tunnel becomes narrower and narrower. By the time you reach the point of having five senses, you have become very narrow. Now you will have to go in reverse. As you move farther and farther back, your spaciousness will increase. The day you find yourself outside the first three states, you have become as vast as the sky; you have become existence itself.

Your life goes around in circles, like a bullock at an oil mill. You get up in the morning and start on the track, and at night you go to sleep, completing the circle. Again you get up in the morning… and the same routine. The repetition is so habitual that you no longer have any need to be conscious in your activities. Everything happens as if in a trance.

Going to temples does not make you religious. (…) Awareness is the temple. (…) No one else can break this state of slumber but you. So the first thing for you to understand is that even your waking state is in a stupor, whereas even the deep sleep of a meditator is an awake state. You are an upside-down meditator.

If you rush something, you are bound to become unconscious. Give it a little time.

The people who are manipulating you are also not their own masters. You are the slave of slaves. And the irony is that all are experts in manipulating each other, and no one is conscious.

There is no direction in your life; there cannot be. You behave like a man in a crowd who is being pushed around, and you call it walking. You are not really walking. You are not really walking; you are being pushed around so much that you can't stand still. Someone pushes you to the right, you go right; someone pushes you to the left, and you go left. Your whole life is like this, decided by the crowd. If you look carefully into this, you will see: somebody says something, and you do what he says; then somebody says something else, and you do that. And in this way, you are filled with so many contradictions. (…) You listen to everybody; you listen to whoever can dominate you. Then your inner world becomes fragmented, and your personality becomes schizophrenic. Until you listen to the inner voice, you cannot be an integrated whole.

An unconscious man knows nothing of the inner voice. (...) The voice that seems to satisfy your desires, the voice of your innermost desires, is what you call "the voice of your innermost soul".

A seeker has to remember only one thing: in each moment, to use every occasion and situation to become more aware. Then, whether it is hunger or anger or lust or greed, every state can be used to grow in awareness. If you go on accumulating awareness in this way, bit by bit, eventually, you will have enough fuel stored in you. In the fire that is created from this fuel, you will find that you are neither the waking state, nor the dream state, nor the deep-sleep state – you

are beyond and separate from all three. *The waking state is presence of perception.* (…) *The dream state is shifting imagination.* (…) *The deep-sleep state is the absence of perception and self-awareness.*

In the West, psychologists advise people to forget themselves if they want to stay healthy. In the East, the spiritual Masters tell you that you can be healthy only if you are awake. These are two very contrary statements, but both are meaningful. The Western psychologist accepts your present state. He only makes sure that you can live in your present, normal state, that you can somehow get through your life. (…) More awareness is dangerous. (…) But the Eastern Masters don't accept your present state. They say, "You are ill. You are insane. You don't need peace as the first goal. At first, even if your anxieties grow and you become more disturbed, it does not matter, because it is through this that you will be transformed, that a revolution will happen in your life."

Understand the difference between happiness and bliss. Happiness is when even the small ray of consciousness that is already in you is also put to sleep. Then you are not aware of your own suffering. *Ananda*, bliss, is when the small ray of your consciousness becomes like a great sun, and the darkness disappears completely. Happiness is negative; it is insensitivity to suffering: you have a headache, you take an aspirin. That is a state of happiness, not of bliss. The aspirin only makes you insensitive to the pain; it gives you some unconsciousness of it. (…) Happiness is nothing but the forgetting of sorrow, whereas bliss is the remembrance of your being. (…) So be aware: stay away from anything that makes you more insensitive or unconscious.

Why are people involved in such useless activities like tying or untying knots? It is to avoid encountering themselves.

In the beginning, you will have to pass through much pain and suffering, because you will have to destroy all the lies you have created in your life, through many lifetimes.

This middle part of the journey is what is called *tapascharya*, ascetic discipline. Begin your ascetic discipline in the waking state, then carry your discipline into the dream state, and then into the deep-sleep state. (…) there is a constant thread of dreams inside you. This undercurrent has to be broken, because only if you succeed in breaking it in the daytime will you be able to break it in the night.

Mantras are devices to break this undercurrent. For example, a Master gives a *mantra* to a person. He tells the person to go on doing his work, to stay in the marketplace, tending to his business of buying and selling, but to allow an inner chanting of "rama, rama, rama" to continue. What does this mean? It means that if he continues to keep chanting "rama" while doing his routine work, then the energy that was flowing in the current of dreams will flow into the current of chanting "rama". It is the same energy that was the dream. (…) The unused energy in him that was going into dreaming will go into the remembrance of *rama*, of the Divine. (…) The day that you find that there are no dreams anymore

even when you sleep at night, and instead there is a current flow of "rama, rama…", you will understand that your daydreaming has also disappeared.

Mantras are a method to dissolve dreams. (…) A *mantra* is a technique, a process, a tool, a hammer that shatters dreams.

What are dreams? They are shifting imaginations. And what is a *mantra*? It is something definite. It too is a form of shifting imagination, but dreams are momentary, changing, whereas the *mantra* is continuous and uniform. Gradually, the energy of all the dreaming is absorbed in the *mantra*. The night you find that there are no more dreams and only the *mantra* is continuing throughout your sleep, know that you have conquered your dreaming. Your dream is now broken, and reality has begun. After that, you can enter the deep-sleep state.

You may not be aware that it is difficult to find a greater failure than the person who has realized his dreams, because at the peak of success, such a person will find that all he has struggled for, competed for, all that he has worked so hard for, had nothing to give him once he got there. But just to hide his stupidity, he will go on smiling, waving and giving victory signs to the people who are still behind him in the rat race. (…) They go on pretending that they have attained the ultimate happiness.

Your dreams need tremendous energy to be fulfilled, and you discover in the end that you have nothing in your hands. Only ashes are left in your hands – always. All the successes of this world turn to ashes. And by the time you have only ashes in your hands, your life has passed by, and there is no way to return. And then, all that is left for you is to hide this reality from others, and show that your life has not been lived in vain, that you are fulfilled, that your life has been fruitful. *The dream state is shifting imagination*. Don't give energy to dreams. Whenever you start dreaming, give yourself a shake and wake up! Break the dreaming as fast as you can.

Sleep means nothing but unconsciousness.

All tensions fade in the deep-sleep state, but there is no awareness there. In *samadhi*, the state of *turiya*, all tensions fade, and awareness is also there. Awareness plus deep sleep equals *samadhi*.

If science has its way, the world will be filled with a boredom such as it has never experienced before. If Westerners today are more bored, the root cause lies in science, because people's capacity to feel wonder is disappearing. People are not amazed by anything; they have simply forgotten how to be amazed. If you give them a problem which seems unsolvable, they will say, "Oh! It can be solved!" – because, essentially, in the eyes of science, nothing can remain unsolved forever. Science says, "We will unveil it." – But the religious journey is just the opposite: the more veils you remove, the more you will find that the mystery goes on deepening. The closer you come, the more you realize the difficulty of ever knowing it. And the day we penetrate to the very core of existence, everything becomes so mysterious. For a Buddha, stones and pebbles lying on the ground

are as mysterious as the stars twinkling high in the sky. It is not only the vast that is mysterious to him, but the tiniest phenomenon has become mysterious to him. A seed sprouting in the soil is as mysterious as the creation of the whole universe.

The biggest misfortune in this world is when your sense of wonder is destroyed. When your sense of wonder is destroyed, the possibility of your liberation becomes extremely difficult. When your sense of wonder is destroyed, your childlike heart dies, becomes lifeless. You have become old.

Wonder is a purification of the mind. A sense of wonder means that the mind has become free of all answers. A sense of wonder means that you have left all the rubbish of your answers, your questioning and your curiosity, and have again become new and fresh. You have realized your ignorance.

Science thinks in terms of conquering – dissecting, taking apart. Religion thinks in terms of surrendering, dissolving in yourself.

In the outer world, to earn the joy of happiness, you have to pay with suffering. In the world, happiness is connected with an equal amount of suffering. And this is the dilemma: people want to have the happiness and avoid the suffering, but that is not possible. For thousands of years, we have tried to eliminate the suffering and save the happiness. But this effort is futile. Suffering is certainly eliminated, but then, at the same time, happiness will be reduced in the same proportion. We reject suffering and desire happiness – and this is the root cause of the big mess humanity is in.

People have to be ready to suffer for the joys of success and ambition they pursue their whole lives, to suffer in the same proportion as the amount of happiness they pursue – and those hardships and sufferings will break them completely. Long before they have experienced any success, they will have become almost a failure. Nobody ever succeeds in this world, because you have to go through so much insanity, so much madness as the price for this success, that by the time success comes, it is not worth having.

The mind is *mantra*. (…) Repetition becomes energy.

A person who fights with evil is defeated by it. A mind that fights with evil makes a *mantra* out of evil, because repetition is *mantra*, is mind.

All movement in the world is circular. (…) By observing yourself, you will easily see that the mind is moving in a circle. Mind is a *mantra*, and if you fail to understand this, you will just go on revolving in that circle.

Whoever fights their mind will be defeated. The way to victory is to accept the mind.

Your mind is an undying creeper. It does not die, it can live forever; and it will follow you for countless lives. And the interesting thing is that it has no roots, no seeds. Its existence is rootless. It should die this very moment, but it doesn't. It lives on exploitation. And your mind has enveloped you from all sides. You are completely buried under this undying creeper. All your life energy is sucked up by the mind; nothing remains. You live almost dried up, impoverished. Your mind lets you live only as much as necessary for its own life. The creeper also does not completely kill its host tree, because if it did, then it too would die. It leaves the tree with only enough life juice that it needs to keep it alive. The owner of a slave also does not kill his slave totally; he gives the slave only as much food as is essential to keep him alive.

You will wander as long as you are identified with happiness and unhappiness. Until that point, you will do everything possible to avoid unhappiness and to invite happiness, always desiring more and more journeys into happiness, more and more exploration into happiness. These dreams and desires are what will lead you into new births.

When this life starts looking that absurd to you, when life appears so meaningless to you that it makes no difference whether you are dead or alive, and under no circumstances do you want to make this journey again, when you start seeing this life as a fate worse than death – and so it is – then there will be a revolution in your life. Right now, even if you are interested in religion, it is only part of your search for happiness. This is the reason why you never become truly religious. Your religious search will become authentic only when under no circumstances do you want to go anymore on this journey of birth and death. You have seen it all and found it all to be meaningless. You have experienced happiness and found that in the end, this too becomes unhappiness. You have experienced unhappiness and found it to be full of suffering. Misery is misery, true – but in this world, even happiness is misery. Here, even that which has a sweet taste is poison. Poison is poison, true; but what is labelled as nectar is also just a trick to hide the poison. When you are ready to recognize the meaninglessness of it all, that it is all outside of you, futile, only then will real religiousness be born in your life. (…) Your interest in religion is authentic only when your search is for peace – not for happiness. Happiness has become futile; unhappiness has become futile – and now you want to be free of both.

I have never been spiritual in the sense that you understand the word. I have never gone to the temples or the churches, or read scriptures, or followed certain practices to find truth, or worshipped God or prayed to God. That has not been my way at all. (…) To me, spirituality has a totally different connotation. It needs an honest individuality. It does not allow any kind of dependence. It creates a freedom for itself, whatever the cost. It is never in the crowd, but alone, because the crowd has never found any truth. The truth has been found in people's aloneness. (…) Spiritual, to me, simply means finding oneself. I never allowed anybody to do this work on my behalf, because nobody can do this work on your behalf; you have to do it yourself.

Death can only be encountered in the death of the loved one. When love plus death surrounds you, there is a transformation, an immense mutation, as if a new being is born. You are never the same again. But people do not love, and because they do not love, they can't experience death the way I experienced it. Without love, death does not give you the keys to existence. With love, it hands over to you the keys to all that is.

Enlightenment is only the beginning; there is infinity to go for. Enlightenment is only a door, and then there is an unending existence, an unending evolution, expansion. The people who are unconscious, for them enlightenment is the goal; they are not aware of the fact that enlightenment is only a door. Once you have reached it, then a new kind of pilgrimage starts. Up to this door, you were an entity; beyond this door, (…) you will be just pure consciousness, without a body, without a mind. (…) For the awakened man, the whole existence is one.

Only that which cannot be taken away by death is real. Everything else is unreal; it is made of the same stuff dreams are made of.

Only a rich man can come to me. (…) When I say a rich man, I mean one who is rich in intelligence; I mean one who has everything that the world can give to him and has found that it is futile. Yes, only the rich person can become religious. I am not saying that a poor person cannot become religious, but it is very rare, exceptional. A poor person goes on hoping. A poor person has not known what riches are; he is not yet frustrated. How can he go beyond riches if he is not frustrated with them? (…) When a rich person comes to me, he has money, he has employment, he has a house, he has health – he has everything that one can have. And suddenly he has come to a realization that nothing is fulfilling. Then the search for God starts.

Masters do not tell the truth. Even if they want to, they cannot; it is impossible. Then what is their function? What do they go on doing? They cannot tell the truth, but they can call forth the truth that is fast asleep in you. They can provoke it; they can challenge it. They can shake you up; they can wake you up. They cannot give you God, truth, *nirvana*, because in the first place you already have it all within you. (…) Truth cannot be given; it is already in you. It can be called forth; it can be provoked. A context can be created; a certain space can be created in which it arises in you and is no longer asleep, becomes awakened.

The Master is a physician – not of your ordinary diseases but of your existential conflicts. (…) The wise man wants you only to have insight into things, so that you have your own light.

The psychology of the Buddhas is neither analysis nor synthesis – it is transcendence; it is going beyond the mind. It is not work within the mind; it is work that takes you outside the mind. That's exactly the meaning of the English word *ecstasy* – to stand out. When you are capable of standing out of your own mind, when you are capable of creating a distance between your mind and your being, then you have taken the first step of the psychology of the Buddhas. And a

miracle happens: when you are standing out of the mind, all the problems of the mind disappear, because mind itself disappears; it loses its grip over you.

When you first enter into the world of no-mind, it looks like madness. (…) All the religions have noted the fact; hence all the religions insist on finding a Master before you start entering into the world of no-mind, because he will be there to help you, to support you. You will be falling apart, but he will be there to encourage you, to give you hope. He will be there to interpret the new to you. That is the meaning of a Master: to interpret that which cannot be interpreted; to indicate that which cannot be said; to show that which is inexpressible. He will be there; he will devise methods and ways for you to continue on the path – otherwise, you might start escaping from it. (…) The Sikhs call their temple the *gurudwara*, the door of the Master. That is exactly what the Master is – the door. Jesus says again and again, "I am the gate, I am the way, I am the truth. Come follow me, pass through me. And unless you pass through me, you will not be able to reach."

For one year, I was in such a state that it was almost impossible to know what was happening. For one year continuously, it was even difficult to keep myself alive. Just to keep myself alive was a very difficult thing – because all appetite disappeared. Days would pass and I would not feel any hunger; days would pass and I would not feel any thirst. I had to force myself to eat, force myself to drink. The body was so nonexistential that I had to hurt myself to feel that I was still in the body. I had to knock my head against the wall to feel whether my head was still there or not. Only when it hurt would I be a little in the body. (…) And I had to keep myself close to myself. I would not talk to anybody, because everything had become so inconsistent that even to formulate one sentence was difficult. In the middle of the sentence, I would forget what I was saying. In the middle of the road, I would forget where I was going. Then I would have to come back. I would read a book – I would read fifty pages, and then suddenly I would realize, "What am I reading? I don't remember at all." – My situation was such… (…) No, I was not doing it. It was simply lying, sitting, walking – deep down, there was no doer. I had lost all ambition; there was no desire to be anybody, no desire to reach. I was simply thrown into myself. It was an emptiness, and emptiness drives one crazy. But emptiness is the only door to God. That means that only those who are ready to go mad ever attain; nobody else.

Always remember: whatsoever we know and whatsoever we can ever know is bound to remain relative. To remember it will give you compassion. To remember it will make you liberal. To remember it will make you more humane. To remember it will help you to understand other viewpoints. Truth is vast – simple but vast, as vast as the sky. The whole universe contains it, and the universe is unlimited, infinite. How can you conceive of the whole truth? How can you have the absolute truth in your hands? But that is how the ego functions. The ego is very tricky. The moment you start feeling something true, the ego immediately jumps in and says, "Yes, this is the absolute truth." – Then, it has closed your mind; now, no more truth will be available. And the moment you assert, "This is absolute", you have falsified it. A man of truth is always relative.

Surrender is the only technique for the inner being to become active.

Man is in anguish, great anguish. (…) That's why intoxicants have been so important down the ages. There has never been a time when something or other was not used by man to forget the inner wounds, to forget this whole nonsense that we have made out of life. (…) Unless man becomes blissful, these intoxicants cannot be prevented. If man lives in misery, he will need something or other to forget the misery. Otherwise, it will be too much! In fact, my own insight is this: if all the drugs and all the intoxicants could be simply removed from the world, man would immediately go mad. The whole world would be a madhouse.

Zen is a state of no-mind.

When one moves on an inner journey, one leaves the world, renounces all that hinders the path, renounces all that is nonessential, so that the path can be searched, sought. One tries to become unburdened, so the journey can become easier, because the journey, this journey, is towards the height, the greatest height there is – the very pinnacle of human possibilities, the very climax. One leaves the world; one renounces the world. Not only the world – one renounces the mind, because the mind is the cause of the whole world. The world of desires, the world of possessions, is just the outer part. The inner part is the mind: the desiring mind, the lustful mind, the jealous mind, the competitive mind, the mind full of things – that is the seed. One renounces the outer; one renounces the inner; one becomes empty – that's what meditation is all about. One becomes totally empty. (…) One comes back to the world because of compassion. One helps other travelers to arrive. (…) Each and everyone is searching for the same goal. (…) If the marketplace becomes a distraction, then your meditation is not yet complete. If anything can distract you, then your meditation has been a forced thing – you have made yourself still; you have controlled yourself somehow. Your meditation is still not spontaneous; it is not a natural flow. It has not happened to you; you have made it happen. Hence the fear of coming back to the marketplace.

This is the glory of man: he is very small but bigger than the sky, because something in him is unique – the enquiry. (…) From his very conception to the very end, man is an enquiry into the search for truth. And if you are not searching for truth, you are not a man. (…) Unless your enquiry grows to such heights that your whole energy is transformed into enquiry and you become a quest, you are not a man. (…) there is no end to man's enquiry. It is an eternal pilgrimage – beginningless, endless.

The really religious person is one whose inner wells have started flowing, who has become a fountain of joy, of song and dance and celebration.

Children think in pictures, in dreams. Whatsoever they have to think, first they have to visualize it. All primitives do that. That is the language of the unconscious.

In the pasture of this world, I endlessly push aside the tall grasses in search of the bull. (…) The whole life is just a running after this desire or that. Finally, nothing is attained; only frustrated dreams, a heap of frustrated dreams. Look back – what have you attained? You have been running and running – where have you got? These are the tall grasses.

The search for the bull is the search for the energy, the eternal energy, the very dynamic energy of life. (…) The bull is a symbol of energy, vitality, dynamism. The bull means the very life itself. The bull means your inner power, your potentiality. (…) Desires are the tall grasses in which your bull is lost. So many desires, pulling you to this side and to that. So many desires! Constantly a thug-of-war: one desire pulls you to the south, another to the north.

One basic thing has to be understood: external things and experiences are not going to fulfill you, because they are not basic needs. One needs something else. But that something else has to be searched for within yourself; nobody else can give you the direction.

You have your destiny within you. You have the blueprint within you. Before you start running after anything, the most fundamental thing is to close your eyes; get in tune with yourself, with your energy, and listen to it – and whatsoever it says is good for you. Then you will feel fulfillment. By and by, you will come closer and closer to your blooming, your flowering.

The search means decisiveness; the search means taking risks. (…) Nobody can decide anything for you. Yes, others can help; others can show the path. But the decision has to be yours, because through *your* decision, your soul is going to be born. And the more decisive you become, the more integrated you become; the more you take the responsibility for commitment.

Life is not a matter of anybody's word. (…). You are avoiding; through belief, you are avoiding trust. Belief is the enemy of trust. (…) Don't believe beliefs – avoid them. (…) Seek on your own. You may come to find the same truth. In fact, you *will* come to find the same truth, because the truth is one. And once you have found it, you can say: "Yes, the Bible is true" – but not before. (…) Unless you have experienced it, unless you become a witness to it personally, all Vedas and all Bibles are useless. They will burden you; they will not make you free.

The search is difficult, because the seeker has to risk his whole life for it. (…) There cannot be any map for the truth. (…) Truth is private and not public. (…) Religion is a footpath, not a superhighway. (…) You reach as you, authentically you, and you cannot follow anybody else's path.

The mind is dropped only when you go on and on when the mind is saying to stop – if you don't listen to the mind and say: "I am going to enquire; I am going to search."

The mind wants to pull you back – to the fold, to the crowd. The mind wants you to belong (…), so that you need not decide every step on your own. Everything is decided already; everything is ready-made. You just have to believe in it.

Following will make you a Christian; understanding will make you a Christ – and the difference is tremendous.

The search is individual, full of danger. One has to go alone. But that is the beauty of it. In deep aloneness, only in deep aloneness, where not even a thought is present, godliness enters you, is revealed to you. In deep aloneness, intelligence becomes a bright flame. In deep aloneness, silence and bliss surround you. In deep aloneness, eyes open; your being opens. The search is individual.

Trust life – there is no need of any other trust. Trust life, and it leads you spontaneously and naturally to the Ultimate, to the truth, to godliness – or whatsoever you want to name it. (…) Life is the only scripture, the only Bible. Trust it and allow it to take you to the ocean, to the Ultimate.

I cannot give you the answer. The answer will come to you, and it is true only when it comes to you. Truth has to be one's own – only then is it truth; only then does it liberate. (…) Truth cannot be borrowed.

Osho, I don't know why I am here. – Nobody knows, and there is no way to know it, and there is no need to know it. (…) This constant questioning – why am I here? why am I doing this? – this constant hankering for the why is a disease of the mind. No answer is going to satisfy you. (…) The why is never-ending. Once you understand it, you drop it.

The method of religion is not speculation; the method of religion is experience.

Life can become very rich if people are left to decide. But society tries to force decisions on you. Society is afraid that if it does not decide for you, you may not be able to decide. But, in fact, because of this, by and by, you lose the capacity to decide things. And once you lose your decisiveness, you lose your soul. The word soul means integrated unity within you. It comes out of great, fatal decisions. The more you decide and the riskier the decision is, the more integrated you become, crystallized. (…) Be decisive on your own, and every decision will give you more and more integration.

In surrender, your personality for the first time becomes clear; because if you surrender, you surrender the ego – not the personality, not the individuality.

If you are indifferent, by and by all your creativity will disappear. Creativity needs passion, aliveness, energy. Creativity needs you to remain a flow – an intense, passionate flow. (…) Indifference is negative: it is suicidal; it is escapist. (…) Indifference is a slow suicide. Be in deep love, so much so that you completely disappear in your love, that you become a pure creative energy. Only then do you participate with God; hand in hand you go with Him. To me, creativity is prayer; creativity is meditation; creativity is life. (…) Very small

things, (…) do them with deep care, as if it is the body of your beloved; and suddenly, you will see that you are being born anew through your own creativity. Each creative act becomes a rebirth for the creator; and each indifferent act becomes a suicide, a slow death. (…) Love makes everything sacred; carelessness makes everything ugly. (…) Never use the phrase: "Who cares?" – That attitude comes from the ego. No, if you really want to grow, care more.

Pictures have a tremendous grip on the human mind; hence man lives in fiction. And self-knowledge is not possible in fiction. You have to become more interested in the real than in the reflected. Mirrors have to be broken. You have to come back home; otherwise, you will go further and further away from yourself.

People who are too much concerned about convincing others are empty people, hollow within. They don't have anything authentic. (…) A man who is constantly worried about his impression in others' eyes, how he looks in mirrors, is a fool. (…) No mirror can mirror your center. (…) A man who is in search of his self, who has become interested in self-knowledge, goes on breaking all mirrors.

The ego is the total of all the opinions that you have gathered from others about you, and hence the ego is very contradictory. (…) The ego is always in trouble. It is a false entity: it appears as if it is real, but it is not. (…) The ego is many; it is never one. Because it has been collected from so many different people, it cannot be one. *You* are one; the ego is many. And if you think that you are the ego, then you are on the path of madness. (…) Your identity is self-contradictory. You cannot call it a self, because a self is possible only when you dropped living in contradictions.

One day or another, you have to recognize the fact that, up to now, you have lived in deep stupidity. And if you go on living this way – through mirrors, reflections, opinions – then, by and by, you lose your individuality; you become part of the masses; you lose your soul. Then, you are not an authentic individual. (…) When I say, you become part of the masses, I mean that you are being continuously molded by others, kneaded by others. You allow it; you cooperate with it. Alone, you lose your identity – your whole identity is through the crowd.

You have been nobody your whole life, but you go on believing in the fictions that you create around you.

Self-knowledge means that you have come to understand one thing: that you know yourself immediately, directly – not through others, not via others.

Once you have understood that you have to seek your identity within yourself, in total aloneness, you are becoming free from the masses, from the crowd. Then, individuality is born: you are becoming an individual, unique.

Man is more interested in pictures than in reality, more interested in mirrors than in reality, more interested in his image than in himself. (…) You have to be here with me in reality, totally here with me. Then, a new understanding arises. And that should become your way of life. Constantly be engaged in reality; don't get too much interested in pictures – otherwise, by and by, you will lose the capacity to be aware of reality. But mind has old, deep habits; and it is going to be a constant struggle in the beginning. (…) Try to be alert rather than more knowledgeable. (…) Only this rose is real; only this rose is true! (…) If you shift your energy from mind towards awareness, you will be immediately aware of the footprints of the bull.

Ordinarily, you follow the crowd. It is convenient; it is comfortable; it is like a sedative. With the crowd, you need not worry; the responsibility is with the crowd. You can leave all the questions to the experts. You can depend on a long tradition, the wisdom of the ages. (…) But once you imitate others, you will never be able to know who you are. Then self-knowledge becomes impossible.

Whenever you are in fear, you lose individuality. Then, there is no time to think and meditate; then, there is no time to decide on your own: time is short, and a decision is needed! – In times of fear, people imitate others. But ordinarily, also, you live in *lattah* – you live in a constant frightened state.

If one person goes against the crowd – a Jesus, or a Buddha – the crowd doesn't feel good with this man; the crowd will destroy him. (…) If this man is true, then the whole crowd is wrong, and this is too much. The whole crowd cannot tolerate such a person; it is a thorn, painful. (…) The search is such that you will be living in danger. (…) Society and the crowd are not going to feel good about you. Society will create all sorts of troubles for you, so that you will come back and become normal again.

Man is an escapist animal. (…) He goes on doing the same with psychological things. If there is fear, then rather than encountering it, he goes on accumulating wealth, so that he can forget that he is poor inside. Seeing that he does not know himself, rather than encountering his ignorance, he goes on collecting knowledge, and like a parrot, goes on repeating borrowed things. These are all escapes. If you really want to encounter yourself, you will have to learn how not to escape. (…) Man is more interested in fiction, and he is always ready to escape. (…) Man seems to be more interested in illusions than in reality. If you try to awaken somebody from his illusions, he gets angry; he will never forgive you. He will take revenge – you have disturbed him. These fictions of the mind and a constant readiness to escape are the two problems which have to be faced.

It is difficult to get out of the mind. So much is invested in it: your whole efficiency, your whole caliber, your whole career – everything depends on the mind. In meditation, you have to come out of it. Hence, many times you decide to come out, but deep down you go on clinging. (…) The mind is the *inner* mass. The mass has created a mechanism inside you; from there, you are controlled. The society believes in certain things; the society has inculcated those beliefs in you. Deep down, when you were almost unaware, it hypnotized you into a certain

role. If you do something against it, immediately conscience will say no. That conscience is not really a conscience; that's a substitute, a social trick, politics. The society has created certain rules inside your mind, and if you go against them, immediately the voice from society comes from inside: 'Don't do it; it is wrong; it is a sin'. The society, from inside, will force you to feel guilty. If you want to leave this so-called conscience, and achieve a real and authentic conscience, then great effort is needed. The whole effort is going to be this: to shift consciousness from your mind to no-mind, from conscience to consciousness. Conscience is given by society; consciousness arises in you. (…) Consciousness makes you integrated; consciousness is integrity. (…) A man of integrity is a whole; not many – one. A man of integrity is pure, uncorrupted by the past, virgin. And out of that virginity arises the fragrance which we call religion.

If you are in search of the bull, you will have to take the risk of getting out of the mass. And you can get out of the mass only if you can get out of the mind, because the mass has created your mind.

Morality is not religion. Morality is a social trick. Religion is an individual discovery – you have to discover religion. Morality can be given; religion never.

Arjuna said, "I can't see anything – just the target." And Dronacharya said, "Only you can become a great archer." – Concentration is a narrowing of consciousness. A concentrated mind becomes very insensitive to everything else.

Struggle is going to be there, because the mind is not going to lose its power easily. The mind has been a dictator for so long; now you want the dictator to come down from the throne – it is impossible. The mind has become accustomed to bossing you and bullying you. It will give you a tough fight. It will go on following you, and it will go on finding weak moments when it can again overpower you.

The family always resists. (…) The society feels shaken; the family feels shaken. No family accepts such a situation; ordinarily, normally, it fights. (…) The same happens with the inner search: your mind is your inner family. Whenever you want to do something new, whenever you want to go into the unknown, the mind resists; the mind says: "No, this is not good." – The mind will find a thousand and one rationalizations, and it is going to give you a hard struggle. That is natural, so don't worry about it – it has to be so. But if you persist, you will become the master. Just persevere; persistence is needed. (…) The struggle is going to be difficult. One should be aware of it from the very beginning, so that you don't get disheartened on your journey. It is going to be difficult. The mind has a very negative attitude about your inner search; it is against it. And it is much easier to be against something than to be for it. It is much easier to say 'no' than to say 'yes' – the mind is a no-sayer. (…) The mind is going to follow you to the very end. Only at the very end, just on the steps of the temple of God, does the mind leave you – never before. It goes on following you.

The struggle is going to be a little hard, because the mind will not be so easily convinced, because it is going to be the death of the mind. So that too is natural, that the mind will resist. The death of the mind is your life; and the life of the mind is your death. If you choose mind, you commit suicide as far as your inner being is concerned. If you choose your self, you will have to drop the mind. And that is what meditation is all about.

In India, when somebody is reading in an ordinary book, it is called *reading*; but whenever somebody is reading the Gita, we call it *path*: the reading has become part of your being; you have the essence in you; the very essential has moved into your being. (…) In *path*, you have to read the same book every day to bring your consciousness again and again to the same tuning, as if Krishna is alive before you, or as if Jesus is alive before you. You are no longer reading a book – you have transformed yourself into a different space, in a different time, in a different world. (…) Soon words are left behind; all the nonessential is gone; only the essential remains – and that essential is inexpressible. It cannot be said – one has to experience it. (…) So if you read, it depends on you whether reading is going to help you to become free, or whether reading is going to make you a greater slave. Whether it is going to become a freedom or an imprisonment, it depends on you. (…) Yes, reading can be helpful; but ordinarily, it proves to be harmful, because the way you behave with books is harmful to you. You simply collect; you go on collecting dead facts. You become a junkyard – maybe an encyclopedia, but you lose your inner coherence, the inner music, the inner harmony. You become a crowd: so many voices; no unity. This is not getting integrated; this is disintegration.

If you have come to me and you feel at home, then your journey is finished. Now there is no need to drift anymore; now you can settle and start working – because in drifting, work is impossible. (…) One has to be available to many sources. (…) It shows you have been searching – but it also shows that nowhere could you feel at home. So the journey continues. The journey has to continue until you come to a point where you can say: "Yes, I have arrived." – Now, there is no need for any more departures. And you can relax. Then, the real work starts. (…) Initiation means a commitment: that one has looked all around – now this is the place to settle. (…) Until now, you have been just a visitor. You have not become intimate with any system of growth. (…) It is as if the plant has been removed from one place to another again and again. The plant cannot grow; the plant needs that it should settle on one ground, so that roots can go deep. If you go on removing the plant again and again, the roots will never grow; and if roots cannot go deeper, the plant cannot go higher. Hence commitment. Commitment means: now this is the soil for me, and I am ready to settle for it. It is risky because, who knows, a better soil may be available somewhere else. So the risk is there, but one has to take that risk some day or other. If you go on and on just waiting for something better, something better, the time may be lost; and by the time you have arrived, you will be dead. (…) The real thing is work. It's good to go around, but don't make it a habit. That habit is dangerous; it won't allow you to grow roots.

I don't belong to any path, hence all paths belong to me. I am concerned with the individual seeker. If I see that devotion, worship, prayer, will be helpful to you, I teach you that. If I see that meditation will be helpful to you, I teach that. If I see that just understanding, pure awareness, will be helpful, I teach that. If I feel that awareness is going to make you very tense, does not fit with your type, then I teach you to be lost completely in something, absorbed completely in something. Dancing, get into it so much that you become the dance and there is nobody watching it; don't create any separation and division between you; become the act. (…) Millions of paths go towards God. In fact, there is nowhere else to go. Wherever you are going, you are going towards God. All paths lead to Him. But when you are seeking, only one path can lead you. If you start walking on all paths together, you will be lost.

Before one can come to the right door, one has to knock on many doors. Life is an adventure – of courage, daring, and basically it is trial and error. One has to go astray many times to come to the right path.

The relationship between a Master and a disciple is the deepest; deeper than the relationship between a lover and the beloved.

To me, all ideas are rubbish; only awareness is valuable. And awareness has no ideas in it. It is a simple, pure light of consciousness.

In understanding, you disappear, just like the dew on the grass disappears, evaporates, when the sun rises.

Darkness is an absence of light; ego is an absence of awareness. If you bring awareness to your being, suddenly ego is no more.

Truth liberates, and nothing else. Everything else creates bondage, a burden.

Belief is not truth; it is a theory about truth. (…) Underneath your beliefs, whatsoever the belief, doubt continues. Doubt is at the center, and belief is on the periphery. So your life is basically determined by your doubt, not by your belief.

A real seeker is not searching for any belief to console himself. Rather, he is trying to find a deeper center in himself which goes beyond doubt. This has to be understood. You have to go deep in your own being to such a point of aliveness where doubt is left behind on the periphery. (…) Don't be worried about the doubt; bypass it! (…) Face the doubt – and go beyond it. Go deeper than the doubt. Go deeper into your being: (…) at the deepest core, at the very center, only life is. Once you have touched that deep core within yourself, the doubt is just a faraway peripheral thing. It can be dropped very easily.

There is no need to cling to any belief in order to drop it. You simply see the stupidity of it. You see the ridiculousness of it. You simply see how the doubt has been destructive to your whole life, how the doubt is continuously eroding your being, how it has been poisonous. (…) A real man of trust has no belief – he simply trusts, because he has come to know how beautiful life is. And he has

come to know how eternal, timeless, life is. He has come to know that just within himself is the kingdom of God. He becomes a king.

Religion is not a search for any belief. Religion is an effort to know the very ground of your being, to touch the very rock bottom of your existence. That experience of the rock bottom of your existence is what we mean when we use the word *truth*. It is existential; it is an experience.

Beliefs are devices to avoid the search, because the search is arduous; the search is difficult. Many dreams will be shattered, many images will be shattered, and you will have to pass through much pain. That pain is a necessity: it cleanses; it gives you solidity, integrity; it matures you. Those pains are like birth pains, because through them, you are going to be reborn.

All beliefs – unconditionally, all beliefs – are barriers. (…) The believer's mind is the wrong mind.

The whip and rope are necessary… else he [the bull] might stray off down some dusty road. Being well trained, he becomes naturally gentle. Then, unfettered, he obeys his master. – The whip is a symbol for awareness; and the rope is a symbol for inner discipline. Awareness and discipline are the most fundamental things for a seeker. (…) Eventually, awareness is enough; but not in the beginning – because the mind has deep patterns, and the energy tends to move from the old habits and old patterns. New channels have to be created. (…) Discipline is simply an effort to create new pathways for the energy to travel, so it need not travel the old pathway. (…) You will have to create a discipline (…), so that when the energy arises, it goes into love, not into sex.

Training is needed, but training is not the goal. Training is just a means. Finally, one has to come out of training; one has to forget all discipline. If you have to continue in your discipline, then this simply shows that the discipline is not yet natural. In the beginning, you remain alert; you create new pathways for your mind energy. By and by, there is no need – by and by, even to remain alert is not needed. One *is* simply alert; not that one tries to be alert. Only then is the flowering – when alertness is natural, when meditation is not to be done, but simply goes on happening. It has become your very climate; you live in it. You *are* it.

If you are not the master, then energy moves away from you – toward things, persons, power, prestige, fame. Energy goes on moving away from you, toward the periphery. Once you are the master, energy starts moving homeward. (…) If you are the master, the mind follows you like a shadow. If you are not the master, you have to follow the mind like a shadow. And mind means outgoing energy, and meditation means incoming energy – the same energy. Just the direction is different.

If your search is not leading you toward more and more blissful states, where you can sing and dance, then something is wrong – then something is absolutely wrong. Then you are on some wrong path. Your blissfulness – your singing and

dancing – is the indication. It need not be extrovert, but there will be a dance inside you. The more you come nearer to home, the more you feel happy. Happiness is a quality of energy returning towards home.

You create your world; you *are* your world. (…) Whatever world you have, you have earned it; you deserve it. The world is nothing but your own magnified mind.

Out of an awakened heart, it is impossible for anything wrong to arise. (…) You cannot do a right thing if *you* are not right in the first place. And if you are right in the first place, you cannot do anything wrong – whatsoever the appearances. (…) In the West, for the modern mind, doing has become more and more important. And when doing becomes more and more important, you lose all contact with your being; you lose all contact with the source of life. Then you go on doing a thousand and one things – except the most essential. The most essential is to know oneself, and you cannot know yourself unless you shift your consciousness from doing to being. (…) Good actions, bad actions – both are dreams. And the whole effort in the East has been this: to know the dreamer.

"When you long for God as much as you wanted air while you were underwater, you will find Him." (…) – The desire should become so intense that you put all that you have at stake. The passion to seek should be so total that not a single doubt is allowed to make you waver. The very intensity will bring truth. (…) The decision should be total. It is arduous, of course, but everybody has to pass through that arduousness once. One has to pay for truth, and there is no other way to pay for it: you have to put your whole being on the altar. That is the only sacrifice that is needed.

If you are really interested in seeking the bull, then don't go on working for it half-heartedly. Either seek, or don't seek – because a lukewarm search is not going to help; it is a sheer wastage of energy. If you want to seek, then put yourself totally into it. If you don't want to seek, forget all about it. Move into the world totally. Some other day will be the right moment for the search to begin. If you are not ready to put yourself completely in the search, to get involved with your whole heart, that simply shows that you are not yet finished with the world. The world still attracts you; desires still go on haunting you. (…) You still have not come to that moment of awareness where one realizes that the real treasure is within and not without. Then go into the outside world. Don't be half-half; that is the most dangerous situation. If you are half-religious and half-worldly, you will miss both. You will not be able to cope with the world; your religion will become an interference. And you will not be able to cope with the inner search; your worldly desires will continuously distract you. There is no need! If the world still attracts you, if you still feel that there is something which has to be attained, then go and get frustrated completely. You *will* get frustrated. That means you need a little more wandering, going astray. Nothing is wrong in it – go fast! Go totally, so you are finished sooner. Then you are ripe; then your whole energy turns inward. Frustrated by the without, energy moves inwards spontaneously.

All attainment needs intensity, total intensity. If the intensity is total, the struggle is over. (…) And when the struggle is over, then one understands that everything was right. Gain and loss, both are assimilated: going astray was also part of growth; and going into the world was also part of the search for God. It was needed! So when I say, go into the world, I don't say it in any condemnatory sense. I simply say that it is needed. Be finished with it! You are yet not ripe; and if you try half-heartedly to come to your inner source, it is going to be a suppression. And suppression divides, makes you ill. (…) So go into the world; be finished with the world. Don't be afraid of the world, because if you are afraid, you will try to escape half-ripe; and to be half-ripe is the worst shape to be in. Let the heat of the world make you perfectly ripe: you are so much frustrated, disillusioned, that now you are available to go on some other trip, into some other space.

The bull exists as separate from you only if you are not a master. This has to be understood. If you are not a master, you remain divided, schizophrenic, fragmented. Once the mastery arises in you, once awareness and discipline are there, divisions dissolve – you become one. And in that oneness, the bull is transcended. Then you don't see yourself as separate from your mind; then you don't see yourself as separate from the body; then you don't see yourself as separate from the Whole. You become one. (…) When you have come to a point where you can feel yourself one with the river of life, then there is no need for awareness or discipline; then there is no need to meditate; then there is no need to do anything. Then life does it for you. Then one can relax, because one can trust totally. Then there is no need even for awareness. (…) In the beginning, awareness is needed; discipline is needed. But as you grow spiritually, the ladder is transcended; you can throw it away. (…) A saint is really a saint only when he has abandoned the whip and the rope. That is the criterion. If he is still trying to pray, to meditate, to do this and that, and to discipline himself, then he is still not yet enlightened. Then he is still there and some doing continues. He has not reached home. The journey is yet to be completed.

First, the bull is transcended – the mind, the mind-energy, life, the life-energy, is transcended. And then, when you have transcended life, you transcend yourself. (…) The moment mind disappears, you also disappear – because you exist in the struggle. The ego is possible only in conflict, struggle. The ego exists in tension. For the ego, duality is needed. It cannot exist with a non-dual reality. Just watch: whenever you are fighting, your ego becomes very sharp. If you are not fighting with anything, it is not there. It depends on the fight. Hence people go on finding ways and means and excuses to fight, because without the fight, they simply start disappearing. (…) If fight is there, you can be. If there is no fight, you disappear. Hence the greatest message that I can give to you is: you have to come to a point where all fight is dropped. Only then will you transcend yourself and become one with the Whole.

Meditation has to be transcended. Awareness has to be transcended. Discipline has to be transcended. A moment comes when one has to live spontaneously.

Bring your Himalayas back into the world. (…) The real criterion is in the world. If you have really attained to *nirvana*, you will come back to the world, because now there is no fear. Now you can be anywhere. Now even hell is heaven, and darkness is light, and death is life. Now nothing can distract you. Your attainment is total, perfect, ultimate. Be a lotus flower!

To be empty is to become a workshop for God – because God can only function when *you* are not. (…) The moment you stop functioning, godliness starts functioning.

Meditation means awareness. Whatsoever you do with awareness is meditation. The action is not the question, but the quality that you bring to your action.

If you become religious in my sense of the term, you will not renounce life. You will renounce yourself, not life. You will drop yourself and be totally one with life. (…) There will be no need to make conscious effort to practice it; you will find it. It has moved into your bloodstream; it has become part of you. You cannot do other than practice it. (…) If something goes true to your being, if something is felt by your totality as truth, it is already on the way to being practiced. (…) Understanding brings its own practice. Understanding is enough.

A religious person – this is my definition of a religious person – is one who is always overflowing, whatsoever the situation. Even if death comes to him, death will find him in a deep orgasm.

All effort is born out of ego; and through effort, ego is strengthened. Ego is the disease. So all effort has to be left completely; nothing is to be done – one has to lose oneself completely in the existential. One has to become again like a small child, just born, not knowing what is right, not knowing what is wrong, not knowing any distinctions. Once distinctions enter, once you know what is right and what is wrong, you are already ill, and you are far from reality. (…) making an effort means you are fighting with yourself. A part of you is for, and a part of you is against – hence the effort.

Nothing fails like the ego in the Ultimate; nothing succeeds like the ego in this world. In the world of matter, nothing succeeds like the ego; in the world of consciousness, nothing fails like the ego. The case is just the opposite – and it has to be so, because the dimension is just the opposite.

If there is no effort, nothing is incomplete – then there is no need to dream. A dream is always to complete something; something which has remained incomplete in the day will be completed in a dream, because mind has a tendency to complete everything. (…) When there is desire, there is bound to be dreaming, because desiring is dreaming – dreaming is just a shadow of desiring.

You cannot do anything without concern. Whatsoever you do, the ego comes in, concern comes in – and then, there is anxiety. Look at this phenomenon: a surgeon operates, and he is a perfect surgeon. But if his wife is on the operating table, he cannot operate; his hand trembles. At other times, he works like a

perfect mechanism, but when his wife is on the table, he cannot operate – some other surgeon is needed. What has happened? Concern has entered. (…) Now, these problems are there; now, his mind has a concern; now his hand trembles. Your whole life is a trembling, because you have been carrying so many concerns – and now, you cannot draw a perfect circle.

A great man is one who brings his greatness to every small thing that he is doing: he eats in a great way; he walks in a great way; he sleeps in a great way. He brings the quality of greatness to everything.

Belief is nonsense. Only foolish people believe. A man of understanding has faith, not belief. Faith is different. Faith means trusting life, trusting it so absolutely that one is ready to go with it, anywhere.

Life can become a celebration if you know how to live without concern. Otherwise, life becomes a long prolonged disease, an illness which culminates only in death.

You need to learn everything, because you have forgotten your nature completely.

The difficult attracts. And the more difficult it is, the more it attracts you. It becomes more valuable, because through it, if you conquer it, you will achieve a greater ego. Even if you fail, you will achieve a greater ego, because you at least tried, while others have not tried at all. If you achieve with the easy, nothing is achieved, because the ego cannot feel greater. (…) Ego is always attracted magnetically to the difficult, but easy is right. So ego is never attracted towards the right; it is always attracted towards the wrong.

This is the criterion: doing anything, if you feel easy doing it, it is right. If you feel uneasy doing it, something is wrong. If you are tense, it means you are living an uneasy life. If you cannot sleep, cannot relax, cannot let go, it shows you are living an uneasy life – you are after difficult things, impossible things.

Chu'i the draftsman could draw more perfect circles freehand than with a compass.
His fingers brought forth spontaneous forms from nowhere.
His mind was meanwhile free and without concern with what he was doing.
No application was needed, his mind was perfectly simple and knew no obstacle.
So, when the shoe fits, the foot is forgotten; when the belt fits, the belly is forgotten; and when the heart is right, 'for' and 'against' are forgotten.

No drives, no compulsions, no needs, no attractions: then your affairs are under control.
You are a free man.
Easy is right.
Begin right and you are easy.
Continue easy and you are right.
The right way to go easy is to forget the right way and forget that the going is easy.
(Chuang Tzu)

There is no human nature as such – there are just human natures. Each individual is a universe unto himself; you cannot make any general rules. All general rules go false. This has to be remembered very deeply, because on this path, there is every possibility that you may start following rules, and once you become the victim of rules, you will never come to know who you are. You can know yourself only in total freedom – and rules are prisons. They are prisons because no one else can make rules for you: he may have discovered the truth through these rules, but they were for him. Nature differs – they helped him, but they will not help you; on the contrary, they will hinder you. So let understanding be the only rule. Learn; grow in understanding – but don't follow rules. Rules are dead; understanding is alive. Rules will become an imprisonment; understanding will give you the infinite sky.

No man of understanding can follow rules strictly; only people who are dead can follow rules strictly – because no rule is for you; you are your own rule.

Life is not understood through time; it is understood through meditation. It is a going inwards. Time is an outer movement; time is on the periphery.

Wisdom is something that happens when you bring awareness to any experience. The meeting of awareness and experience is wisdom. Experience plus awareness is wisdom. With experience plus more experience plus more experience, quantity is gained, but there is no quality which would make you free and knowing.

Remember: the whole of morality is nothing but traffic rules. You live in a society – you are not alone there; there are many others. Certain rules have to be followed, but they are not ultimate; they have nothing of ultimacy in them. (…) When you live with others, life has to follow certain rules. Those rules are neither religious, nor moral, nor divine; they are just manmade. One has to be aware of this; one has to know their relativity – they are formal.

Once you start looking at reality through the mind, then everything becomes a problem; then the ego starts interpreting, and then you have only interpretations. (…) And you get more and more fixed in your interpretations, because you have invested so much in them. (…) Through knowledge, you strengthen your ego.

A mystic never chooses. He looks at the Whole without any choice on his part; he does not become a chooser. If you choose, then there is a problem immediately, because life is contradictory.

A religious person is in search of truth; a philosopher is in search of interpretations. (…) A religious person has an intuitive grasp – it is not intellect; it is his whole being. He feels rather than knows. And feeling hits the center. So remember one thing: through philosophy, you will never know the truth; you will just go about and about and about.

Mind is always conditioned; it cannot be unconditioned. Being is unconditioned; mind is a conditioning. Mind is always trained by the society in which you live, trained by the experiences through which you pass. So a frog has a frog mind – he lives in a well; that is his whole universe. (…) All interpretations come from conditioning – and only one who is unconditioned can know the real, can know the true.

It happens in old age: then one feels very irritated, cheated – as if existence has been cheating you. Nobody has cheated you; you simply magnified yourself foolishly. Your own ego created the whole problem; now you feel cheated. You cannot find a man who is old and yet happy. If you can find one, live with him – he is a wise man. You can find happy young men; that is nothing. If you can find a happy old man, that is something. When the summer has come and the autumn flood is no more and an old man is happy, then he has known something else; he has found some eternal source. (…) Only an old man can be a teacher – one who has lived through all seasons of life, who is seasoned and still happy and blissful.

One who is born old will be a child when he dies. If you are a child when born, you will be old when you die. (…) If you can die here as a child – fresh, unburdened, innocent – you will be born old. Because you will be so experienced, you will be so wise, you will be old. That is what it means: to be wise from the very first moment. If you die fresh and young, you will be born wise, because wisdom happens in an empty and innocent mind. And if you are born wise, old, you will not move in the ordinary foolishness that everybody is prone to, and you will remain fresh, wise. Then, there is no death. So, a wise man is only born once; all other lives are just preparations. Only once can he come back before his final merging into the universe; before his *mahanirvana*, he can come once. If you die almost as a child, you will be born once more, but you will be born as an old man. You will be wise from the first day; and then, there will be no more birth – then, you attain to the birthless and deathless.

When you come to the superior, when you come to a man of *Tao*, only then do you realize what it means to be wise, what it means to be intelligent, what it means to be mature, what it means to be expanding, what it means to be really conscious, total, integrated. When you come to an enlightened person, only then do you feel what it means to be here at all. Before, you moved in a dream, in shadows – you never came into the sunlight; you were never under the sky. You lived in dark caves, caves of the ego.

You live in fire; Buddha lives in a cool, very cool world. And there is no bridge between fire and ice. Unless you become cooler and cooler and cooler, you will not be able to understand. Buddha becomes communicable only when you become more silent and cool; otherwise, everything is missed.

To create the ego, you have to fight. To create the ego, you have to condemn something as bad, and applaud something as good. To create the ego, first you have to create a god and a devil; and then you have to fight with the devil and try to reach the god. A conflict is needed for the ego. If there is no fight within you, if you accept yourself totally – you are happy as you are, deeply content, deeply

satisfied, not even a single note of complaint, thankful – then how can the ego exist? How can you say "I am"? The more you fight, the more 'I' is created.

There is tremendous energy, but it is dissipated in fighting: you divide yourself and you fight from both sides, and the energy is dissipated. The same energy can become ecstatic if allowed to move in an inner harmony, not fighting. Acceptance, accepting whatsoever is, is the basis of *Tao*.

Eternal does not mean permanent. Eternal means non-temporal; eternal means there is no time.

Action… You have moved too much; you have lost the balance. – Now, be inactive, so the balance is regained. Be active, but don't forget that inactivity is needed as much as action. (…) A rhythm is needed. A rhythm of the opposites is the most secret key of life. Always remember the opposite.

Truth has been expressed in many ways; and it has always been found that it remains unexpressed whatsoever you do. However you express it, it eludes – it is elusive. It simply escapes discrimination.

Truth is vast; expression limited.

All the mystics all over the world have always felt impotent as far as communication is concerned. Communion is possible, but not communication. This has to be understood from the very beginning.

When you become the deepest valley of receptivity, then the highest peaks of consciousness can be given to you.

Unless you know the nature of the mind, you will not be able to solve any problems of life. You may try hard, but if you try to solve single, individual problems, you are bound to be a failure. That is absolutely certain, because in fact, no individual problem exists – mind is the problem. If you solve this problem or that, it won't help, because the root remains untouched. It is just like cutting branches of a tree, pruning the leaves, and not uprooting the tree. New leaves will come, new branches will sprout – even more than before: pruning helps a tree to become thicker. Unless you know how to uproot it, your fight is baseless; it is foolish. You will destroy yourself, not the tree. In fighting, you will waste your energy, time, life; and the tree will go on becoming stronger and stronger, far thicker and more dense. And you will be surprised at what is happening: you are doing so much hard work, trying to solve this problem and that, and they go on growing, increasing. Even if one problem is solved, suddenly ten problems take its place. Don't try to solve individual, single problems; there are none. Mind itself is the problem. (…) Mind is never peaceful; no-mind is peace. Mind itself can never be peaceful, silent. The very nature of the mind is to be tense, to be in confusion. Mind can never be clear; it cannot have clarity – because mind is by nature confusion, cloudiness. Clarity is only possible without mind; peace is possible without mind; silence is only possible without mind – so

never try to attain a silent mind. If you do, from the very beginning, you are moving in an impossible dimension.

Thoughts together, millions of thoughts, give you the illusion that mind exists. (…) Mind doesn't exist as an entity (…). Only thoughts exist. (…) Watch deeply – then you will become the host; and thoughts will be the guests. (…) Receive them; take care of them – but don't get identified with them; otherwise, they will become the master. (…) Remain rooted in the host; the visitors will come and go. Of course, there are bad visitors and good visitors, but you need not be worried about them. A good host treats all the guests in the same way, without making any distinctions. (…) Any thought creates misery when it becomes the host, because it is not the truth. The thought is a pretender; and you get identified with it. Identification is the disease.

If you get identified, you become the mind. If you get identified, you become the body. If you get identified, you become the name and the form – what Hindus call *nama*, *rupa*, name and form – then the host is lost. Then you forget the eternal, and the momentary becomes significant. The momentary is the world; the eternal is the Divine.

Your thoughts are things, so be careful about them. Handle them carefully! If you are not very conscious, you can create misery for yourself and for others. (…) Each single thought is creating something for you and for others. Be alert! (…) If you become really integrated in your awareness, thoughts don't enter you; you have become an impenetrable citadel, nothing can penetrate you. (…) This is what we mean by enlightenment.

Only at this moment is Buddhahood attained: when there is nothing good, nothing bad, no sin, no virtue, no darkness, no night – nothing, no distinctions. Distinctions are there because of your trained eyes. Distinction is a learned thing. Distinction is not there in existence; distinction is projected by you. Distinction is given by you to the world; it is not there. It is your eyes' trick, your eyes playing a trick on you. *The clouds that wander through the sky have no roots, no home; neither do the distinctive thoughts floating through the mind. Once the self-mind is seen, discrimination stops. In space, shapes and colors form, but neither by black nor white is space tinged. From the self-mind all things emerge. The mind by virtues and by vices is not stained.*

Never fight things which are not. The mind is tempted to fight, but that temptation is dangerous: you will waste your energy and life, and dissipate yourself.

Forgetfulness is the real darkness. And in forgetfulness, everything happens. You are just like a drunkard: you have completely forgotten yourself – who you are; where you are going; for what you are going. All direction is lost; the very sense of direction is not there. You are like a drunkard. That's why all basic religious teachings insist on self-remembering: if forgetfulness is the disease; then self-remembering is going to be the antidote.

All experiences are dreamlike; one has to go beyond them.

Religion is poetic; one has to talk metaphorically.

Ninety percent of your energy is wasted in activity. And because of this, when the moment for action comes, you don't have any energy. A relaxed person is simply non-obsessive; then, the energy starts accumulating within him. He conserves his energy; it is conserved automatically – and then, when the moment for action comes, his total being flows into it. That's why action is total. Activity is always half-hearted.

Activity is your escape from yourself. In action, you are; in activity, you have escaped from yourself – it is a drug. In activity, you forget yourself, and when you forget yourself, there are no worries, no anguish, no anxiety. That's why you need to be constantly active, doing something or other, but never in a state when non-doing flowers in you and blooms. Action is good; activity is ill. Find the distinction within yourself: what is activity and what is action; that is the first step. The second step is to be more involved in action, so that the energy moves into action; and whenever there is activity, to be more watchful about it, more alert. If you are aware, activity ceases; energy is preserved – and the same energy goes into action. (…) Now you can understand what relaxation means. It means that there is no urge for activity in you. (…) This is relaxation, unmotivated energy.

This is the vision of *tantra*. *Tantra* says: say 'yes'; say 'yes' to everything. You need not fight; you need not even swim – you simply float with the current. The river is going by itself; on its own accord, everything reaches to the ultimate ocean. You simply don't create any disturbance; you don't push the river; you simply go with it. That going with it, floating with it, relaxing with it, is *tantra*. (…) *Tantra* acceptance (…) comes out of an over-fulfillment; it comes out of a deep contentment – not out of hopelessness, frustration, helplessness. It comes when you don't say 'no'; it suddenly surfaces in you. Your whole being becomes a deep contentment. (…) *Tantra* acceptance is total; it doesn't split you.

Through experience, one transcends.

To me, a religious man is loose and natural. He is not worried about this world or the other world. He is not worried about it at all; he simply lives and enjoys. This moment is the only moment for him; the next moment will take care of itself.

If you want to learn anything, learn trust. Nothing else is needed. (…) Trust gives meaning, because trust makes you capable of allowing the Whole to descend upon you.

A philosopher thinking about truth is like a blind man thinking about light.

Nobody is made for anybody; everybody is made for himself.

No society wants you to become wise: it is against the investment of all societies. If people are wise, they cannot be exploited. If they are intelligent, they cannot be subjugated; they cannot be forced into a mechanical life, to live like robots. They will assert themselves; they will assert their individuality. They will have the fragrance of rebellion around them; they will want to live in freedom. Freedom comes with wisdom intrinsically. They are inseparable, and no society wants people to be free. The communist society, the fascist society, the capitalist society, the Hindu, the Mohammedan, the Christian – no society likes people to use their own intelligence, because the moment they start using their intelligence, they become dangerous – dangerous to the establishment, dangerous to the people who are in power, dangerous to the 'haves', dangerous to all kinds of oppression, exploitation, suppression, dangerous to the churches, dangerous to the states, dangerous to the nations. In fact, a wise man is a fire, alive, aflame. He would like rather to die than to be enslaved. Death will not matter much to him, but he cannot sell his life to all kinds of stupidities, to all kinds of stupid people. He cannot serve them. Hence, the societies down the ages have been supplying you with false knowing. That's the very function of your schools, colleges, universities. They don't serve you, remember – they serve the past; they serve the vested interests. Of course, they go on puffing your ego up bigger and bigger; they go on giving you more and more degrees. Your name becomes longer and longer, but only the name – you go on becoming shorter and shorter. A point comes where there are only certificates, and the man has disappeared. First, the man carries the certificates; then, the certificates carry the man. The man is long dead.

Knowledge has its own way of accumulating; it goes on reproducing itself. (…) If you know one thing, it will drive you into another thing, because with each question answered, ten new questions arise. Again the same will happen: ten questions answered, and you have a hundred questions ready for you. It goes on spreading. It becomes bigger and bigger, and you are lost in it. (…) This is why you are ignorant: you have not yet come out of the illusion of knowledge, the illusion of the mind. (…) mind is only your idea – it is not a reality; it is fictitious; it is just a fantasy. It is made of the same stuff that dreams are made of. You can simply step out of it.

One has to cleanse oneself every moment, because dust tends to gather on the mirror every moment. It is a natural process. While you are sitting here, the mirror in your bathroom is gathering dust. Even in the night, when nothing is happening, even the doors of the bathroom and the windows are closed, still some dust is gathering, settling on the mirror, because dust particles are there in the air itself. Every day in the morning, you have to clean the mirror. (…) Each moment, a *sannayasin* has to die to the past and be born anew. Then he remains transparent; then his mirror remains clear. Then there is nothing to obstruct his perspective. Then he is neither a Christian, nor a Hindu, nor a Mohammedan, nor a Buddhist. Then he is simply a mirror, just a mirror, a mirroring – mirroring all that is, within and without. And out of that mirroring, wisdom is born.

The function of the Master is to undo what society has done to you. It is an anti-university, an anti-school, an anti-college, because the Master is not here to impart knowledge to you, but to impart something totally different, something of a different dimension.

I have no philosophy of life; I have life itself. There are people who have philosophies of life, but they don't have any life.

As a consequence of being silent and enjoying existence, love arises in you. Life becomes abundant. Then, there is laughter for no reason, because this whole existence, it's so hilarious. This is not philosophy, just the consequence of being silent.

There is no tomorrow. If there is tomorrow, you cannot stop worrying about it. Tomorrow never comes. Neither is there any yesterday. All that is in our hands is the present moment, now, here. All worrying disappears; all imagining, dreaming, projecting, disappears. And it is not that you have to enjoy this moment. That rejoicing arises out of this moment. – But you are never here. You are always somewhere else. You are never in the now. Everything is available, but you are absent. Be present to this moment, and then see what happens.

There is no goal. Life is its own goal. There is nothing outside life that you have to achieve. All achievement is the projection of the ego. The very idea of achievement is ambition. What you achieve does not matter – money, power, knowledge, prestige – these are not in any way going to give you life. In fact, in achieving any kind of ambition, you are losing your life. You are sacrificing your life. You are involved in doing stupid things; and by the side, life goes on slipping out of your hands. You will realize it only at the time of death, with a shock: "I have been trying to achieve the goal of life, and I forgot life itself." – The goal is always in the future, and life is always here. The goal is always far away, and life is in this very moment. Trying to achieve it, you will miss it. You don't need to try to achieve life; you *are* life. Only dead people can have goals; living people live. (…) There is no goal anywhere. Existence is not moving to some target.

The best way to miss life is to have a certain attitude towards it. The attitudes originate in the mind, and life is beyond mind. The attitudes are our fabrications, our prejudices, our inventions. Life is not our fabrication. On the contrary, we are just ripples on the lake of life. What an attitude a ripple in the ocean can have towards the ocean? What an attitude a grass leaf can have towards the earth, the moon, the sun, the stars? All attitudes are egoistic; all attitudes are stupid. Life is not a philosophy; it is not a problem – it is a mystery. You have to live it not according to a certain pattern, not according to a conditioning, not what you have been told about it – you have to start afresh, from the very scratch. Each human individual should think as if he is the first on the earth. Then you can open to infinite possibilities. Then you will be available, and the more available you are, the more there is the possibility of life happening to you. Your attitudes function as barriers; then life never reaches to you as it is – it has to fit to your philosophy, religion, ideology; and in that very fitting, something dies in it. What you get out is a corpse; it may look like life, but it is not. (…) The attitude does

not allow you to come in contact with life as it is – it distorts; it interprets. (…) When you have a certain attitude towards life, you will miss life itself. Yes, your attitude may cover a certain aspect, but it will only be an aspect. And the tendency of the mind is to proclaim its aspect as the whole, and the moment an aspect is claimed as the whole, you have missed the very connection with life. Then you will live surrounded by your attitude, in a kind of cocoon, encapsulated, and you will be miserable. Life becomes a misery, but that is your doing; otherwise life is eternal joy.

It is better not to label life; it is better not to give it a structure; it is better to leave it open-ended; it is better not to categorize it. You will have a more cosmic experience of things. Because things are not really divided: the existence is one orgasmic Whole; it is one organic unity. The smallest blade of grass, the smallest leaf is as significant as the biggest star. The smallest thing is also the biggest, because it is all oneness; it is one spectrum. The moment we start dividing, we start creating arbitrary lines, definitions; and that's the way how one goes on missing life and the mystery of it.

Everybody is living in a small prison of his own attitudes. My effort here is to bring you out of your imprisonment.

Our nature is of the sky. Being means the inner sky. Body means the earth; the body is made of earth. You are made of sky. These two have met within you.

Naturally, the weight of your habits is heavy, very old. Darkness is ancient – it doesn't exist; still it is ancient. Whenever rays of sunlight burst in, they are fresh – absolutely new, freshly bathed. You see them for a moment; and again, you are lost in darkness. Your darkness has a very long history. When you weigh these two, doubt arises about sunlight, but not about darkness. Darkness should be doubted. But instead, sunlight is doubted, because its rays are new, and darkness is very old. Darkness is like a tradition coming down from century to century. The rays of light have just arrived – fresh, new. So new, how can they be trusted?

"I felt I was not of this earth." – There is no one who is of this earth. We cannot be of this earth. To think otherwise is our belief, our projection. It seems so, but it is not the truth. (…) "And I felt I was a small particle of light in the infinite sky." – This is the beginning, "a small particle of light in the infinite sky". You will soon feel, "I am the sky". This is the start. Right now, we are not ready to be completely absorbed in the infinite sky. And if we feel the flight coming, the storm coming, that winds are carrying us away, still we keep separate and save ourselves. (…) "a particle of light." – You are no longer darkness, you have become a particle of light. But the difference from the sky is still there – the division remains; a gap remains. The ultimate will happen the day you become the sky. The particle of light is also separate. The day you become integrated, one, on that day you will feel "I am the vast empty sky".

Meditation does not come from outside. What is left inside when you are not tense is called meditation. That which remains when there is no desire within you is called meditation.

People say, *aham brahmasmi* – I am God, I am Brahman. But when Brahman is, how can 'I' remain? Only Brahman remains, not I. But there is no other way to express it. Language is for people who are asleep. Language belongs to those who have settled in a strange country, but consider it their homeland. Silence is for those who know. Language is for the ignorant. So as soon as you say anything, just saying it, truth becomes untruth. "I am Braham, I am the sky." Say it, it becomes a lie. Only sky is. But to say, "Only sky is" is not the whole truth, because "only" indicates that there must be something more; otherwise why the emphasis on "only"? "Sky is"? There is difficulty even in saying this because "is" can become "is not". This is why wisdom is silent. It is impossible to bring the ultimate wisdom into words. But we are fortunate that rare individuals have made untiring, impossible efforts. As much as it is possible, they have made the effort to bring the fragrance of truth into words.

Mind is the desire for repetition. (…) When you begin to flow with life: whatever happens, okay; whatever doesn't happen, okay. Suffering comes, it is accepted; suffering comes, there is no resistance. Happiness comes, it is accepted; happiness comes, there is no excitement. When there is calmness, in both happiness and suffering, and equanimity starts arising, then happiness and suffering begin to appear very similar – because no choice is left. Now it is out of our hands. What happens, happens.

If witnessing is attained, everything is attained. Inside, it awakens the witness; outside, it brings equanimity. Equanimity is the shadow of witnessing.

When you are in the present, you will find there is no demanding. And then, happiness takes place. When there is no wish for it, it will happen abundantly.

Unless *yoga* is transcended, unless a person is completely free of the idea "I am the doer", nothing has happened. You have only changed color. You are a chameleon; you simply changed color. But only the color changed – not *you*.

The impossible is attractive. The more impossible it is, the more the ego is strengthened by doing it. (…) Ego is worshipped when you do something impossible. (…) Ego enjoys difficulties. Man makes many things harder so his ego can be fulfilled. We make many things difficult; the more difficult we make it, the more juicy it becomes. Arduousness is not in realizing God; arduousness is juice for the ego. (…) What you say is right: "It has always been the observation of seekers that the realization of God is a very arduous phenomenon." These seekers are all egoistic. And when have seekers realized God? It has happened when seeking dropped away. You realize God only when seeking drops away, when you are not going anywhere – just sitting, at rest, in ultimate rest. It happens when the pilgrimage disappears into the void. People usually think that if they realize God, the pilgrimage will end. But it is exactly the opposite. If you drop the journey, God will be realized immediately. People think, "When we reach the destination, we will relax." The situation is otherwise: if you relax, you reach the destination. Relaxation is the key to meditation and *samadhi*. Effort is the key to the ego.

I am not giving you any new illusion. I simply suggest: you have seen enough illusion; now wake up a little. (…) I simply ask you to be a witness. Whatever is, I ask you to watch it. If I asked you to do something, illusion would arise. If I asked you to give up this and do that, illusion would arise. I simply suggest that whatever you are doing, whoever you are, whatever you are, wherever you are – wake up; watch with alertness. How can there be illusion in being aware? For an awakened person, there is no possibility of being in illusion.

Ordinarily, we perceive our lives through the eyes of others. We use the eyes of others like a mirror. We forget the observer and become the observed. And it is natural. A child is born; he does not know anything of himself. Only by looking into the eyes of others will he know who he is. You cannot see your own face; you will have to look in a mirror. When you look at yourself in the mirror, you become the observed – you are no longer the observer. How much do you know of yourself? As much as the mirror reveals. (…) That is why our knowledge of ourselves seems to be so confused – because it is made of so many voices, of many conflicting voices. (…) Conflicting voices are taken in; duality is created. Conflicting voices are taken in; conflicting voices are collected. A great uneasiness arises; a deep split is created. This is why you are not certain about who you are. You have collected such a crowd of opinions. You have looked in so many mirrors, and each one has given you a different message. Mirrors have no messages about you; their message is about themselves. (…) The reflection in the mirror is not about you. The reflection is the mirror's nature. (…) Conflicting opinions go on accumulating. You begin to believe that you are this accumulation of conflicting opinions. That is why you are always shaking, always afraid. How deep, this fear of public opinion! (…) We become worried because we have shaped our being according to others. (…) If you want to know yourself, you will have to stop looking for your image in the eyes of others. (…) As I see it, many seekers, explorers of truth, left society not because it is impossible to know truth while remaining in society, but because it is very difficult to know one's own face correctly while living in society. Here, people go on giving feedback as to who you are. Whether you ask or not, images of who you are go on pouring in from all sides. And by and by, we begin to live by these images. (…) People live for the crowd; people die for the crowd. What others say has become so important that you do not even ask who you are. You collect cuttings of what others say and make your self-image. This image is bound to be very unsteady, because people's minds go on changing. (…) And on the basis of these opposing opinions, you fashion your being. You are riding on a bullock cart that has bullocks pulling it in all directions, and the cart tries to move in every direction at once. Your very bones get tired. You are only dragged. You reach nowhere; you cannot move.

When the eyes are on the object, you are a spectator; when the eyes are on the seer, you are an observer. It is a revolutionary distinction, very fundamental. When your eyes are on the object and you forget yourself, then you are a spectator. When all objects of vision have departed, when you, and only you, are there – only awakening remains, only alertness remains – then you are an observer. (…) To be a spectator is a kind of self-forgetting. And to be an observer means, now all objects of observation have disappeared. The screen is empty; now no film moves on it. No thoughts remain; no words remain – the screen

becomes absolutely empty, blank and shining, white. Nothing left to see, only the seer remains. And now you take a plunge into the seer. You become the observer.

When a person becomes free from being a performer or a spectator, has no desire to exhibit and be seen, and has no desire to see, when he knows that the trap of seeing and showing is false – then, no longer interested, he attains non-attachment, freedom from desire. Now, there is no desire for anyone to say, "you are beautiful", "you are good", "you are virtuous". Even if you inwardly wish people to think you are virtuous, then you know that you are still caught in the same old web. The world is still with you. It has assumed another shape, taken a new mode, but the same old trap continues. The same old pattern continues.

One is not bound. Bondage is impossible, because only God is; only one is. There is nothing that binds, nor anything to be bound. (…) Bondage is dreamlike.

Human life can be divided into four circles. The first circle is of action, the *world of doing*. It is the outermost. Moving within a little, we come to the *world of thought*. Moving a little further in, we come to the *world of feeling, devotion, love*. Moving still further within, we reach the center – the *world of the witness*. The witness is our nature, because there is no way to go beyond it. (…) You cannot go deeper than that. It is our foundation. Our house is built on the foundation of witnessing – built of feeling, of thought, of action. This is why there are three *yogas*: *karma yoga*, *gyan yoga*, *bhakti yoga* – the *yogas* of action, knowledge and devotion. These are the three methods of meditation. Through these three, one can make efforts to reach the witness. (…) Meditation is the path; witnessing is the destination. Witnessing is the culmination of meditation. And meditation is the beginning of witnessing. (…) Meditation is a change of direction. Whatever meditation is joined to becomes a vehicle for moving towards witnessing.

Mind and ego are not dissolved by witnessing; in witnessing, you find out that they never existed. (…) Your own imagination has projected mirages.

Surrender is possible to the extent that the ego drops. Don't wait for completeness; do as much as you can. Do that much, and the next step becomes available. It is like a man travelling on a dark night. He has a small candle in his hand that shines light only four paces ahead. If the man says, "How can one travel ten miles with this? Four paces of light and ten miles of darkness – I will get lost." Then we tell him, "Don't worry, take four paces, and when you have taken four paces, the light goes ahead four more paces. You don't need ten miles of light for walking. Four paces is enough."

Devotion is the closest to God; action is very far away – the journey is very long from there. Thought too is far away; it too is a long journey. Devotion is very near.

Culture is not created from religion. Culture is made from cultural conditioning. (…) Never mistakenly assume that tradition can be religion. And a religious person can never become traditional. (…) A religious person is a great revolution. He is a continual declaration of the eternal, of the timeless. (…) A religious

person is the truly orderly person, because he has made a connection with the Infinite. He is joined to the deepest roots of life. He is related to the Ultimate. He has become disconnected with the false – he is connected to the raw truth. (…) Religion is known when all conditionings have been renounced. *Sannyas* means renouncing conditioning. (…) Religion is one. Religion is that which connects us all. (…) Religion connects everything.

Conditioning is your bondage. (…) Bondage is only a belief; bondage is not real.

A religious person has nothing to do with order, nothing to do with revolution. A religious person is concerned with self-discipline. A religious person wants to wake up. With the help of outer things, you have sought long; order could not be created. Now wake up! Seek on your own. Be a light unto yourself. You have travelled long with the help of outer lamps, and gone astray – only astray, falling into ditches and ruins, being injured. Light your own lamp, and move on your own. No one outside can give you order. Create your own order. Let your life be filled with discipline from within.

A new consciousness has manifested that stands back and watches. And this distance between the body and consciousness is as the distance between earth and sky. There is no greater distance than this. In your inner world, the most distant things in existence are meeting. You are the horizon where earth and sky meet.

Samadhi cannot be practiced; *samadhi* cannot be prepared for – because *samadhi* is your nature. Mental projections are lower states. Trying to stop them is like entering a dark house and trying to fight with darkness. (…) Light a lamp, and darkness disappears by itself. (…) Know your being, and projections of the mind will become quiet. Without knowing your being, projections cannot be stilled. Mental projections arise because the being is not known. If you think you are the body, desires of the body arise. If you think you are the mind, desires of the mind arise. The desires of whatever you identify with will shadow you, will reflect in you.

There is nothing new to be said; whatever can be said has already been said. Whatever facets life can have, have all been explored somewhere. Man has been seeking from time immemorial. There is nothing new to be said under the sun – only the language changes; the packaging changes; the clothes change.

Practice is not needed. (…) Practice has to be done for what is not our nature. (…) Drop all practices; look into yourself, and your nature will become manifest. “You are alone, void of action, self-illuminated and innocent.”

Inside one in whom mind has ceased to exist, there is no sadness, no happiness. These are waves of the mind.

Breathing is birth. Breathing means the process of life. When a man dies, breathing is finished; the process of life stops. This goes on moment to moment: as the breath comes in, life comes in; as the breath goes out, life goes out – birth and death are happening every second. Every incoming breath is life; every outgoing breath is death. So life and death are happening every moment. These are waves of life energy.

Ashtavakra says there are six life waves. These six waves are hunger and thirst, sadness and happiness, birth and death. (…) Ashtavakra says these are the six waves, and you are beyond these six waves; you are the observer of these.

You are alone. No one is your companion. The body is not your companion; the breath is not your companion; thoughts are not your companions. You are alone. There is no companion within – what to say of the outside! Husband, wife, family, friends, beloveds: none are companions. There is none who is near, who is related. To be near is only an outer phenomena. From within, no union can be made with anyone.

You are alone, void of action. Don't even raise the question of your *karmas*, your acts. (…) You have never done them. (…) You have never done anything. You are ever aloof, in non-doing. Doing has never happened through you; you are the observer of all actions. Liberation is possible right now.

Consider it: if we have to destroy the whole web of actions, we can never become liberated. It is impossible. We have done so many acts over infinite time – just estimate how many. If we have to be released from all these actions, then the release will take an infinite time. And during this infinite time, you won't be sitting idle; you will do things – so acts will again accumulate. This chain will be endless. This chain will never finish; it will never come to a conclusion.

Freedom is on the first step; there is no planning it. Planning means to be bound in plans. Make preparations, and you are enslaved in preparations. Then this will have to be renounced. How long is it going on? It will be endless.

There is no hell anywhere; there is no heaven. You have never done anything – you have only seen dreams; you only thought you were doing. You were sleeping within – the body was doing. You were sleeping inside – the mind acted. (…) You don't have to come back – just know that you have never gone anywhere.

Ashtavakra says to declare your freedom here and now. Don't prepare for it. Don't say that first you must get ready, and then… because the preparations will enslave you. (…) Drop this carrying of dead bodies. Make your declaration. If you want freedom, then in a second, in a fraction of a second, it can be declared.

Your declaration is your life. Find the courage to declare. Why make small declarations? (…) Why be involved with trivial things? (…) When the evolution of your life is dependent on your claim, then claim the most expansive – claim the Infinite, the omnipresent; make the divine proclamation. Why be satisfied with anything less? Why be miserly?

Say 'yes' to the small, and you will become small. Say 'yes' to the Infinite, and you will become infinite. Your belief is your life. (…) You have become what you believe.

Know that which has form as false; and know the formless as unchangeable and everlasting. Learning this truth, it is not possible to be born in the world again. Then you are what the Buddha has called *anagamin*, a person who never returns after death. We come back because of our desire; we come back because of desires and hopes. One who dies knowing, "I am the knower", doesn't enter again. He is released from this useless wheel, from coming and going.

We are just waves of the Divine. When the wave is gone, nothing is left behind. Not even ash is left; not a trace remains. It is like writing on water: it disappears as you write. In the same way, all that happens in our life are only waves.

Reflective mirrors are surrounding you: outside, inside, mirrors are reflecting in mirrors; and there is nothing at all.

You are in the body, but you are not the body. The body is yours; you are not the body's. The body is your means; you are the end. Use the body; don't lose your mastership. Though living in the body, remain beyond the body – like a lotus in the water.

Meditation cannot go deep as long as you continue desiring. As long as you expect to attain something – bliss, God, *atma* – meditation will not go deep, because thinking of attaining is greed. It is ambition; it is politics. It is not yet religion. (…) You are hurrying to believe. Your belief is impotent. Without doubting, you have quickly accepted it.

Buddha attained when he dropped all doing. But first, he did everything. Six years of untiring effort, he gave everything to it. By giving everything, he experienced that nothing can be attained by doing. (…) He made an untiring effort for six years, and in the midst of this effort, he found out it is not attained by effort. He didn't leave a single stone unturned, proving to himself that it couldn't be attained by inner effort. There was no desire left inside. He did everything, and he saw that he didn't attain. His effort became so crystallized that in this crystallization, doing dropped. Then it happened. I say unto you, the state of non-doing will come when you have done everything. (…) Before stopping, one needs to run totally. Though one does not attain by running, this knowing will be crystallized by it. (…) Ashtavakra is right in saying that practice is bondage. But only one who practices will find out.

I have practiced and found it is a dead end. (…) I have practiced *sadhana* and found that no *sadhana* leads one to the *sadhya*, to the goal. I meditated and found that no mediation brings one to *samadhi*. When this becomes your deep experience, and one day that moment comes when it boils at one hundred degrees, when you have given everything… Holding back nothing… You have thrown yourself totally into the fire; the effort has become total; the inner fire is total; the *sadhana* is total – now existence cannot tell you that you have held

anything back: all is given… That day, in that crystallization, in that state of ignited consciousness, suddenly everything is burnt to ash.

Always remember the difference between information and knowing. Information means borrowed. Someone else has known, and listening to him, you have become informed. This is information. Knowing is an experience. No one else can know for you; it cannot be borrowed. (…) Knowledge about wisdom can be collected, but not the liberation of wisdom. A whole system of words can be created, but not the beauty of truth.

Doubt and trust cannot move together. It would be like one foot going east, the other foot going west – you won't get anywhere. (…) If trust exists, it is complete; otherwise it exists not.

This is the way I take the scriptures: the scriptures are witnesses. The path of truth is unknown. You need witnesses on that unknown path. When you first come face to face with truth, truth will be so vast that you will tremble; you will be unable to grasp it. You will shake to your very roots. There will be fear that you could go mad. (…) At that time, the Vedanta, Buddha, the Upanishads, the Bible, the Koran, will stand as your witnesses. In that situation, you will be unable to comprehend the new experiences that are happening to you. In aloneness, it is very difficult. (…) I am giving you a touchstone. Test your experiences on these touchstones.

The shock of truth should not break you apart, should not drive you insane. Remember, many seekers of truth have gone mad. Many seekers of truth have gone mad just as they neared the stage of becoming enlightened. They became deranged, because the happening is so vast; it is inconceivable, unbelievable. It is as if the whole sky has crashed on you. Your pot is small, and the Infinite is raining in your pot. You will be shattered; you won't be able to contain it. You are face to face with the sun, and your eyes will be dazzled, and then go dark. The sun is before you, and all is darkness – your eyes will shut. (…) At that time, the voice of Ashtavakra that has been lying in your unconscious will immediately speak. The *sutras* of the Upanishads will start resounding; the Gita will echo; the Koran will echo – its verses will come forth. Their fragrance will assure you that you have come home – there is nothing to freak out about; this vastness is you.

You want to become free of desire, but still you spread out a net of desire. You want to be completely clean and pure – but still you do it by means of greed; still desire goes on quivering. (…) You have gone to attain God, but your way of attaining is the same as for attaining money. You go to seek God, but your desire, your passion is the same as the one who is after material things. Your madness is the same as the madness of one who wants to attain the world. The object of desire has changed, but the desire has not changed. (…) Your desire goes on quivering. Until you have chased after your desires, until you have seen the worthlessness of chasing after them, run and fallen down and scraped yourself, you won't be able to understand. Only through the experience of desire does desire become worthless.

Faith must come from your own experience. Faith must come from the pure formlessness of your own meditation.

The same question is inside everyone of us. And this question is: all this is happening, all this is going on, but still nothing seems real. All this running about, this hubbub – but nothing makes any sense. So much is attained and lost; still nothing is attained, nothing is lost – the vast journey, birth after birth, where no destination is visible. We are – why? What is this being of ours? Where are we going, and what is going on? What is our purpose? What is the meaning of this music? This existential question is inside everyone: What is the meaning of existence? And in words, there is no answer. A question that cannot be asked in words, cannot have an answer. That which is inside us – call it the witness, observer, river of life, consciousness, whatever name you like. It is nameless, so give it any name you want: God, liberation, *nirvana*, being, non-being, whatever you like… fullness, emptiness, whatever; it is nameless within… – submerge yourself in this. By your just dropping into it, questions start gradually to disappear.

Mind gets caught up outside. (…) Mind goes on suggesting, a little longer: Just forget yourself in dreams! Go on running after mirages a little more! Such beautiful dreams! And there is still plenty of time before death comes... (…) We go on postponing. Night is drawing near. There isn't plenty of time; night has already fallen. Many times we have wasted this birth, this life. We are waiting for death – and death comes before meditation has come. One more life spoiled; one more chance wasted. Don't let it happen this time. (…) The veil has to be opened within you.

Don't ask questions without. No answer is going to come from there. Enter within, from where the question arises. Don't bother if the question is unclear. Enter this unclear half-light of questioning. Gradually, enter inside this faint dusky light.

When you find out that two plus two equal four, then no matter how old your conditioning is that two plus two equal five, it will have to drop. Once you know where the door is, it is impossible to try getting out through the wall. (…) When the truth is understood, sooner or later, enough courage will come so that one takes the jump and transforms himself. (…) There is no gap between understanding and courage: (…) one understands, and courage is right here; one understands this very moment, and this very moment there is courage. Then a spontaneous happening occurs. Then the sun suddenly rises.

The revolution of consciousness easily happens in the life of a man who has experienced the world, because that life experience tells him, "What I have known as life is meaningless". Half the work is done by life: through experiencing life, he knows that it is meaningless. Questions begin arising in his mind: Where is more life? Is there another life? Where is true life? But only someone who has not enjoyed the world, has only wanted to enjoy, hasn't got anything, but has only wanted to get – for him, there will be tremendous difficulties. So don't be surprised if all of India's great Masters, all the great seers – whether Jaina or

Buddhist or Hindu – if they were all princes, don't be surprised. It is not accidental. It is an indication that one becomes free of the world through enjoying it. An emperor can see that there is nothing in wealth, because he has a mass of wealth, but inside, nothingness, emptiness. He has a harem of beautiful women and nothing inside himself. He has beautiful places, yet inside all is desolation, a desert. When one has all, it starts to be clear that there is nothing in any of it. When one has nothing, he lives in hopes. (…) Hence, when a society becomes prosperous, it becomes religious.

I am not saying that a poor man cannot become liberated – a poor man *can* achieve liberation; a poor man *can* become religious. But a poor society cannot become religious. An individual can be an exception, but he will need great intensity.

The poor man's religion cannot be real religion. When a poor man goes to the temple, he asks for money, he asks for power, he asks for employment. If he is sick, he prays to become well. If his son does not have a job, he prays that he can find work. (…) The poor man goes on begging in the temple for what he doesn't get in his life. What we lack in our lives is what we ask for.

The desire for what we don't have is all around us. This desire goes on catching us. (…) What we don't get – someone didn't meet a lover, someone didn't find wealth, someone didn't become famous… so we want to live one more life. We have lived infinite lives, but every time something or other remains, some trivia or other remains incomplete, something or other – and for this, another life, and yet another life.

Desires have no end. Needs are very few; desires have no limit. Man goes on living with the support of these hopes and desires. Remember, money does not enslave you; the desire for money enslaves you. Position does not bind you; the desire for position binds you. Fame does not bind you; the desire for fame binds you.

Janak had everything. He had seen everything. It was as if he was just waiting for someone to give a hint, and he would awaken. All hopes and dreams had become worthless. His sleep was about to be broken.

I am innocence; nothing sticks to me. I am peace. I am awareness. I am beyond nature. I have been fooled by illusion all this time.

Have you ever known peace? You will usually say yes. But if you look deeply, you will find that what you call peace is only a short gap between two periods of turmoil. The English expression *cold war* is very good. Between two wars, a cold war goes on: (…) the conflict is not manifest now – it is internal; it is underground, kept beneath the surface. (…) What you call peace is *cold turmoil*; and whenever it warms up, it will be *hot turmoil*. (…) Between two periods of turmoil, a little time passes which you call peace. But it is not peace; it is only cold turmoil. (…) For the one who knows peace, this turmoil is finished.

Either this whole universe is mine, or nothing at all. These are the two only possibilities. Any position in between these is illusory.

If you want to live skillfully, take your life as acting. This too is a drama. Sooner or later, the curtain will fall. Sooner or later, everyone will depart. The stage may be vast, but it's still a stage, no matter how vast. Don't make your home here. Stay here just as a caravanserai. You are going to depart. There is no need to sink roots here; one who does will suffer. The person who does not sink roots in this world is a *sannyasin*. One who doesn't get rooted here, whose feet don't become planted, is a *sannyasin*, one who is always ready to move on. (…) At most, pitch a tent; don't make a house here.

The meaning of *gestalt* is: by looking in one way, it has one appearance; by looking in another way, it has another appearance. It is the same thing, but the way you look changes the whole meaning. The world is the same. When the ignorant looks at it, he sees an infinite variety of things. And when a wise man looks at it, the infinite variety disappears – the myriad forms disappear. A single vast expanse is seen.

The world is finished for the one who knows himself. The world cannot be finished for the one who does not know himself. You will not be able to know yourself by dropping the world. But by knowing yourself, the world drops.

From ignorance of the *atma*, the world appears; from knowing *atma*, it does not appear. If you look at the being, the world is not visible. Look at the world, and being is not visible. Of the two, only one is seen; both cannot be seen simultaneously. If you see the world, then you don't see your being. When you start seeing your being, the world is not visible. There is no way whatsoever that both can be seen simultaneously.

This world is the absence of knowing your being. When the dawn of knowing your being comes, the world disappears. Everything stays just as it is, and still nothing remains as it is. Everything stays just as it is, and yet everything is transformed.

We see what we want to see. (…) What we want to know, we come to know. What we want to recognize, we come to recognize. Our intention becomes the reality of our life.

If you want to awaken from this world, don't wrestle with it. If you want to awaken from this world, just make efforts within to wake up.

When that ultimate energy descends, what happens is almost like a fight. And when the ultimate experience happens and you are defeated by the Divine and the body is vanquished and you accept defeat – then your final initiation happens. In that moment, divine blessings shower over you. Then you are new. That is when you taste the nectar of the eternal for the first time. (…) It is difficult to say how long the night may be. It is hard to say how long the struggle will last. No prediction can be made. But this struggle is auspicious.

Sannyas means to be obliterated, so existence can be. There is no companion, no guide for this journey. This is a journey of great aloneness. (…) Kabir says, "The path of love is very narrow, there two can never pass." (…) There, only the Divine remains.

If you get involved in methods, you will be in great difficulty. Every method proves false, and finally life itself proves too short. If you get stuck in methods, you will find that not just this life, but many lives are not enough. (…) You put faith in doing, because doing inflates the ego.

Ashtavakra is saying, don't do anything. The Whole is the only doer. What is happening is happening; just become one with it. Don't even ask: "How to get free of this?" – If this 'I' is happening, let it happen; who are you to get free of it? You can also accept it: good, if this is happening, then this is what is happening. You didn't create it. (…) You didn't cast its mold. (…) Nothing is in your hands. Whatever exists is good. (…) And in this total acceptance, you will suddenly find the 'I' is gone. (…) One thing becomes clear: that if you want to be free of ego, then don't make efforts, don't try. Accept whatever is, just like it is. In this acceptance, you will find the ego has disappeared as if it had never existed, because the element that was giving it energy has slipped out, the foundation has fallen down, so the house cannot stand long. And if the feeling of being the doer falls away, then all of life's diseases fall away. Otherwise, there are many traps in life.

Whatever is, observe it. Be a witness. Just watch. If there is ego, then watch ego. What else to do? Only watch – and by watching, the transformation happens. (…) Master just one thing – the witness. There is nothing else to be done. Everything else happens by itself. Everything else goes on and on, always. Why should you uselessly get in the way?

So illusion goes on and on. But look closely; open your eyes a little and see: you are not doing anything. Everything is happening by itself. If you understand, you will remain a witness, and there is nothing else to do.

Both are easy: it is perfectly easy to go unconscious in sex, to completely forget what is going on; to get intoxicated is easy. To control sex, to force it to stop, to prevent yourself, is also easy. But in both, you miss. The one who indulges misses; the celibate misses too. The real *brahmacharya* happens when you stand in the middle between these two; then you are only watching. Then you will find that sex arises in the body and reverberates in the body; in the mind a shadow briefly falls and departs. You remain standing far away. How can sexual desire be in you? You are nothing but an observer.

First meditation will make you natural; and then it will bring you to godliness. Because it is impossible to bring what is not yet natural to its deeper nature.

In meditation, meditation itself is dropping away. In *sannyas*, bondages are dropping by themselves. *Sannyas* is no bondage. It is only a device for dropping all bondage. In the end, it too will drop.

You have seen how an earthen lamp, when it is going out, flares up one last time. As the last oil burns out, it drinks the last drop of oil and flares up. It is its last burst of flame. (…) It is the same when you go deep in meditation: you will find when the fire is about to go out, then the last burst of flame, sex energy, arises. (…) The lamp of desires is melting; life is going out. Slowly, slowly, the fire is burning itself out. Longings are cooling down; the floods are ebbing to a stop – the flow of life is stopping. Passion is ebbing to a stop; the reign of silence is deepening. The juiciness of meditation is increasing; the juiciness of silence is deepening. The fire is burning itself out. (…) In this state, a burst of flame will flare up at any moment. Observe it. Do not suppress it; otherwise, it will move into you again. You are very close to getting free of it – don't suppress it; otherwise, the bondage will start again. What has been suppressed will flare up again and again. Whatever you have forced down will come again and again. – Let it go; let it come out; let it flow out. However high it flares up, you go on watching peacefully. It will not interfere with your meditation. You continue witnessing.

All questions arise from discomfort, from suffering, from misery.

Renunciation is just a shadow of indulgence. The renunciate is a worldly person standing on his head. When the world goes, renunciation also goes. These two live together and leave together. (…) Worldly persons and *sadhus*, two sides of the same coin. (…) The real wise man can be neither a renunciate nor indulgent. He knows that 'I am the witness'.

I tell you to meditate. Because the alternatives before you are meditation and thinking; right now, witnessing is not an alternative for you. Yes, if you continue to meditate, your thoughts will be finished; a new choice will present itself. Now you can choose: witnessing or meditation? Then you can choose witnessing, and meditation can be dropped. But if you decide not to take *sannyas*, you will remain indulgent. The choice is between *sannyas* and the world now. I say, take *sannyas* now. And one day, the moment will come when the choice is no longer between the world and *sannyas*. The world is gone; *sannyas* remains. Then, the choice is between *ultimate sannyas* and *sannyas*. Then I will tell you, forget about *sannyas*; now merge yourself into *ultimate sannyas*.

This is a filling such that one becomes more and more empty. This is a filling of emptiness. This is a filling up with emptiness. My effort is to make you blank. If you have become blank, then I have succeeded. If you remain full, then I have failed. When you become absolutely blank and nothing more remains inside of you – no trace, no word, no rubbish – in this emptiness, the Divine manifests. (…) There is only one way of being: disappearing. The moment you become totally empty, immediately the Divine descends in its totality.

Religion is experience, not thinking. Thought cannot be even the shadow of religion. And one who is entangled in thoughts will always remain far away from religion. No one is further away from religion than a thinker.

Revelation is the nature of truth. As soon as truth happens within you, your declaration starts unknowingly being disclosed. (…) This declaration is happening by itself.

The meaning of *satsang* is simply sitting near one who has known, and the taste becomes infectious. Getting absorbed in the waves of someone who has known, the forgotten waves sleeping within you are activated; they begin vibrating. (…) The meaning of *satsang* is not so much listening to the Master's words, as it is drinking the presence of the Master, as it is letting the Master come deep inside; it is vibrating in one rhythm with the Master.

I am my own destination. (…) What have I gotten from existence? I myself am the culmination of existence. When we search outside, life seems meaningless. When we search within, life becomes full of meaning: we ourselves are the meaning of life.

In the East, the goal of our greatest seeking has been to find that which is beyond time, not bound by time. What is created and falls, deteriorates in the flow of time, is a reflection. Only what stands beyond time as a witness is true.

The body is the observed; it can only be seen. You and the body cannot meet. You exist in the body; the body exists in you – but without touching, as if at an infinite distance! Their natures are so different that you cannot mix them.

The observer is not your *individual* form; the observer is your *universal* form. As an enjoyer, we are all separate; as the doer, we are all separate – but as the observer, we are all one. My observer and your observer are not separate; my observer and your observer are *one*. (…) When you become an observer, you become the center of the universe. (…) You lose this small 'I', this small droplet – and gain the infinite ocean.

Your devotee and your *bhagwan* are inside of you. (…) The revolution will happen when inside you, your devotee and your *bhagwan* meet and become one. Neither *bhagwan* nor devotee will remain. (…) Duality will disappear; non-duality will remain. The first glimpses of these non-dual moments are what we call meditation. When these non-dual moments start becoming stable, it is what we call *samadhi with distinctions*. And when this non-dual moment becomes permanent, becomes so stable that there is no way it can be dismissed – this is what we call *samadhi without distinctions*.

Discipleship is your freedom. It is not anyone's charity. Discipleship is your privilege, your dignity.

The real religion is always a laughing religion. The real religion is always healthy, fulfilled, affirming life. The real religion is like flowers; there is no sadness there.

As I see it, the attraction for alcohol will continue in man until the attraction for *samadhi* grows. People will go on drinking fake wine until real wine is available to them.

Inner nature is that which becomes manifest when all beliefs have been dropped. When all thoughts and all beliefs have disappeared from your mind, you experience your inner nature.

I have no philosophy of life; I have life itself.

Fools laugh at others; wisdom laughs at itself.

You will have to create the path by walking yourself; the path is not ready-made, lying there and waiting for you.

To be in time is to be asleep; to be awake is to be in eternity.

Unless you are totally destroyed as a mind, there is no hope for you.

Concentration is objective; meditation has no object to it. And in this choiceless awareness, mind disappears. Mind can exist only with choice.

That's the meaning of *sannyas*: a simple gesture on your part that you are available. Just a simple gesture that you are no more resisting, no more wasting your time in fighting. That is the meaning of *sannyas* – that you are getting ready for *satsang*, that now the Master can shower on you, and you will be ready to receive. It simply shows your receptivity.

Aloneness means the feeling that you are complete. Nobody is needed; you are enough. And this happens in love. Lovers become alone; through love, you touch your inner completeness. Love makes you complete. Lovers share each other, but that is not their need; that is their overflowing energy. (…) Freedom is the criterion: love gives you freedom, makes you free, liberates you. It is *moksha*, absolute freedom. When love deteriorates, it becomes possessiveness, jealousy, struggle for power, politics, domination, manipulation.

Tantra is purest love. *Tantra* is a methodology of purifying love of all its poisons. If you are in love, the love I am talking about, your very love will help the other to be integrated. Your very love will become a cementing force for the other. In your love, the other will come together, because your love will give freedom; and under the shade of your love, under the protection of your love, the other will start growing. (…) *Tantra* is the highest form of love. *Tantra* is the science, the *yoga* of love. (…) There are only two types of people in the world, basically: those who find their meditation through love; and those who find their love through meditation. For those who will find their meditation through love, their science is *tantra*. For those who find love through their meditation, for them it is *yoga*. *Tantra* and *yoga*, these are the only two ways.

The inner voice is not a voice; it is an energy phenomenon.

You can go on thinking about life and death, and you can go on creating many theories and hypotheses, but the whole philosophy is just rubbish. Life remains unanswered, and death remains unanswered. (…) Much excited argument, much philosophizing, but nothing coming out of it, nothing to the point. (…) Life is existential. Only an existential answer can satisfy you – not an answer fabricated, manufactured by the mind, or borrowed from scriptures.

Meaning is not the real search. The real search is to come upon life itself – raw, naked. (…) Meaning is of the mind, a projection of the mind, an interpretation of the mind. If you understand, all meaning disappears; only life is. Just life is – without any meaning, without any purpose. And that is the greatest mystery to realize. (…) All questions are foolish in a way, and all answers also. All questions are foolish in a way, because they are mind-created, and mind is the barrier between you and the real. And mind goes on creating questions; it delays the search.

Be interested in the real – and the real is within you. It has nothing to do with anybody else. No mirror is needed for self-knowledge, because self-knowledge is not a reflection. Self-knowledge is a direct, immediate encounter; you come face to face with your own being.

Love prepares you for a great thirst, a thirst for the Divine. But it is temporary, momentary, comes and goes – more like the stuff of dreams than of reality. (…) Only when love does not quench your thirst does God become a need. But both the needs are on the same path.

There is no need to distinguish between thoughts, dreams and reality. If you try, you will feel more confused. There is no way to distinguish, because as far as mind is concerned, everything appears in the mind as thought. You cannot distinguish, and there is no need. And don't go on that journey, because that journey becomes a journey of thinking, and meditation is lost. Rather, on the contrary, remain centered in witnessing. Don't be worried by the objects in the mind; whatsoever they are, they are mind stuff. Just watch it – watch it appearing; watch it being there; watch it disappearing. Sooner or later, when you are really centered, the whole mind disappears. Suddenly, you are emptiness; there is no object for you; there is pure emptiness. Then you open your eyes and look: whatsoever there is, is real.

Mind will not allow you to know the real. Mind is the disturbance; mind is the unreal. And if you get too much caught in it, then you will be trying to solve puzzles: creating and solving puzzles; and creating and solving new ones – it never comes to an end. (…) My whole effort here is to help you to become witnesses. So please don't try to get into thinking; otherwise you will become more and more confused. The life of thinking is a bogus life. And there is no way to get out of thinking through thinking – it goes on creating itself endlessly. The only way is not to get into it. So watch, and remain alert. Watch as if everything is a dream. That is the Hindu notion of *maya* – illusion. Everything is unreal. So there is no need to be worried; there is no need to distinguish. Whatsoever

appears in the mind, because it appears in the mind, is unreal. Mind is the faculty of the unreal.

Life is authentic only when it is eternal. Otherwise, what is the difference between a dream and what you call your life? (…) Death is a great revelation. (…) This dream of life continues for a few years; then suddenly one is awakened, and the whole life proves to be a dream. (…) Each death is a door to a new formation. Each death is a cleansing. Each death is an unburdening. Each death simply relieves you of the old. (…) Who dies? You die; the 'I' dies; the ego dies. Ego is part of death; life is not. So if you can be egoless, there is no death for you. If you can drop the ego consciously, you have conquered death. (…) If you are really aware, you can drop it in a single step. If you are not so much aware, you will have to drop it gradually. (…) In fact, there is no need to take so many steps, to move so gradually. A jump into the unknown is possible.

Listen to me from your whole heart; absorb me. (…) Drop all efforts. Understanding brings its own practice. Understanding is enough.

Whatsoever you are, you will find the world exactly the same. You go on finding yourself in the world again and again. The world is a mirror. (…) If you are enlightened, you live in an enlightened world. If your energy is celebrating within, the Whole becomes a symphony of celebration.

Materialistic societies produce hollow men, men with dead emptiness within. And because of this dead emptiness, one dies before one is really born. (…) The outer is meaningless without the inner richness.

Life is non-fragmentary, but mind makes it appear fragmentary. And this fragmentation creates all the problems. Beware of fragmentation, and always look beyond. (…) The healing force is always with the Whole.

Maturity comes through understanding.

Authentic knowledge of consciousness comes only through meditation, and all else is just superficial acquaintance and basically erroneous, because the very source of it is fallacious, and poisonous.

The mind dies with total acceptance of existence.

The intimate and deep knowing comes only with no-mind. And meditation is dissolving mind into no-mind. (…) Let meditation be thy very existence.

Truth cannot be transferred. Truth is never second-hand.

The seeker dissolves in awareness.

Man is born in slavery. We are born as slaves unto ourselves. We come into the world with chains of desire. (…) freedom has to be earned. Only those who strive and struggle for it, attain it. (…) If one's eyes are open, then this whole life is a school. And one who is hungry to learn, learns from every person and from every situation.

There is only one misery, and that is isolation from God. (…) The one root misery creates the illusion of a thousand miseries.

Any commitment for the future is a bondage, and it is a destructive bondage. You can commit only for the moment.

To me, marriage is only a working partnership. If it works, good; if it works your whole life, good. If it does not work, then say goodbye. I don't think it's anything sacred. It is just an institution and a working partnership, like any working partnership of the business world; nothing to be bothered about so much.

In *yoga*, you have to fight with yourself to go beyond. In *yoga*, the world and *moksha*, liberation, are two opposite things. Suppress, fight, dissolve that which you are, so that you can attain that which you can be. Going beyond is death in *yoga*. You must die for your real being to be born. In the eyes of *tantra*, *yoga* is a deep suicide. You must kill your natural self – your body, your instincts, your desires, everything. (…) *Yoga* is negation; *tantra* is affirmation. (…) *Tantra* says, accept yourself as you are. It is a deep acceptance. Do not create a gap between you and the real, between the world and *nirvana*. (…) For your rebirth, no death is needed – rather, a transcendence. For this transcendence, use yourself, use your energies. (…) For *tantra*, you have to use the energy of sex. Do not fight with it; transform it. Do not think in terms of enmity; be friendly to it. It is your energy. It is not good; it is not bad. Every energy is just natural. It can be used for you; it can be used against you. You can make a block of it, a barrier; or you can make it a step. It can be used. Rightly used, it becomes friendly; wrongly used, it becomes your enemy. But it is neither. (…) As ordinary man is using sex, it becomes an enemy – it destroys him; he simply dissipates in it. (…) *Tantra* says, be aware of the desire; do not create a fight. Move in desire with full consciousness, and when you move into desire with full consciousness, you transcend it. You are into it, and still you are not in it. You pass through it, but you remain an outsider. (…) *Tantra* says, accept whatever you are. This is the basic note – total acceptance. And only through total acceptance can you grow. (…) Find out what your energies are, and accept them; and then, use every energy you have. (…) Accept them, and move with every energy with deep sensitivity, with awareness, with love, with understanding. Move with it! Then, every desire becomes a vehicle to go beyond it; then, every energy becomes a help. And then, this very world is *nirvana*; this very body is a temple.

Tantra means techniques for expanding your consciousness. *Mantra* means finding your inner sound, your inner rhythm, your inner vibration. *Yantra* means a certain figure which can create a certain state in you.

It is only love that transforms a human being into a god or a goddess. Love is the alchemy of transforming the lower into the higher, the base metal into gold. Love is the secret key that opens the innermost treasures of our being, that makes us aware of who we are.

The experience of the Ultimate is not an experience at all – because the experiencer is lost. And when there is no experiencer, what can be said about it? Who will say it? Who will relate the experience? When there is no subject, the object also disappears – the banks disappear; only the river of experience remains. Knowledge is there, but the knower is not. That has been the problem for all mystics. They reach to the Ultimate, but they cannot relate it to those who are following. (…) Words won't do; symbols won't help; theories and doctrines are of no use at all. (…) Communion is possible, but communication, no. (…) With a Master, you are not on a head-trip. Doubt and belief are all head-trips. With a Master, you are on a heart-trip.

Whenever a disciple is ready, the Master appears, has to appear. Wherever there is a deep need, it has to be fulfilled. The whole existence responds to your deepest need, but the need must be there. Otherwise, you can pass a Buddha or a Jesus, and you may not even be able to see that you passed a Buddha or a Jesus.

Avoid borrowed knowledge; all that is borrowed is rubbish – throw it as soon as you can. (…) Borrowed knowledge becomes a trick of the mind: it hides ignorance – it never destroys it. (…) Only that which happens to you is true. Only that which flowers in you is true. Only that which grows in you is true and alive. (…) Don't be a fool! Logic and argument have never led anybody to truth. A rational mind is just a game. All arguments are juvenile.

This is the deepest realization of all the knowers: that your being is a non-being. (…) It is like nothing: a vast emptiness, with no boundaries to it. It is an *anatma*, a no-self. (…) All feelings of self are false. All identifications that "I am this and that" are false. In meditation, when you come to the Ultimate, when you come to your deepest core, (…) it is a death; it is a death of the ego – the ego is just a false concept. (…) To attain nothingness is to attain all. My whole effort with you is to lead you towards nothingness, to lead you to a total vacuum. (…) You disappear, and you become the Whole. The drop disappears, and the ocean comes into existence.

The concept of self is created by the mind. There is no self in you.

Where *yoga* ends, *tantra* starts. The highest peak of *yoga* is the beginning of *tantra*; and *tantra* leads you to the ultimate goal. *Yoga* can prepare you for *tantra*, that's all. (…) *Yoga* says, "make an effort"; (…) *yoga* is ego-oriented – finally, it will take the jump: *yoga*, in the end, attains to such significance, such meaning, such depth, that it says to its seeker, "now drop the ego". *Tantra* is, from the very beginning, from the very first step, non-ego-oriented.

Be effortless, loose and natural. Don't fight with yourself. Don't try to make a structure around yourself of character, of morality. Don't discipline yourself too much; otherwise, your very discipline will become bondage. Don't create an imprisonment around you. Live moment to moment; live with alertness; be very aware. (…) You have to respond to the situation. (…) Why do people try to create a structure around them? So that they don't need alertness. (…) It is difficult! It is not so easy to create a fixed pattern, because life goes on moving and changing, and every moment, there is a new situation, and one has to respond to it. (…) And life is not so simple. Life is a very, very complex phenomenon. Sometimes a lie is needed; sometimes a truth can be dangerous – and one has to be aware. (…) Respond with full awareness; that's all. (…) Be empty, loose and natural. Let that be the most fundamental principle in your life.

Unless you know the nature of the mind, you will not be able to solve any problems of your life. You may try hard, but if you try to solve single, individual problems, you are bound to be a failure – that is absolutely certain – because, in fact, no individual problem exists: mind is the problem. If you solve this problem or that, it won't help, because the root remains untouched. (…) Unless you know how to uproot a tree, your fight is baseless; it is foolish. You will destroy yourself, not the tree. In fighting, you will waste your energy, time, life; and the tree will go on becoming stronger and stronger, far thicker and dense. And you will be surprised what is happening: (…) even if one problem is solved, suddenly ten problems take its place. (…) Don't try to solve individual, single problems – there are none: mind itself is the problem. But mind is hidden underground – that's why I call it the root; it is not apparent. (…) Never fight the visible; otherwise you will fight with shadows. You may waste yourself, but there cannot be any transformation in your life: the same problems will crop up again and again and again. (…) This is the fact: mind has to be solved.

Mind is never peaceful; non-mind is peace. Mind itself can never be peaceful, silent. The very nature of the mind is to be tense, to be in confusion. Mind can never be clear; it cannot have clarity, because mind *by nature* is confusion, cloudiness. Clarity is possible without mind; peace is possible without mind; silence is possible without mind – so never try to attain a silent mind. If you do, from the very beginning, you are moving in an impossible dimension.

Thoughts together, millions of thoughts, give you the illusion as if mind exists. But it is just a crowd, millions of people standing in a crowd – is there anything like a crowd? Can you find the crowd other than the individuals standing there? But they are standing together; their togetherness gives you the feeling as if something like a crowd exists. (…) Mind does not exist as an entity. Only thought exists. (…) The thoughts exist separate from you; they are not one with your nature; they come and go – *you* remain, *you* persist. You are like the sky – the sky never comes, never goes; it is always there. Clouds come and go; they are the momentary phenomena. (…) Watch deeply – then you will become the host; and thoughts will be the guests. (…) Receive them, take care of them, but don't get identified with them; otherwise, they will become the masters. The mind becomes the problem because you have taken thoughts so deeply inside you that you have forgotten completely the distance. (…) Always remember that which

abides; that is your nature, your *Tao*. Always be attentive to that which never comes and never goes, just like the sky. Change the *gestalt*: don't be focused on the visitors; remain rooted in the host – the visitors will come and go.

Once you make the distinction that this thought is good and that thought is bad, what are you doing? You are bringing the good thought nearer to yourself and pushing the bad thought further away. Sooner or later, with the good thought you will get identified; the good thought will become the host. And any thought, when it becomes the host, creates misery – because this is not the truth. The thought is a pretender, and you get identified with it. Identification is the disease. (…) If you get identified, you become the mind. If you get identified, you become the body. If you get identified, you become the name and the form – then the host is lost. Then you forget the eternal, and the momentary becomes significant. The momentary is the world; the eternal is the Divine.

Thoughts are foreign, intruders, outsiders. No thought is yours. They always come from without; you are just a passage. A bird comes into the house from one door, and flies out from another; just like that, a thought comes into you and goes out of you. (…) You are the host, and thoughts are guests.

A thought is a great force; it is a thing. (…) Thoughts are things. If a person continuously thinks about you and your welfare, it will happen – because he is throwing a continuous force at you. That's why blessings are useful, helpful. If you can be blessed by someone who has attained no-mind, the blessing is going to be true – because a man who never uses thought accumulates thought energy, so whatsoever he says is going to be true. (…) Before the no-mind is attained, one should become absolutely positive. That is the whole difference between white magic and black magic. Black magic is nothing but when a man has accumulated thought energy without throwing out his negativity beforehand. And white magic is nothing but when a man has attained to much thought energy, and has based his whole being on a positive attitude. The same energy with negativity becomes black; the same energy with positivity becomes white.

Sometimes it happens that you see your thought functioning as a thing – but just because of too much conditioning of materialism, you think this may be just a coincidence. You neglect the fact; you simply don't give any attention to it; you remain indifferent; you forget about it. But many times you think about something, and it comes about. (…) You think it is a coincidence. It is not a coincidence. In fact, there is nothing like coincidence; everything has its causality. Your thoughts go on creating a world around you. Your thoughts are things; so be careful about them. Handle them carefully! If you are not very conscious, you can create misery for yourself and for others – and you have done that. (…) Through thoughts, you are throwing energy – and you are continuously doing it. (…) You are a dangerous thing, and continuously broadcasting. And many things are happening because of you. (…) Each single thought is creating something for you and for others. Be alert!

The further back you go, you find the earth the more and more peaceful – there are less and less broadcasters.

What is a prayer? Prayer is sending blessings to all. Prayer is sending your compassion to all. Prayer is creating an antidote to negative thoughts – it is a positivity.

Ordinarily, not aware, you go on thinking anything. It is difficult to find a person who has not committed many murders in thought, difficult to find a person who has not been doing all sorts of sins and crimes inside the mind – and then, these things happen. And remember, you may not murder, but your continuous thinking of murdering somebody may create the situation in which the person is murdered. Somebody may take your thought, because there are weaker persons all around, and thoughts flow like water: downwards. If you think something continuously, someone who is a weakling may take your thought and go and kill a person. That's why those who have known the inner reality of man, they say that whatsoever happens on earth, everybody is responsible, everybody. (…) Only one person cannot be held responsible, and that is the person who has no mind; otherwise everybody is responsible for everything that goes on. (…) It is a collective phenomenon.

A *Buddha* is a person who lives without the mind. (…) That is the meaning of being empty and a no-self: just being a non-being, *anatta*, no-selfness. Then you accumulate nothing; (…) then you transcend. (…) Buddhahood means the highest awakening. When there are no distinctions, all divisions are lost – unity is attained; only one remains. You cannot even call it 'one', because that too is part of duality. (…) No, you don't say that 'one' remains; simply that 'two' has disappeared; the many have disappeared. Now it is a vast oneness; there are no boundaries to anything.

Just as there is air, there is thought all around you; and it goes on entering on its own accord. It stops only when you become more and more aware. (…) If you become more aware, a thought simply disappears; it melts – because awareness is a greater energy than thought. Awareness is like fire to thought. (…) If you become *really* integrated in your awareness, thoughts don't enter you – you have become an impenetrable citadel; nothing can penetrate you. (…) The very energy of awareness becomes your citadel. And when no thoughts can enter you, they will come and they will bypass you. (…) Then you can move anywhere; then you can go to the very hell – nothing can affect you. This is what is meant by enlightenment.

The clouds that wander through the sky have no roots and no home. And the same is true for your thoughts. (…) Your thoughts have no roots; they have no home – just like clouds they wander. So you need not fight them; you need not be against them; you need not even try to stop thought. This should become a deep understanding in you, because whenever a person becomes interested in meditation, he starts trying to stop thinking. And if you try to stop thoughts, they will never be stopped, because the very effort to stop is a thought; the very effort to meditate is a thought; and the very effort to reach Buddhahood is a thought. And how can you stop a thought by another thought? (…) This will go on and on, ad nauseam; then there is no end to it. (…) So don't make yourself a battle ground of one thought fighting another. Rather, be a witness. (…) You simply

remain an impartial watcher: neither for, nor against; neither appreciating, nor condemning – without any valuation. You simply sit inside yourself and look – looking without looking at. And this happens, that the more you look, the less you find; the deeper you look, the more thoughts disappear, disperse. Once you know this, then the key is in your hand. And this key unlocks the most secret phenomenon: the phenomenon of Buddhahood.

Thoughts stop by your becoming more aware, not by any effort on your part to stop them. (…) Because you want to stop thoughts, you become obsessed with thoughts.

Once you can see that thoughts are floating, that you are not the thoughts, but the space in which thoughts are floating, you have attained to your self-mind; you have understood the phenomenon of your consciousness. Then discrimination stops; then nothing is good, nothing is bad; then all desire simply disappears, because if there is nothing good, nothing bad, then there is nothing to be desired, nothing to be avoided. You accept; you become loose and natural. You simply start floating with existence, not going anywhere, because there is no goal; not moving to any target, because there is no target. Then you start enjoying every moment, whatsoever it brings. And you can enjoy it, because now you have no desires and no expectations. (…) You don't ask for anything, so whatsoever is given, you feel grateful. (…) And this is the way of the *sannyasin*: to remain like a sky, untinged by whatsoever comes and happens. (…) that is the deepest core of being a *sannyasin* – to be like a sky, space.

When you think you are tinged, it is just thinking. When you think that you have become good or bad, sinner or sage, it is just thinking, because your inner sky never becomes anything – it is being; it never becomes anything. All becoming is just getting identified with some form and name, some form arising in space – all becoming. You are being; you are already that – no need to become anything.

Everything goes on changing, changing, changing. (…) It all happens in the sky, but nothing tinges it. It remains deeply distant; everywhere present, and distant; nearest to everything and farthest away. A *sannyasin* is just like the sky: he lives in the world – hunger comes, and satiety; summer comes, and winter; good days, bad days; good moods, very elated, ecstatic, euphoric; bad moods, depressed, in the valley, dark, burdened – everything comes and goes, and he remains a watcher. (…) He is no more identified with anything. Nonidentification is *sannyas*, and *sannyas* is the greatest flowering, the greatest blooming that is possible.

A Buddha attains nothing. He attains that which was already there; he remembers.

Dreaming means half-conscious, half-unconscious; just on the midway, moving towards total unconsciousness; from your waking state, you are moving to total unconsciousness. On the path, dream exists. Dreams mean only that you are half-awake and half-asleep. That's why, if you dream continuously the whole night, you feel tired in the morning. And if you are not allowed to dream, then too you

will feel tired – because dreams exist for a certain reason. (…) Incomplete desires hang around you. They have to be completed; otherwise you will not be able to fall into deep sleep. They will pull you back again and again. (…) The dream completes the hanging desire; then you fall into sleep. (…) Dreams are a necessity for you. (…) If a person's dreams are not allowed, he will go mad. (…) Dreams are a release of madness; and once the release happens, you fall asleep.

From waking, you fall into dreaming; and from dreaming, you fall into sleep. Every night, a normal person has eight cycles of dreaming; and between two dreaming cycles, he has just a few moments of deep sleep. In that deep sleep, all consciousness disappears; (…) that means, you completely become unconscious, the very opposite pole of Buddhahood. A Buddha is totally awakened. (…) In the Gita, Krishna says to Arjuna that when everybody is fast asleep, the yogi is still awake. That doesn't mean that he never sleeps – he sleeps, but only his body sleeps; his body rests. He has no dreams because he has no desires, so he cannot have incomplete desires. And he has no sleep like you – even in deepest rest, his consciousness is clear; his consciousness burns like a flame.

Anger comes; that shows only that your inner flame has been completely forgotten – you have become completely oblivious of it; you don't know it is there. (…) So forgetfulness is the real darkness. And in forgetfulness, everything happens. You are just like a drunkard. (…) All direction is lost; the very sense of direction is not there. (…) Your forgetfulness can invite anger, greed, lust, hate, jealousy – they don't attack you; (…) they come as invited guests. (…) That's why all basic religious teachings insist on self-remembering. If forgetfulness is the disease, then self-remembering is going to be the antidote.

If you can attain to one minute's self-remembering, I promise you to make you a Buddha. (…) You will think, "So cheap, so easy?" – It is not. You don't know how deep is your forgetfulness. You will not be able to do it for one minute continuously, not a single thought coming in and disturbing your self-remembering.

Self-remembrance is the key. Try to remember more and more, because whenever you try to remember more and more, you become centered; you are in yourself; your journeying mind falls back to one's self. Otherwise, you are going somewhere: the mind is continuously creating new desires, and you are following and chasing the mind simultaneously in many directions. That's why you are split; you are not one; and your flame, inside flame, goes on wavering – a leaf in a strong wind. When the inner flame becomes unwavering, then suddenly you are going through a mutation, a transformation; a new being is born. That being will be of the nature of light. Right now, you are of the nature of darkness; you are simply an absence of something which is possible. In fact, you are not yet; you are not yet born. You have taken many births and many deaths, but you have not yet been born. Your real birth is still going to take place, and this will be the work: that you transform your inner nature from forgetfulness to self-remembering.

I don't give you any discipline. (…) My discipline is very easy. My discipline is: Do whatsoever you like – but do it with self-remembering.

Religion cannot be practiced. (…) Religion creates the authentic being; it cannot be practiced. How can you practice being?

Simply become aware, and all *karmas* drop. In a single moment of intense awareness, the whole past disappears, becomes rubbish. (…) Once you realize your inner being and the light, you are no more of this world. (…) Only the dreamer is not a dream; otherwise, everything is a dream. (…) Only one thing continuously remains – you.

There must be a witness who stands aside, who always stands aside and goes on looking. Waking comes; dreaming comes; sleep comes – and somebody stands by the side and goes on looking. Only this is real, because it exists in every state. Other states disappear, but it has to remain in every state; it is the only permanent thing in you. Attain to this witness more and more. Become more and more alert, and become more and more a witness.

Religion talks in metaphors – because there is no other way to talk; because religion talks of the other world, of the beyond. It tries to find similes in this world. It uses words which are irrelevant; but somehow, those irrelevant words are the only available words – you have to use them. (…) Religion is the ultimate poetry, the essential poetry. (…) It is trying to give you the feeling of the Whole, undivided.

Don't be deceived by a metaphor: the void, the light… – don't start imagining.

You can create a whole world of experiences inside. Every sense has its own imaginative center behind it. (…) All experiences are imagination; *all* experiences, I say – unconditionally. Only the experiencer is the truth. So whatsoever you experience, don't pay too much attention to it. Just remember that all that is experienced is illusory; only the one who experiences is true. Pay attention to the witness; focus on the witness, and not on the experiences. (…) All experiences are dreamlike; and one has to go beyond them.

Activity shows that you are obsessed. You cannot remain yourself; you cannot remain silent; you cannot remain inactive. Through activity, you go on throwing your madness. (…) Activity is your escape from yourself. (…) Relaxation means no urge to activity in you. (…) You are at ease with yourself. Relaxation is to be at home. (…) Relaxation comes only when there is no 'must' in your life. Relaxation is not only of the body; it is not only of the mind – it is of your total being. (…) Doing is not needed at all. (…) 'Do nought!' (…) And how will it come? It will come by understanding. Understanding is the only discipline. Understand your activities; and suddenly, in the middle of activity, if you become aware, it will stop. If you become aware why you are doing it, it will stop.

What is relaxation? It is a state of affairs where your energy is not moving anywhere: not to the future; not to the past – it is simply there with you. (…) In your own energy, you dissolve. (…) This moment is all. (…) This moment is relaxation. (…) Time stops; then there is relaxation. Time is there; then there is no relaxation. (…) Relaxation is neither of the body, nor of the mind; relaxation is of the total. (…) Relaxation is not a posture; it is a total transformation of your energy.

Energy can have two dimensions. One is motivated, going somewhere: a goal is somewhere. Then, this moment is only a means: the goal is somewhere else to be achieved. This is the *dimension of activity, goal-oriented*. Then, everything is a means; somehow it has to be done and you have to reach to the goal – then, you will relax. But for this type of energy, the goal never comes, because (…) the goal always remains on the horizon. You go on running, but the distance remains the same. (…) There is another dimension of energy: the dimension of *unmotivated celebration*. The goal is here-now; the goal is not somewhere else. In fact, you are the goal. In fact, there is no other fulfillment than of this moment; there is nothing to be achieved. (…) This is relaxation, unmotivated energy. (…) So, to me, there are two types of persons: the goal-seekers; and the celebrators. (…) The goal-oriented, they are the mad ones; they are going, by and by, crazy, and they are creating their own craziness. And then the craziness has its own momentum: by and by, they move deeper into it – then, they are completely lost. (…) Just relax; no need to do anything for it. Just understand the movement of the energy, the unmotivated movement of the energy. (…) It is not going anywhere; here is all. (…) The whole existence culminates in this moment; it converges into this moment. (…) It is here, now. (…) Then, there is no tension; then, there is no anguish. The whole energy that becomes anguish becomes gratitude; your whole heart goes on beating with a deep thankfulness. And when your whole heart goes on beating with a deep thankfulness – that is prayer. (…) And if you become more and more involved in action, and less and less occupied in activity, then your life will change, and it will become a deep relaxation. (…) A Buddha is never tired. Why? Because he is not a doer. Whatsoever he has, he gives; he overflows.

Act unmotivated, just an overflow of your energy. Share, but don't trade; don't make bargains. Give because you have; don't give to take back – because then, you will be in misery. All traders go to hell.

You need not become anything – simply realize who you are, that's all. (…) Improving, whatsoever you improve, you will always be in anxiety and anguish, because the very effort to improve is leading you on a wrong path. It makes future meaningful, a goal meaningful, ideals meaningful, and then your mind becomes a desiring. Desiring, you miss.

Tantra is not an attitude; it looks at life with a total vision. (…) It looks at life as it is, without bringing mind in between – because that will be the distortion. (…) *Tantra* is a great yea-sayer; it says 'yes' to everything. (…) there is no negation, because with 'no', the fight starts: a conflict has come in; now you are at war. With 'no', you become the ego. (…) 'No' creates the boundary; 'no' *is* the boundary around you. (…) *Tantra* loves, and loves unconditionally. It never says

'no' to anything whatsoever, because everything is part of the Whole, and everything has its own place in the Whole, and the Whole cannot exist without anything missing from it. It is said that even if a drop of water is missing, the whole existence will thirst. (…) So *tantra* says 'yes' unconditionally.

The atheist is one who goes on saying 'no' to life; his saying 'no' to God is just symbolic. You may be believing in God, but if you say 'no' to anything, your belief is not of any worth; your God is hocus-pocus. (…) How can you accept the creator without accepting the creation? (…) They are one. (…) In fact, there is no division between the creator and the creation; it is a continuous process of creativity. (…) Only a total 'yes' creates a real God, reveals the real God. (…) Suddenly, everything has become one; and that oneness is God.

In the view of *tantra*, one who renounces is not a religious person, but an egoist. (…) The ego has subtle ways of fulfilling itself and coming again and again, in spirals, with a new face, with new colors. (…) You can renounce the world, but you will not become other-worldly; you will remain very worldly.

If you can say yes, a deep acceptance happens to you. (…) Your whole being becomes a deep contentment. (…) And a transformation comes when you accept your total being.

On the path, you will meet many people who would like to cripple you, to cut you, to dissect you. They will say, "This is bad; cut it off! That is bad; throw it out!" – They will go on cutting you; and by the time they have left you, you are simply paralyzed, a crippled one. You have no life left. That's how the whole civilization has become paralyzed and crippled. Unless *tantra* becomes the foundation of the whole human mind, man will not be complete. (…) *Tantra* accepts man in his totality. One lives one's life; one goes through it: each shade of it has to be lived; and each taste of it has to be tasted. Even the wandering, even going astray is meaningful – because if you never go astray, you will not achieve to an enriched enlightenment.

Simplicity needs a very deep and complex experience behind it. A simpleton is not simple; a simpleton is simply without experience. He may be a fool, but he cannot be a sage. (…) Somewhere Nietzsche says, *If a tree wants to reach the sky, its roots need to go to the very hell.* – He's right. If you want a real flowering into the sky, your roots will need to go to the deepest hell in earth.

The greatest courage in the world is to accept all that life gives to you, (…) and accept it in deep humbleness, as a gift. (…) Through experience, one transcends. (…) Accept, and, by and by, you will feel that the more you accept, the less there is desire. If you accept, how can desire stand there? (…) Then, there is no movement for anything else. (…) With acceptance, desires fall; they disappear. With acceptance, a desirelessness comes into being by itself. (…) And when suddenly one moment happens that you accept totally and all desires have gone, there is a sudden enlightenment. (…) *Tantra* says, 'Be yourself' – and that is the only being you can achieve ever.

Sigmund Freud is right, empirically. His experience shows that there are only two types of people: normally unhappy, and hysterically unhappy. And at the most, psychoanalysis can help this much: it can make you more adjusted. (…) Real religion starts only when you start on a journey of transformation: not to be adjusted to the society, but to be in harmony with the cosmos. To be adjusted to the society, you have to fall down.

Ambition creates restlessness. I would like you to understand your ambition. Desiring creates restlessness. I would like you to be aware of your desiring. This is the way of *tantra*. (…) The disease is just a symptom. When the cause disappears, the disease disappears. And if the cause disappears, you are transformed.

The mind needs occupation. The mind needs that you should forget yourself and be occupied with something. This is an escape from innate truth.

A real Master never tries to change anybody directly. He is like a subtle fragrance; he surrounds you. (…) Direct help is from the politician; indirect help is from the sage.

Don't cling to anybody, to anything, to any relationship. Enjoy, but don't cling. (…) *Tantra* says: remain homeless, don't abide anywhere, don't get identified and don't cling to anything. Remain homeless, because in homelessness you will attain to your real home. (…) Don't abide anywhere; then you will abide in yourself – only then you will be able to rest in yourself.

Through scriptures, you cannot attain to truth. But if you attain to truth, you will understand the scriptures. Scriptures are nothing but witnesses; they bear witness. (…) Through scriptures, you will become sectarian, (…) but you will not become religious. Religiousness happens only when the truth has happened to you. (…) And when you achieve truth, life suddenly comes to all the scriptures. Through you, they become alive again; through you, they are reborn.

Even with distraction, don't create conflict. (…) If you are inattentive, be attentively inattentive. (…) If you can enjoy the distraction, less and less it will happen to you. (…) This is the path of *tantra*, that everything is good and holy. Even if there is distraction, somehow it is needed.

Nothing is to be practiced, because practice creates habits. One has to become more aware, not more practiced.

A dream has to be transcended. Simply by knowing it is a dream, you transcend – *this* is the renunciation. (…) This is an inner phenomenon. (…) It is a loose and natural state. (…) In the very effort of renouncing a specific form, this or that, a tension comes in. (…) Accept wherever you are and whatsoever you are and whatsoever is happening to you – only then you can be loose and natural; otherwise you cannot be loose and natural. (…) Most so-called monks, *sadhus*, people who have escaped from the world, in fact cowards who sit in their monasteries, cannot be loose and natural. They have done something unnatural;

they have gone against the natural flow. (…) To a few people, it may be absolutely natural to be in a monastery; then they have to be in a monastery.

Remain aloof! Things are neither bad nor good. (…) Nobody is a friend and nobody is an enemy. (…) The quality of goodness and badness is introduced by you; (…) it is your interpretation. (…) *This* you cling to; and *that* you avoid and escape from. Look at the whole phenomenon. (…) No practice is needed – just a look at the whole situation. (…) Mind is momentary; so whatsoever mind gives to life remains momentary: it is a color that the mind gives to life; it is an interpretation.

When you are identified with something, you have lost your soul. This is the meaning of losing your soul in the world: you have become identified with millions of things; and with every identification, a part of you has become a thing. (…) Identification brings a hypnotic state of sleep.

You can dream millions of dreams – your inner being never dreams a single dream. All movements are on the surface. Deep in the depth of your being, there is no movement. All movements are on the periphery. (…) But at the center, nothing moves; at the center, everything remains as it is – and on the center, the wheel moves. Remember the center!

Understand the metaphor of the mirror, because this is the real situation of the inner consciousness. (…) The mirror has no self to be identified with. It simply reflects. (…) It makes no difference. It reflects whatsoever is the case, but it does not interpret. (…) The mirror says nothing; the mirror simply watches without any distinction. (…) You have passed; the reflection has gone – not even for a single second the mirror retains it. This is the mind of a Buddha. (…) Your emptiness is untouched. Even while a mirror is reflecting somebody, there is nothing happening to the mirror. The mirror is not changing in any way; the mirror remains the same. This is cutting the very root. *Cut the roots of a tree and the leaves will wither; cut the root of your mind and samsara falls.* (…) Identification is the root; and everything else is nothing but leaves. (…) And remember, it is the same whether you are identified with greed, sex, meditation, love, *moksha*, God – it makes no difference.

The more you watch, the more your eyes become capable of seeing, the more you become perceptive, the more you see and the deeper you can move, and the more distance is created between you and whatsoever you do. (…) A distance is needed – and nothing can give you a distance except witnessing.

Don't cling to meditation either, because a day will come when even that clinging has to be dropped. Meditation becomes perfect when it too is dropped.

That's what I am calling witnessing: *stare naked*. (…) Loose, natural, staring naked within you – that is the final word.

Go slowly, because mind is a very delicate mechanism. (…) Go slowly; take proportions only which you can digest and absorb. (…) Absorb only that which is nourishment to you.

The ordinary mind wants to take more and more from the world, from everywhere, from every direction and dimension. The ordinary mind is a great taker; it is a beggar; and the begging is such that it cannot be satisfied – it is infinite. The more you get, the more the longing arises; the more you have, the more you desire. It becomes an obsessive hunger. There exists no need for it in your being, but you are obsessed; and you become more and more miserable, because nothing satisfies. Nothing can satisfy the mind which is constantly asking for more. The asking is feverish, not healthy; and there is no end to it.

Rest in yourself; don't be even indifferent to the world, because that indifference is a very subtle bridge with the world. The focus should not be on the other. Turn your lives completely inwards. (…) There is nothing to give; nothing to take; nothing to be indifferent about – only you are. You live in your own consciousness; and that is your only world. Nothing else exists. (…) And I would like to tell you: never be satisfied unless you attain this. (…) Unless you attain *sat-chit-anand*, absolute truth, absolute consciousness, and absolute blissfulness, the home has not been reached yet; you are still traveling on the path.

Tilopa can bring you to your innermost center of being. He can help you center: rooted in yourself, unconcerned with the world – not even unconcern is there. Everything has dissolved; only you remain in your crystal purity; only you remain in your absolute innocence – as if the world has not arisen; as if the world was not there. You come to the point (…) where you were not born; you come to the absolute source of being. (…) This is what Zen people call *attaining the original face*. That is what nature is.

One should not give or take – because when you give, you have moved out of yourself; when you take, you have moved out of yourself. Both are distractions; both lead you to the other. You get mixed; your energy has flown outwards. (…) Your eyes are focused on the other; and when the eyes are focused on the other, you forget yourself.

Absolutes don't exist here. Life exists in relativity.

Every moment, whatsoever you do, *you* remain out of it. (…) If you remain inside your being, (…) in that absolute purity, (…) no trace is left. Actions come and go; thoughts come and go; many things happen – but inside, deep down, nothing happens. (…) Only existence is there. (…) If you remain inside, you will see that everything happens by itself.

A religious man is free in his own being; he has no mold of habits and conditionings. He is not a cultured being. (…) He has grown in his awareness; and he does not need any rules – he has transcended rules. (…) Being loose and natural, he is simply truthful. (…) He has compassion; (…) it is just a by-product of his growth in awareness. He is not against society, nor for society – he is

simply beyond it. He has again become a child, (…) a child in a new dimension – he is reborn. (…) The society has to come in; the society has to be passed through – it is needed. The only thing to remember is: it is just a passage to pass through; one should not make one's house in it. The only thing to remember is: the society has to be followed and then transcended; the rules have to be learned and then unlearned, transcended. (…) You have to listen to others up to an extent, and then you have to start listening to yourself. You must come back to the original state in the end. Before you die, you must become an innocent child again. (…) A society is good if it teaches its members civilization *and* transcendence; then a society is religious. If it never teaches transcendence, then that society is simply secular and political; it has no religion in it.

Becoming centered is the first thing towards being natural and loose; otherwise, if you are natural and loose, anybody will take you anywhere.

Knowledge is always of duality. (…) *The supreme understanding transcends all this and that.*

People who are too occupied in activities are afraid of themselves. Activity is a sort of escape; they can forget themselves in it. It is an alcoholic; it is an intoxicant. (…) Activity is a feverish obsession. (…) Activity has to be dropped, because it is pathological; you are ill. Action has not to be dropped; it is beautiful. (…) Action is a response: when it is needed, you act; when it is not needed, you relax. (…) A man of action, total action, acts; and when the situation is over, he relaxes.

Every journey ends in the innermost suchness of being. (…) *I and my Father are one.* Jesus is saying that you cannot be otherwise than the Whole, because you come out of the Whole. (…) A small drop is a miniature ocean. (…) What were you seeking? The seeker himself was the sought; the traveler himself was the goal.

Don't hope this way or that, for or against – drop all hope. Remain to the moment, in the moment, with the moment, for the moment. There is no other moment than this. (…) Remain with your innate perfection.

The first step is really difficult to pass through, because whatsoever society has forced on you will fall; whatsoever you have learned will fall; whatsoever you have conditioned yourself will fall. All your habits, all your directions – all your paths will simply disappear. Your identity will evaporate; you will not be able to know who you are. (…) Everything is melting; the identity is lost. You knew many things; now, you will not know anything. You were wise in the ways of the world; they will fall, and you will feel completely ignorant. (…) Sufis have a particular term for this man, this type of man, who comes to this state: they call him *mast*; they call him *the madman*. He looks at you without looking at you. He roams around not knowing where he is going. He talks nonsense. He cannot keep a relevant coherence in his talk; (…) all consistency is lost. He becomes a contradiction; you cannot rely on him. For these moments, a school is needed where people can take care of you. Ashrams came into existence because of this –

because this man cannot be allowed in the society; otherwise they will think he is mad and they will force him into a prison or a madhouse, and they will try to treat him. They will try to bring him down, back to his normal state – and he is growing! He has broken all the chains of society; he has become a chaos. (…) In the *first satori*, you have to be chaotic, dynamic; you have to allow your energies to move so that all strait-jackets around you are broken and all chains are thrown away. (…) A Master is needed who can say to you, "Don't be afraid"; who can tell you to fall easily. Allow it to happen; don't cling to anything, because that will only delay the moment – fall! The sooner you fall, the sooner the madness will disappear; if you delay, then the madness can be continued for long. (…) Let it pass. It will be a nightmare, of course; but let it pass. And with that nightmare, all your past will be cleansed. It will be a tremendous catharsis. All your past will pass through a fire, but you will become pure gold. (…) Time is needed; trust is needed; a total commitment is needed.

All discipline is forced on you; it is not your inner discipline. Before you attain to the inner, the outer has to be dropped; before a new order is born, the old has to cease – and there will be a gap. That gap is madness. (…) In mid-course, if this point is passed, if the *first satori* is lived well, then a new order arises that is from within, that comes from your own being. (…) Now a new order arises which has a quality of freedom. A discipline comes to you naturally; it is of your own. (…) you simply do the right thing. The tumbling has disappeared; the chaos is no more. This is the *second satori*. (…) If you can manage to pass through the chaotic state, then the second follows very, very easily, automatically, of its own accord. You become silent; everything is calmed down, just like the Ganges when it comes to the plains. (…) Now the terrain changes; now everything flows silently. You cannot even see whether it is flowing or not; everything moves as if it is not moving, at ease. (…) This second stage has the quality of absolute silence, calm, quietude, tranquility, collectedness, at-homeness, rest, relaxation. (…) Even in the second stage, there is a very, very subtle ego, *asmita,* amness. (…) It will not leave any trace anywhere, but it is still there. One feels it. (…) Then, in the *third satori*, the individuality is also lost – *atma*: now the amness has also dropped. (…) That is the ultimate death. It appears like the ultimate death. (…) Now you are, but in such a totally different sense that it is better to say that you are not. (…) The river, flowing silently, reaches to the ocean and becomes one with the ocean – a vast expanse, no boundaries. Now it is no longer a river; now it is no longer an individual unit. (…) When you come back to the original source, the mother, the cycle is complete. You have come back home, dissolved with the original source. (…) This is pure isness. This is *mahamudra*. (…) This is the supreme, the last; there is no beyond to it.

Go on moving. A Master has to assure you that the first will pass, and a Master has to force you so that you don't cling to the second. Don't cling, don't linger, remain aware – the second too has to be passed. (…) Only at the last point can you say goodbye to the Master, never before it. Say goodbye to the Master and become the ocean. But up to that moment, you need the hand of somebody who knows.

Mind is self-perpetuating. If one dream shatters, it immediately creates another dream – in fact, it always keeps one ready. Before the old is shattered, it supplies you with a new one, a better dream, more refined, more sophisticated – and again, you are infatuated; again, desire arises. (…) It will be difficult to leave it – you have worked so hard to create it; it is not going to be easy. (…) Mind as such is a prison, and everybody is living in the prison. Unless you get out of the prison, you will never know what freedom is. (…) You will live in all kinds of dreams. (…) You will never know that the goose is always out. (…) You are the goose; the mind is your bottle.

Remember: the outside world is the world of utility; the inside world is the world of significance.

Why is your way called the way of the white cloud? – A white cloud really has no way of its own. It drifts. It has nowhere to reach, no destination, no destiny to be fulfilled, no end. You cannot frustrate a white cloud, because wherever it reaches is the goal. If you have a goal, you are bound to get frustrated. (…) once you have a goal, you are moving with a fixed destination, and the Whole exists without any destiny. The Whole is not moving anywhere; there is no goal to it, no purpose. Once you have a purpose, you are against the Whole. (…) Purpose is synonymous with mind; the mind cannot exist without purpose. (…) Once you have a fixed goal, a purpose, a meaning, then you have got that madness of reaching somewhere; then problems will arise. (…) And if the Whole is purposeless and you are with purpose, you are going to be defeated. (…) A white cloud has nowhere to go. (…) All dimensions belong to it; all directions belong to it.

The goal is here and now. Once the goal is somewhere else, mind starts its journey. Then the mind starts thinking; then the mind starts a process. (…) With purpose comes future; with future comes time.

The question is not whether one has to live through all the dreams and fantasies or not. You are living in them. You are already in them. And it is not a question of choice – you cannot choose. (…) Can you drop your dreams? Can you drop your fantasies? If you try to drop your dreams, you will have to substitute them with other dreams. If you try to change your fantasies, they will change into another type of fantasy – but they will remain dreams and fantasies. So what is to be done? Accept them. (…) When you try to change them, you believe them too much. You don't think they are dreams; you think they are real, and that changing them will be significant. (…) Don't reject, otherwise you will create more dreams. (…) the dreaming mind exists through rejection. The very phenomenon of a dreaming mind is rejection. You have been rejecting many things; that's why they pop up in your dreams. (…) The moment you accept them, they disappear; the dreams disappear. (…) The moment you become more accepting, dreams will dissolve. (…) Whatsoever happens to you, accept it as a part of your being. (…) don't create a division: this is right and this is wrong. Whatsoever is, is life. (…) Otherwise, how could it have happened? *Everything* is life. (…) Don't allow divisions; accept whatsoever is, and accept without any analysis. (…) A person who accepts his life totally becomes dreamless, because

the very base has been cut. (…) Don't reject anything; rejection is irreligious. Accept totally; acceptance is prayer.

Mind is a killer, a murderer – the murderer of all mysteries. (…) To make everything certain is a deep urge in the mind, because mind is afraid of life. (…) Mind creates science and theology just to kill mystery, to kill every possibility of life. (…) Mystery makes you uneasy, because it is something greater than you, (…) something which overwhelms, something which overpowers, something before which you are naked and impotent – something before which you simply dissolve. (…) If the feeling of mystery is retained, (…) then every answer leads you into deeper mystery. Then the Whole asking ("why?") becomes qualitatively different. Then you ask, not to get an explanation; then you ask to get deeper into the mystery. Then the curiosity is not mental; then it becomes an enquiry – a deep enquiry into being.

Individuals are fictions. Life is not divided. Life is oneness; life is eternal present. (…) This oneness has to be felt.

One who understands stops fighting. He is not even trying to swim; he simply goes with the flood. This very current he uses as a vehicle; he becomes one with it and moves with it. This is what I call surrender; and this is what the old scriptures called the attitude of the devotee.

Time and age are indifferent. They don't force anyone to become a Buddha; they don't prevent anyone from becoming a Buddha. (…) Allow yourself to be empty, and this is the golden age. Allow yourself to be too much filled with desire, and this is the darkest age possible, the *kali yuga*. You create your time and age around you. You live in your own time and age.

Will-power is not a power at all, because will depends on the ego – a very tiny phenomenon; it cannot create much power. (…) will-power is a sort of impotency. (…) When you are will-less, then you are powerful, because then you are one with the Whole.

With only the still point, without the active, you cannot remain alive; you become dead. Without the still point, with only the active, you become insane. (…) A balance has to be achieved. A balance can be achieved only when you use both the polarities. (…) If you choose one, then unbalance, lopsidedness, happens. (…) Without the active part, sharpness of intelligence, sharpness of body vigor, everything is lost. One becomes dull, lethargic, weak. (…) This type of silence is not worth anything. (…) Without the still point, with the active periphery only, the ultimate result is going to be more and more madness. (…) Active civilizations become mad; inactive civilizations become dead. This happens to societies; this happens to individuals. (…) To me, balance is all. Don't choose; don't reject. Accept both, and create an inner balance. Dynamic meditation is an effort towards that balance. Active… enjoy it, be ecstatic, be fully with it. Then silent… enjoy it, be ecstatic about it. Move between these two as freely as possible. (…) Don't choose; don't get identified. Say: I am both. (…) Be both, and move easily, as freely as possible. (…) They are just like your legs, right and left.

(…) Use both! (…) If you become addicted to only one, you will be crippled. (…) Activity and silence are not contradictory; they only appear to be contradictory. (…) Brahma has no polarity against him, because he is just a balance between two polarities. (…) When both are transcended, that is Brahma. (…) Move, and constantly remember the unmoving center. Do, and constantly remember the nondoer. Make effort, and remain effortless. (…) Once you know that between the opposites balance is possible, once you have a glimpse of it, then you know the art. Then everywhere in life, in every dimension of life, you can attain that balance very easily. (…) Once you know the knack of it, whatsoever you do, the balance follows you like a shadow. This inner balance between the opposites is the most significant thing that can happen to a man.

Any gradual process will be an effort, something done on your part. So you will be strengthened more and more through it. (…) Everything gradual helps the ego. Only something absolutely non-gradual, something like a jump, not like a process, something discontinuous with the past, not in continuity with it – only then the ego drops. (…) The ego is the past, the continuity, all that you have done, all that you have accumulated, all the *karmas*, all the conditionings, all the desires, all the dreams of the past. That whole past is the ego. (…) The dropping is non-gradual, sudden. It is a discontinuity – the past is no more; the future is no more. Then the ego cannot exist. (…) Whenever the ego is crucified, there is a resurrection, a rebirth. You are born again. And this childhood is eternal, because this is a rebirth of the spirit, not of the body.

Whatsoever the phenomenon of inner energy, if it disappears through understanding, it is sin; if through understanding it deepens, it is virtue. The more you understand, the more the wrong will disappear and the right will become rooted. Sex will disappear, and love will deepen. Anger will disappear, and compassion will deepen. Greed will disappear, and sharing will deepen.

Two schools have always existed. One school is of sudden enlightenment: it says enlightenment happens suddenly; it is non-temporal. Another school, just contradicting the first, is of gradual enlightenment: it says enlightenment comes gradually; nothing happens suddenly. And both are right, because both have chosen one part of the phenomenon.

Nothing unripe can be thrown. Unripe fruit clings to the tree, and the tree clings to the unripe fruit. If you force it to separate, a wound is left behind. That scar will continue; the wound will always remain green, and you will always feel hurt. Remember, everything has a time to grow, to be ripe, to fall down into the earth and dissolve. Your ego also has a time. It needs maturity. (…) So to me, ego is part of natural growth, (…) and then there is a second step when it has to be dropped. That too is natural. But the second step can be taken only when the first has come to its crescendo, its climax, when the first has reached its peak. So I teach both – I teach egoness, and I teach egolessness. (…) Ego is the greatest dream. It has its beauty, its agony; (…) it has its heavens and hells. So I don't tell you to come out of your dream before the time has come. No, never do anything before the time. Allow things to grow; allow things to have their time, so that everything happens naturally. (…) You cannot make yourself egoless. Who will do it? It

happens; it is not a doing. You grow into ego, and a point comes when the whole thing becomes so hellish that the dream is broken. Suddenly you see the goose is out – it has never been in the bottle.

Life is dialectical. Create, and then life says: Destroy! Be born, and then life says: Die! Attain, and then life says: Lose! Be rich, and then life says: Become poor! Be a peak, an Everest of the ego, and then become an abyss of egolessness. Then you have known both – the illusory and the real, the *maya* and the *Brahma*.

Ego is a disease if you are unconscious about it; (…) ego is a game if you are conscious about it. (…) Be conscious, mindful, and play the game! A game is not bad, but when you forget that it is a game and become too serious about it, then problems arise.

Your body is a dynamo. The more you use it, the more energy from the infinite source is supplied. If you don't use it, there is no need for any new supply. Then, by and by, the supply stops. Be more active, and you will have more energy. Be less active, and you will lose much energy. Through activity, energy is not lost; through activity, you renew it. (…) The more active, the more energy you will have; the less active, the less energy. And this is true of activity in all directions of life. (…) Love, and more love becomes available; use more, and you have more. This is the law of life. (…) Compassion, love, activity, whatsoever the dimension, the same rule applies. (…) Don't be a miser; only misers lose energy. And we are all misers; that's why we always feel dissipated.

Mind works through hypnosis.

If you are a real *brahmachari*, a real celibate, you can move into sex and it will not destroy your celibacy. (…) If sex disturbs your celibacy, it was nothing worthwile. You carry the quality within.

One who has really lived is always ready to die. (…) A deeper life allows death; a shallow life avoids it. This is so in every sphere of life.

A real Master will always make his disciples free of him. That is the goal.

Decide. (…) No compromise should be made, because anything half-hearted is not only useless, but harmful. Anything half-hearted divides you – that is the harm. You should remain an undivided unity.

Be more meditative. Be more silent. Allow more and more stillness to penetrate you. (…) The way is to go within, to reach deeper into yourself. (…) Answers will be coming, and you will come to know and feel that those answers are not given by your mind. There will be a total difference of quality. The quality changes so absolutely that there can be no confusion about it. (…) when your mind is silent, from the very depths of your being arises the answer. (…) It is revealed to you.

Mind is a great question-creating force. It goes on creating questions. You give the answer, and the mind jumps on it, tears it down, and creates ten more questions. When you are meditative, less and less questions will be there.

Gurdjieff has said that a woman cannot attain except through a man – and he is right. He is right, because female energy differs from male energy. It is just as if someone says that only a woman can give birth to a child. A man cannot give birth to a child – he can give birth to a child only through a woman. The physical structure of the woman carries a womb; the physical structure of a man is without a womb – he can have a child only through a woman. And the same in reverse order happens in spiritual birth: a woman can get enlightened only through a man. Their spiritual energy differs also, just like their physical part. (…) There are two ways, only two basically, which lead to enlightenment. One is meditation; the other is love. You may call them *gyana yoga* and *bhakti yoga* – the path of wisdom and the path of devotion. The basic ways are only two. Love needs another; meditation can be done alone. Man can achieve through meditation; that's why he can achieve directly. He can be alone. He is alone deep down. Loneliness comes naturally to man. For a woman, to be alone is difficult, very difficult, almost impossible. Her whole being is a deep urge to love, and for love, the other is needed. (…) the female energy reaches the meditative state through love; and the male energy reaches love through meditation. A Buddha becomes a great loving force – but through meditation.

When female seekers come to me, it is bound to happen: they will feel more love, but then a physical partner will be less satisfying. Whenever there is deep love, a physical partner will always become unsatisfactory, because the physical partner can fulfill only the periphery; he cannot fulfill the center, (…) and then there will be frustration. (…) Once the depth is functioning, once you have disturbed the depth, only God can fulfill – nobody else. So when female seekers come to me, their depth is shocked. They start feeling a new urge, a new love arising. Now their husbands or their boyfriends, their partners, will not be able to satisfy it. Now this can be satisfied only by a much higher quality of being. This is going to be so. So either the boyfriend, the husband, has to become more meditative, create higher qualities of being, or the relationship will break; the bridge cannot remain. (…) The woman will have to find a new friend or, if this is impossible, then she has to love the Divine, forget the physical part. (…) The same happens to male seekers in a different way. When they come to me, they become more meditative. (…) The more meditative he becomes, the more he wants to be alone. (…) Now their girlfriend or their wife has to grow; otherwise the relationship cannot be maintained. (…) Remember this, all our so-called relationships are adjustments. If one changes, the adjustment is broken. (…) When a man's meditation is growing, a woman's love should grow. Only then can they keep pace, and a higher harmony will arise and it will go on, higher and higher.

Ego is the source of all relationship. The world is the relationship. God is not a relationship; the Divine is not a relationship.

To be a spiritual seeker means two things, primarily. One, that life as it is known outwardly is not fulfilling; life as it is known outwardly is meaningless (…) – then, the seeking begins. This is the negative part, but unless this negative part is there, the positive cannot follow. (…) This negativity, this frustration, this anguish, is the part the world is to do. Once you become really aware of the meaninglessness of life as it exists, then your seeking ordinarily begins, because with a meaningless life, you cannot be at ease. With a meaningless life, an abyss is created between you and all that is life. An unbridgeable gap grows, becoming wider and wider. (…) Then a search for something which is meaningful, blissful, begins. That is the other part, the positive part. Spiritual seeking means to come to terms with the actual reality, not with the dream projection. Our whole life is just a projection, our dream projection. It is not to know what is; it is to achieve what is desired (…) – it is a desired projection. (…) So you go on desiring, (…) and your dreams will have a shattering disillusionment. (…) Each desire only creates in its place more desires that are still greater and, of course, in the end, more frustrating. (…) Spiritual seeking means knowing this negative part: that desiring is the root cause of frustration. (…) A no-desiring mind is one that is in spiritual seeking. A spiritual seeker is one who is completely aware of the nonsense of desire and is ready to know what is. Once one is ready to know what is, reality is always by the corner, just by the corner.

Go through the first, negative part, and the second, positive part is very easy. The second is only difficult when the first has not been traveled completely. (…) This happens: you are not really frustrated with life, but have become greedy for religious promises, (…) enchanted with religious heavens. Then everything will be difficult, because you have not gone through the first part. (…) If the first part has not been fulfilled, the thought process goes on working. It cannot be stopped. Desire is there, so desire will go on creating thoughts.

We called this world *sansar*. *Sansar* means the wheel – not only are you running, but the wheel itself is also running. (…) Even if you stand, the wheel will go on. So one has not only to stop, but to step out of the wheel. This stepping out is *sannyas*. (…) Be a witness to the wheel. (…) The wheel is created by infinite desires, by all desires that have ever existed, that are in existence today – all the desires of all persons, of all beings who have ever existed. You will die, but your desires have created waves which will go on. (…) Once you know the nature of this whirling wheel – of this world, of this so-called life, of this repetitive vicious circle – then you will become a silent and a blissful person. (…) You are at ease, composed. (…) So a sannyasin is not one who is frustrated; a sannyasin is one who has known the world as frustrating. (…) The more you are in the moment, the more you are non-wavering.

Just like a pendulum, the mind goes either to the past, in the memory, or to the future, in desires, in dreams. But it is never here and now; it always misses the point of here and now. It just goes to the one extreme, the past, or to the other, the future. We miss the reality between these waverings of past and future.

To be alone is a very conscious and deliberate act, more deliberate than suicide, because the ego cannot exist alone, but it can exist in suicide. Egoistic people are more prone to suicide. Suicide is always in relation to someone else; it is never an act of aloneness. (…) In suicide, the ego will become more expressive. It will enter into a new birth with greater force. Through awareness, the ego is shattered. It has nothing to relate to; so it cannot exist.

The crowd is a false substitute for the feeling of oneness.

Real courage is the courage to be alone. It means a conscious realization of the fact that you are alone and you cannot be otherwise. You can either deceive yourself, or you can live with that fact. You can continue to deceive yourself for lives and lives, but you will just go on in a vicious circle. Only if you can live with this fact of aloneness is the circle broken and you become the center. That center is the center of divineness, of the Whole.

Consciousness is individual; only unconsciousness is collective.

Living with facts is the only *yoga*, the only discipline. Once you are totally aware of the human situation, you become religious. You become a master of yourself.

A sexually suppressed society can remain sexual, but a nonsuppressive, uninhibited society cannot remain with sexuality forever. It will have to be transcended. So if a society is sexual, meditation will follow. To me, a sexually free society is the first step toward seeking, searching.

Sex is just an opportunity for a higher transformation of life energy. As far as it goes, it is alright, but when sex becomes the whole, when it becomes the sole outlet for life energy, then it becomes destructive. It can only be the means, not the end. (…) The moment sex becomes the end, the spiritual dimension is lost. But if sex becomes meditative, then it is directed toward the spiritual dimension.

Energy is always neutral. In itself, it is nameless, pure. The name comes from the door through which it flows. The name is not the name of the energy itself; it is the name of the form that the energy takes. When you say ‘sexual energy’, it means energy that flows through a biological outlet. This same energy is spiritual energy when it flows to the Divine. (…) seek to open the door to the Divine. When the gate to the Divine is open, all the energies that are within you begin to flow toward that door. Sex is absorbed. Whenever a higher bliss is possible, the lower forms of bliss become irrelevant. (…) They just wither away. Sex is not sublimated; it is transcended. Anything done negatively with sex will not transform the energy. On the contrary, it will create a conflict within you that will be destructive. When you fight with an energy, you are fighting with yourself, (…) and no one can win a fight against his own energy. (…) If your energies are needed somewhere else, somewhere more blissful, sex will disappear. It is not that the energy is sublimated; it is not that you have done something to it. Rather, a new way toward greater bliss has opened for you and automatically, spontaneously, the energy begins to flow toward the new door. (…) This is spontaneous; no action against sex is needed. Whenever you are

doing anything against any energy, it is negative. The real, positive action is concerned with meditation.

Anything that becomes transparent will disappear. (…) And everything becomes transparent through meditation.

Your needs are in conflict. Society requires one thing, and your instincts require something quite contradictory. Social requirements and personal requirements are in conflict. Society has its requirements; morality and religion have their requirements. These conflicts have prevented man from being a harmonious whole. They have made man fragmentary. (…) In the morning, one thing is required; in the afternoon, something else is required. Your wife requires something from you; your mother requires something quite contrary. Then day-to-day life becomes a conflicting demand on you. (…) There is also an inner conflict. The part that has become manifest will always be in conflict with the part that has not yet become manifest; the actual will always be in conflict with the potential. The potential will push itself to be manifested, and the actual will suppress it. (…) Because of these conflicts, you are not in harmony. And if you are not in harmony, your energy will become antagonistic to you. Energy needs movement, (…) and this movement is possible only if there is no suppression. Otherwise, the harmony is destroyed, and your energy becomes an enemy to you. You become a house divided against itself; you become a crowd. (…) This is the situation that exists as far as human beings are concerned.

When your energy comes to harmonious unity, that is what is meant by *kundalini*. (…) The more your energies go up, the more they go in; the more they go down, the more they move out. (…) Unless our life energy becomes one and harmonious, and flow becomes inward, we are suicidal. (…) The ordinary state of human beings is anti-*kundalini*. Energy moves from the center towards the periphery, because that is the direction you are moving toward. *Kundalini* means just the opposite. Forces, energies, move from the periphery toward the center. The movement inward, the center-oriented movement, is blissful, while the outward movement gives both happiness and misery. There will be momentary happiness and permanent misery. Happiness will come only in gaps. The actual result is misery.

When energy is going inward, your breath will begin to have a different quality. It will be relaxed, rhythmic, harmonious.

Body and mind are one energy. (…) The body is gross and the mind is subtle, but the energy is the same. (…) One has to work from both polarities. For body, there is *asanas*, *pranayama*, and for the mind, there are the *yogas* that are basically concerned with your mental attitudes. (…) The body should be trained through yogic methodology, and the mind through awareness. You will require more awareness if you practice *yoga*, because things will become more subtle. (…) If people practice awareness techniques and simultaneously practice yogic methods, they will know deeper realms of awareness.

Kundalini is the original source of all life. (…) *Kundalini*, the inward flow of energy, is the only revolution, the only freedom. Otherwise you will go on creating more hells, because the more you go outward, the further off you are from yourself. And the further off you are from yourself, the more ill and diseased you are. (…) Then you become an outsider to yourself, and you do not know how to come back home. This coming back is the science of *yoga*. As far as human transformation is concerned, *kundalini yoga* is the subtlest science.

The moment you speak, you are divided. Only silence is one.

Don't try to reconcile opposites; that will be a false phenomenon. Just watch; just look deeply into things as they are. They are already reconciled; there is no conflict in existence.

Understanding at the verbal level is not worth calling understanding. In the world of religion, there is no greater deception than words. (…) When the word is understood, but not that which lies behind the word, life becomes a great turmoil.

Seeing happens when the eyes are cool. Excited eyes cannot see anything. Excited eyes, filled with their own restlessness, are insane eyes.

Truth is attained in emptiness and lost in words. Truth is attained in silence and lost in speech. Truth has no language; all language is untruth.

Real wealth would bring contentment; real wealth would bring peace, would bring fearlessness, would resonate a paradise in your life, would bring relaxation in your life. It would bring the relief of reaching the destination, or reaching home; a perfume of relaxation would arise in your life. But there is no such thing in you. (…) Your wealth does not bring peace; it only disturbs peace.

You cannot be in love with the Divine until your infatuation with life is over. (…) The essence of life is misery.

There are three types of people in the world. The first are the mind-dominated people – philosophers, metaphysicians. They go on thinking and arguing, but they reach nowhere. Their life is full of the dry sand of logic. The second type are the heart-dominated people. They sing and dance a lot, but their singing and dancing is without any understanding or discretion. They are not doing so out of freedom; it is a sort of madness or intoxication. (…) The third type are those who have made full use of mind and heart and have gone beyond. Your aim should be the third. You must desire, you must aspire for this great transcendence.

Belief is illusion.

Surrender means, I have nothing worth saving in me; I surrender my emptiness at your feet. (…) You simply return to existence what it had given to you; the gift is returned.

I am telling you that if you want to attain the Divine, then do not run away. There can be no relationship of the Divine with cowards or with escapists. The only path is the path of courage. There is a possibility of falling down in courage, but there is no other alternative.

You should remember the Divine when you have energy, because great energy is needed for this remembrance. There is no greater action than this; it needs your totality, every breath of yours, every cell of yours. (…) For the remembrance of the Divine, you have to stake the whole energy of your life.

Basically, *sannyas* is freedom from life. (…) *sannyas* means the death of attachment. (…) *Sannyas* means that this life between birth and death is futile, meaningless, a dream. (…) *sannyas* means realization of death. (…) One who is awakened is a *sannyasin*.

One who is lost in life and is taking the dreams to be true is a worldly person, a householder. One who makes a home in dreams or who is creating dreams in the home is a householder. But one who gets up from sleep, whose dream is over, who is awakened and is conscious, realizes that over here, there is nothing except death. (…) The attachment to life is over as soon as one sees this. Losing this attachment is *sannyas*. (…) Then the empty space left by attachment is nonattachment.

The Divine is always attained through grace. (…) You will not attain with effort.

The Upanishads say that when a man loves his wife, actually it is not the wife whom he loves, but through the wife he loves himself. (…) Life is a mirror, and every man is Narcissus.

The meaning of the word 'God' can only be *moksha*, liberation.

Sex means that my happiness is outside myself; happiness is in the other. And meditation means that my happiness is within me. (…) We are attached to those things from which we hope to get happiness, (…) which give us the hope of happiness. (…) Buddhas have said that after searching all the deserts of sex, no oasis of happiness could be found.

The question of greed does not arise if there is no attachment. (…) Anger arises when someone puts obstacles in the way of your desire. (…) So anger, greed and attachment are the shadows of desire.

Escapism is not the solution of life. Life is solved by facing it, by confronting it. You have to face all the problems of life.

The passion coming in your dream is due to your suppression when you are awake. (…) You should uncover it and see it during your wakefulness. It will not be easy for you to do so, because it will hurt your ego.

Patanjali has said that there is very little difference between *sushupti*, dreamless sleep, and *samadhi* – very little difference. Both occur when all the dreams have disappeared; the difference is that *sushupti* is unconscious and *samadhi* is conscious.

I am not saying to go and satisfy any passion that arises in you. (…) If you do it, if you indulge in it, it becomes a habit; it becomes a practice. If you suppress it, then it makes a wound inside. But there is a way in between these two: do not indulge in it; do not suppress it – just watch, just see. This is the thread of witnessing. Do not be a doer – just be a witness, just be a watcher.

People that bow down towards a temple or a mosque should know that life itself is a prayer if you remain conscious, aware. There is no other prayer; there is no other meditation; there is no other worship. Life itself becomes worship if one is full of awareness.

Desire itself leads you to misery; it does not make any difference what you desire. (…) the object of desire can be anything, money or religion – desire is desire. Desire means that you are not satisfied, you are not contented where you are and as you are. (…) Desire is anguish born out of dissatisfaction; what you desire makes no difference. Some people are building a good house on this earth, and some people are building a good house in heaven. (…) Even if you desire for heaven, it is you who will desire. It is the extension of your mind. (…) your heaven is nothing but the extension of your world here. (…) Even in heaven you will ask for worldly things, but they will be permanent there; here, they are temporary. (…) Heaven is nothing but the network of your dreams.

You cannot desire the attainment of the Divine, because that very desire will become the obstacle. When all desires disappear without any condition, when there is no desire in the mind, when there is no passion, then only the Divine remains. One cannot desire the Divine. When desire is given up, then godliness will be attained, but you cannot desire the Divine. (…) Godliness is the result of the disappearance of desire.

Those who set out in search of God, their life-style is contained in two words: prayer and patience.

No scripture can ever be used up. The more it will appear that you have found what you were looking for, the more you will realize that there is much more left undiscovered. The more you dive deep into it, the more it grows deeper. No reader can ever exhaust a scripture. *Patha* means reading over and over again, many times.

A *sutra* means: the most concise, quintessential, telegraphic. (…) the *sutra* is a seed; you can't be impatient with it. Only when you have sown the seed in your heart and it has sprouted and flowered, will you be able to know.

The consciousness is the atman, the soul. In this world, only consciousness is yours. The word *atman* means: that which is your own, one's own. Regardless of how much the rest may appear to you as your own, it is alien. All of that which you otherwise claim as yours, (…) it is all a deception, dreams, collected garbage. (…) death is the criterion for determining who is your own and who is the stranger. That which death can separate you from, know that it didn't belong to you. (…) According to religion, there is no one you can claim as *mine* except your own self. (…) Consciousness is your inherent nature, and that is the only reality there is. (…) Consciousness is the being, the soul. (…) No relationship can ever substitute for your soul.

Man is unconscious. His entire perspective of life is filled with unawareness; his entire vision is blurred. You can't see anything right. And you know only one pleasure, and that is forgetting yourself. (…) Whichever place helps you to forget yourself, you feel that's where you found the pleasure. You call forgetting yourself a pleasure. There is a reason for it. Because whenever you become aware, you find nothing except misery in your life. (…) Each birth of yours adds something into the chain of *karmas*. It takes you deeper and deeper into a pit; the hell comes closer and closer. (…) As soon as you are filled with awareness, the first thing that will happen is you will begin to see misery, the hell around you. (…) pass through it without losing your consciousness, courageously, unworried, regardless of any consequences, pain, or sorrow.

Knowledge is attained when a person has become silent, when he has dropped all the scriptures, when he returns to the world all the knowledge which he has borrowed from others, when he goes on a search of that which is his original existence – the one which he has not attained from other people.

The nature only gives birth to the body. You are the artist; you are your own creator. So the meaning of *kala* is: you have fashioned your own body. No one else gives you the body; it is your very desire that gives it a form. (…) Whatsoever you are is of your own making; it is all a result of your actions. You are the architect of your life. Don't blame it on the stars; you'll be simply fooling yourself. (…) For one who understands perfectly that he himself is responsible for being in this world, a transformation takes place in his life.

As long as desires persist, there can never be any liberation. All desires lead to the formation of bodies. So, as long as you have not attained to desirelessness, as long as you have not renounced desires completely, you will go on taking births and wandering in different bodies. And howsoever different the forms of the body may be, (…) the fundamental misery is only one: the soul becoming confined in the body; the entering of the soul into the prison of the body.

Spiritual endeavor will take time and intense effort, but as soon as you have begun the effort, the seed is sown: "Let me get out of this prison and be free of this body; let me be relieved of all desires; let me not sow more seeds and increase my involvement in this word; let me not desire more births." As soon as the feeling intensifies within you to overcome your unconsciousness, you begin to remember that you are one with Brahman. (…) A very intense effort is needed.

The sleep is very deep. Only a consistent hammering will be able to break it. (…) you must make an all out effort, (…) an effort that will require you to involve your total being. (…) And if you have made the right effort, if you have harnessed your total energy into searching the truth, God, or soul, then the circuit of your energy becomes complete. Whenever the circuit of your energy becomes complete, total – not broken in pieces, but whole – that very moment the world ceases to exist for you. You become God. You become free. (…) So remember, you have to apply your total energy. (…) Transformation takes place the moment you apply your energy totally.

In the *waking state* (first state), we have knowledge of the external world. (…) In the *dream state* (second state), we have knowledge only of the reflections formed in the wakeful state, but no knowledge of the objects of the world. (…) In *deep sleep* (third state), we have no knowledge either of the outer world or of the inner world. (…) The fourth state is *turiya*. (…) All meditations, all *yoga*, are endeavors to reach the fourth state. The fourth state means complete wakefulness, knowledge of both what is within and what is without – there is no darkness within or without. This is what is known as Buddhahood. Mahavir called this the enlightened state, *jinatva*. (…) Mahavir has coined a beautiful word for this state. He calls it 'the science of discrimination'. He says that the whole science consists of making careful discriminations of spiritual secrets.

Right now, your mental state is such that you identify with whatever appears before you. Someone abuses you, you become angry. In that moment, you are one with anger. You completely forget that a moment ago, there was no anger, but you existed; and in a moment, the anger will pass away, but you will remain. So anger is the smoke that momentarily engulfs you; it is not your nature. (…) Whatever happens, you are one with it. You are not aware of your separateness. You must start learning how to separate it by and by. At every stage, you have to disidentify yourself. (…) You are only the knower. (…) Little by little, stand apart from everything that happens around you. It is very difficult; the gap is small and hard to see; the boundaries are not clear at all.

The meaning of unconsciousness is to be one with whatever comes to the mind. (…) The drunk becomes one with the thought. (…) There is no ability to discriminate left with him. (…) Your life is exactly like this.

How can you break your identification with perception? First, start from your waking state, because only in the waking state there is a slight ray of consciousness. (…) Begin with the waking state; that is where your spiritual path begins. That is the first step. The second step is the dream state, and the third is deep sleep. The day you complete all the three steps, you will naturally have stepped into the fourth: *turiya*, the state of self-realization. (…) So start with the waking state. When you are hungry, eat, but always remember that it is the body that is hungry, not you. (…) Walk on the road, but remember that you are not walking – the body is walking. You have never walked. (…) The soul has no desires; all desires are of the body. (…) You will suddenly feel that you are divided into two parts. One part is walking; the other part is not walking. One part eats; the other does not. The Upanishads say: Two birds are sitting on the

same tree. The one on the upper branch is quiet. It neither moves nor cries nor flies; it neither comes nor goes; it only sits serenely. The one on the lower branch is very restless. It moves from one branch to another branch. It jumps from one fruit to another. Both these birds are within you. You are the tree. The bird that is serene is called the witness.

As soon as you become aware, as soon as you remember, the dream breaks, because the dream works only in the absence of consciousness. (…) The dreams of an enlightened person disappear, because in sleep he also remembers that they are dreams. (…) The sannyasin has to remember constantly that whatever is happening is a dream. (…) Finally the dream disappears in the night, and this is a great attainment. If the dream is shattered, you are ready to take the third step of retaining consciousness in deep sleep.

When you shatter your own dreams, a very revolutionary thing happens: the space then becomes empty. There is nothing to see. The play is over, and it is time to go home. This is the moment that the eyes suddenly turn in, for there is nothing left outside. So the energy that flowed out to the objects now turns inwards to the observer. Meditation is energy turning towards oneself. And the moment energy turns inward, you can be conscious, even in *sushupti*, deep sleep. (…) Your attention was entangled in observing the world and your dreams; you remained unconscious in deep sleep. Now this entanglement is uprooted. You have no connection with the seen, and you can be without it. (…) Now your consciousness will turn inwards, and you will be awake even in deep sleep.

The experiment you have to make after you wake up from the dream is that you do not open your eyes when the dream disappears, because once the eyes open, the world of objects is present all around. The 'seen' comes back. So when you wake up from the dream, do not open your eyes. Keep looking intently at the void within. The dream has vanished. There is nothing now. So go on observing the void intently. In doing this, you will find that your consciousness has turned inwards. Then you are awake even in deep sleep. This is what Krishna means when he says in the Gita that the yogi is awake even when everyone else sleeps. What is sleep to others is not sleep to the yogi. He is awake even in deep sleep.

When you see each of the three states separately, you invariably step into the fourth state, *turiya*. (…) The day you realize that you are fully conscious in deep sleep, then there is no difference between you and Mahavir or Buddha or Shiva. (…) Right now, you are doing the opposite: even in your waking state, you are not fully awake. How will you be awake in deep sleep? (…) have you ever realized how automatic your actions have become? (…) All the occasions that drown you into unconsciousness can be turned into stepping stones to awareness, if you wish so. (…) A seeker should keep in mind only one factor, and that is: to utilize each moment to awaken awareness. Then be it hunger or anger or lust or greed, every state can be utilized towards awareness. If you go on accumulating awareness bit by bit, eventually you will have a good store of fuel within you. In the flame this fuel creates, you will find that you are neither awake nor dreaming nor in deep slumber; you are beyond and apart from all three.

Only the awakened person has an inner voice. Once this voice comes within range of your hearing, all that is sinful, all that is impure and dirty, all the chaos and confusion within you, will cease at once. You will then realize what a collection of personalities you have been. (…) The fourth state means recognizing the soul. Only when you break away from the first three states can you recognize the soul.

Awaken your being! Save yourself from drowning! (…) all religions are against alcohol (…) for the simple reason that it is a device for losing oneself. (…) He who is drinking alcohol is drowning. Religion is against all those things that drag you into oblivion, that make you unconscious. As it is, you are almost unconscious. You have a little ray of awakening, and you are eager to lose even that on the slightest pretext.

A great deal of energy is used up in creating dreams. (…) A *mantra* centralizes this energy around Ram, Krishna, Christ, Om, or whatever you like. Any word will do. (…) *Mantras* are instrumental for destroying dreams. Nobody has attained God only by repeating a *mantra*, but destroying dreams is a great step towards the attainment of God. *Mantra* is a method, an instrument, a hammer to shatter dreams. And what are dreams? They too are nothing but words, and that is why a hammer of words can break them. (…) Dreams are thought-waves; *mantras* are willpower, which is also a form of dream. But dreams are impermanent, changing; whereas the *mantra* is constant and one. Gradually the dream energy is absorbed in the *mantra*. The night you find that there are no dreams and you hear the constant music of the *mantra* in your sleep, you will know that you have conquered the dream state. The illusion is broken and truth has begun to unfold. Then you can enter the deep sleep state. (…) But you do just the opposite. You strengthen your thought-waves. You are seized by worthless thoughts, and you co-operate with them. You are sitting alone, there is nothing to do, and you start thinking of the coming election, of becoming president – the dream begins! (…) You are just giving energy to worthless fantasies. Your mind is filled with useless illusions. If we examine human life in detail, we will find that ninety-nine percent of life is lost in fruitless dreams. (…) Whenever the dream current begins, become awake and alert, and watch: what am I doing? (…) Thought-waves are nothing but dreams. Do not strengthen them. When the dream starts running within, shake yourself and break the dream as quickly as you can.

You have the energy of the Infinite, but your mind is like a bucket with holes. (…) Your thousands of desires are your holes. Do not go outwards; do not pay attention to 'the other'. Direct your attention inwards; synthesize! (…) Turn in; be established in yourself so that you are available to tremendous energy. (…) Move slowly towards the center, where your life-force is focused. Become established at this point, and great energy will arise within you. (…) When you have reached the self and are firmly established in it, you have reached the most profound state of existence. Existence is at its greatest density at this point, for everything is created out of here. Your center is not only your center, but the center of all creation. We are separated only at the circumference. 'You' and 'I' are separations of the body. As we leave the body and turn within, the distance gets smaller and smaller. (…) The day you know your own self, you will know the

self of all creation, because at the center, all is one. Distances only exist at the periphery. (…) Shiva says: By attaining the existence within one's self, the joy of *samadhi* is attained.

In this world, we have to pay for our joy and comfort with toil and troubles. Here, each joy is connected with an equivalent sorrow. And human being is entangled in one dilemma: he wants to keep the joy and get rid of the sorrow. But this is impossible. (…) If the sorrow is eliminated, at the same time the joy is reduced proportionately. (…) When a man sets out to surround himself with pleasures of success and ambition, he will have to endure suffering and hardship equal to the pleasure he pursues, and this hardship and suffering break him completely. Long before he can experience any feeling of success, he has almost become unsuccessful. In this world, no one can be successful, because the price for success is terrible madness, insanity. And by the time success knocks on your door, you are not in a position to enjoy it.

All meditation is a quest to become pure. When you forget the body, forget the mind, then you will begin to attain the joy of existence, the bliss of *samadhi*.

A wise person renounces nothing; that which is useless falls away by itself.

The mind is the mantra. (…) *Mantra* means that which creates energy by continuous repetition; the very repetition creates the power. If any single thought is repeated continuously, it is translated into action. The thought that is repeated time and time again begins to manifest in life. Whatever you are is the outcome of some thoughts that have been repeated over and over again.

Whatever you try to break away from, grips you even more, because it becomes the object of your concentration. (…) Whatever you try to break away from, you find that you are hooked to it all the more. (…) Avoid the negative; beware of saying 'no'. (…) Do not be anxious to drop the evil, for then the evil will hypnotize you, and you will never be able to get rid of it. (…) He who fights the evil is defeated by evil, for such a mind makes a *mantra* of the evil, because mind is *mantra*.

All movements in the world are circular. (…) By self-observation, you will discover the circular movement of the mind. It is a *mantra* that is repeated over and over again. If you fail to understand this, you will be revolving round and round for endless births. Therefore, the Hindus have called the world *samsara* – the wheel that turns round and round. For endless lives, you do the same thing over and over again, and you are not the only one doing this. Everyone else also does it. (…) There is only one thing that is outside of this circle, and that is meditation. (…) The real dignity of your existence as a human being cannot be realized while you are captive to this cycle of endless repetition; it is born only when you break away from the wheel and stand apart. It is then that you reach Buddhahood; it is then that you attain Shivahood.

Half-hearted effort carries no meaning. (…) A lukewarm effort is meaningless. (…) You have to drop laziness. (…) If you allow laziness to win over you, it shows that you value your laziness more than meditation. (…) If this is the way you approach things, then you will eventually become more and more lazy. Effort is required for everything. Remember, life is effort; death is rest.

The energy you use for your everyday living is no more than seven praise worth. You use this for sitting, standing, walking, eating, sleeping and other jobs. This is your superficial energy, the small change in your purse. When you start meditating, this energy is used up in no time at all, because you are not accustomed to using it for meditation; this is a new activity. Now, if you let this exhaustion govern you and you stop meditating, you will never be able to enter deeply into meditation. Take no notice of your fatigue. If you continue, you will find that your persistence has tapped the energy that lies at the second level; (…) the first layer breaks down. Now this flood of newly released energy makes sleep impossible. (…) Once you have this energy at your disposal, then no matter how much you meditate, your body will never become tired. You will have something inexhaustible. (…) The second source of energy can be consumed, though not as easily as the first. If you keep on making effort, ceaselessly, this source of energy will also dry up, and the third layer will break lose. This third source does not belong to you. It belongs to God, and it never dries up; it is eternal and inexhaustible. If you become lazy, however, you will not reach the second, let alone the third. God is the supreme energy hidden in you. The first layer is that of your mind; the second is that of your soul; the third is of God. Exhaust the mind and you attain the energy of the soul; exhaust the soul and you attain the energy of God. Then, you are one with the Whole. (…) Continuous effort that becomes more and more intense is the seeker. You have to keep on trying until the third level of energy is reached, and you obtain the supreme power. Then you are a *siddha*, one who has arrived. Then you can relax. Before that, any relaxation is suicidal.

This quest for life cannot be carried out individually, because by yourself you are caught up in your own circle. You cannot see outside it. You don't even know that there is anything beyond it. You live in a cocoon, and for you, that is the only life that there is. Only someone who has known the absolute can bring you the news of the outside world. You are a prisoner inside your house, oblivious of the stars and the moon and the open skies. Someone from outside who has seen the moon and the stars will have to come and knock at your door and tell you to come out from behind your closed doors. (…) Therefore, the guru is the way. Guru only means the one who has had the experience, the one who has known, the one who has escaped from prison. Only he can make you aware of your imprisonment; he alone can tell you that you can escape from here, and only he can suggest the means to escape. And only he can guide you out of the prison, because he knows the door from which you can escape. There are doors in this prison where the guards are asleep, and there are doors in this prison where the guards are awake and alert, and if you try to escape through these doors, you will find yourself in great trouble. Now, at least, you are free within your prison, but if you try to escape through the main entrance, where the guards are alert, you will be caught and thrown into a dark dungeon. Then the prison will become even more

constricted. And remember, if you try to get out by the method of negation, you will fall into this dungeon. If you fight with evil, you will be thrown into greater evil – that is the main door. No one can ever escape that way. No one has ever escaped through the main door, because at the main gate, all steps are taken to maintain complete security. But there are other openings in this prison which are hidden, where there is no guard. These exits are unknown to the prisoners; they have their eyes fixed on the main door.

You will understand the scriptures according to your own understanding – but you are not wise. (…) The meanings that an ignorant person draws from the scriptures just cause him more trouble and difficulty.

If you practice anything incessantly, day and night, sleep is bound to be destroyed. You have created a great flood of energy inside yourself, and its continuous motion won't allow you to sleep. (…) A man was so intoxicated by the *vipassana* that he began to practice it twenty-four hours a day. Besides, he had done this practice for so many years that all the brain tissues that brought on sleep had been destroyed. (…) I suggested to him that he should forget the meditation completely and become a lazy person for a full year. He should forget all about meditation. He should encourage idleness – just eat, drink and sleep as much as he could for a year; become a completely worldly person for a full year. He was disappointed. (…) He objected. "Do as I say for a year and then come to me," I told him. He returned in three months, beaming and happy. Then I had to give him a new technique. At such a point, I have to judge what is suitable and how much a particular person can take. Gradually, the duration is increased according to the seeker's progress.

Knowledge means awareness. The more you are established in the fourth state, *turiya*, the more your soul will be filled with life energy.

Your soul is almost dried up; you have denied it all nourishment. You have virtually forgotten that it needs to be fed. Your body consumes food while your soul is fasting. (…) Reverse the process. Let the body fast a few days, and let the soul be nourished. (…) Let a major part of your life's work be the awakening of knowledge, for that is your soul's food. (…) If knowledge of the soul does not penetrate you, if the flame within does not get its fuel, then dreams arise in your life, then desires arise, and your life loses its way and staggers in darkness. Then you live in illusion; then you merely keep weaving webs of fantasy.

Either you roam around the byways of your memory, which is a dead dream, or you wander in your imagination, which is a dream of the future, which is still to come. You are divided in these two. The present is the middle, and that is where life is – but you miss it. Knowledge, awareness, will awaken you, here and now, to this very moment. Knowledge will bring you into the present. (…) That which is present is reality, truth. To dream is to wander in that which is not present. (…) Meditation is an effort to drag you from the past and future into the present. (…) To be here and now, totally peaceful and aware, is meditation.

The biggest of egos is weak and miserable, because even the biggest ego is impotent; it has no power of its own. Power belongs to the soul. (…) Therefore, the ego has to be nursed twenty-four hours a day. It needs support; it has no legs to stand on. We have to prop it up with wealth and position; if nothing works, we support it with sin. You can visit the prison: the bigger the crime, the bigger the criminal. (…) The ego can be supported by good deeds, by evil deeds, by wealth, by position – and yet it is a cripple.

There is only one sin: to consider oneself apart from the existence. All other evil follows like a shadow. There is only one virtue: to know oneself and be one with existence. All virtues follow by themselves in its wake.

You are oblivious of the fundamental principle within. That which you presume to be the doer is non-existent. You hold on to that which is not; hence the distress and confusion.

All your life, you slave and toil, and your troubles are not diminished; in fact, they have increased. In spite of working hard all your life, in the end you find you have gained not a drop of joy; there are only mountains and mountains of sorrow and pain. Yet man runs in this meaningless rat race until his last breath. Why this infatuation for what is worthless and meaningless? (…) The useless and meaningless have one outstanding quality: they demand no effort. (…) they will take root and flourish on their own, and they will keep a tight grip on you until your last breath. (…) The meaningless grows effortlessly, but the meaningful requires great work. That's why you have chosen the meaningless; it grows on its own. (…) You learn love only with great difficulty. Every moment, you have to uproot all the weeds before you can plant the seedling of love. If you want to grow love, the weeds must constantly be kept in check, or the young plant will be smothered, as if covered by a heap of rubbish. (…) To attain to the meaningful is a journey, an uphill journey. Attaining the worthless is like rolling down the mountain; you don't have to do anything, since the force of gravitation will do everything. (…) Know that whatever happens by itself is worthless. (…) People come to me and say, "We try to meditate, but slip up again and again." (…) This is not the case with your desires and passions. You have never forgotten to be angry, and you have never forgotten to be greedy, but you have to remind yourself to meditate.

Shankara has defined knowledge as the discrimination between the meaningful and the meaningless. (…) Blindness, lack of discrimination, is *maya*, illusion. (…) In life both exist, the flowering shrubs as well as the weeds. You will have to distinguish one from the other by your own experience. If your attention gets fixed not on the meaningful but on the worthless, you wander in illusion.

You do not know who you are, nor where you are going, nor do you know where you come from. You have got yourself entangled with the rubbish by the side of the road. You have made a home by the side of the road, and you are so filled with worries and anxieties – just because of this worthless trash, which is there whether you take care of it or not. You have no cause to worry about it.

Indiscrimination is *maya*. Indiscrimination means the inability to distinguish the diamond from the pebble. You have to become the jeweller of life, because that alone leads to the birth of discrimination. (…) The day all that used to grow by itself stops growing, know that *maya* has ended.

You want to fulfill some earthly desire or other, even through religion. Go to the temples and listen to the prayers of people. You will find that their demands are all worldly. (…) Even in the temple you ask for worldly things. One would think your temples were supermarkets where everything is sold. You have no idea what a temple should be. Your priests are no more than shopkeepers. (…) You will always avoid the real temple. (…) If you come across a genuine temple, you will run as fast as you can.

You will never go to Buddha, because no miracles occur around him. (…) The greatest miracle that takes place with Buddha is desirelessness, but your desire-ridden eyes cannot see this. You can only see Buddha, you can only understand him, you can only bow down to him when the world's meaninglessness has really and truly dawned on you, and the curtain of attachments and cravings has really fallen away.

That which is meaningful in life demands that you stake your life on it.

Your love affairs cannot be permanent. They are all conducted in a state of intoxication; it is a form of attachment. It has not happened consciously. (…) We mistake attachment for love. Love is 'the eye'. No eye is sharper than the eye of love. It is the eye of love that sees God hidden in all His creation.

Yogis are also prey to attachment – they acquire certain occult powers; that is not difficult at all. You can read another person's thought with a little practice. You can influence others' thoughts with a little practice. You can implant your thoughts into another – again, with a little effort. This is science, and religion has nothing to do with it. (…) This is a method, an art, but this has nothing to do with religion. (…) These are the tricks of a juggler, a magician, and those who can perform them are not those who have attained. But you are bound to be impressed. (…) Remember, as long as you want to impress someone, you are possessed by the ego. (…) The ego desires attention from others. (…) It wants to be the center of the world. (…) The soul never wants to impress anybody – what is the point? It is like drawing a line on water. (…) The desire for occult powers is part of the desire to impress others. It has nothing to do with the religious quest. It is essentially worldly. (…) The yogi who is caught up in his attachments attains occult powers, but is devoid of any self-knowledge. (…) the truth is that the more power he acquires, the further he drifts away from self-realization, because as the ego becomes larger and larger, the soul becomes more and more empty. And as the ego is emptied, the soul becomes richer and richer. You cannot enhance both ego and the soul at the same time. Give up your desire to impress and influence others, or your *yoga* will be corrupted. In that case, even if you practice *yoga*, it will have a political, not a religious motivation. (…) the so-called *siddhas*, those who possess the powers, never reach God. They acquire many powers, but they miss the real power. (…) occult powers are oriented towards the other. (…)

As long as your attention is directed towards others, you cannot direct it towards yourself. (…) Self-realization is the genuine power. (…) Self-knowledge is attained only by him who turns his eyes away from others and into himself.

In politics, you want to influence others by hook or by crook. You don't mind using right or wrong methods in doing that. And the reason why you want to influence others is that you want to exploit them.

Ego knows neither good nor bad; it only knows how to fulfill itself. How it fulfills itself is secondary. The ego's only aim is to nourish itself and to grow strong; but since the ego is emptiness, it always remains empty in spite of everything. As life advances, a man's ego turns more and more insane. He realizes that life is passing by, most of it is gone, and yet the ego is unfulfilled. As he gets older, people stop noticing him. In fact, they are simply waiting for his departure.

Stop looking to others for recognition. Drop this beggar-like attitude. What will you gain by attaining powers? (…) By attracting millions of idiots, you will prove that you are the center of attention of millions of idiots. You are super-idiots. (…) What is the applause of misguided people worth? Before whom do you want to prove yourself? If you want to be acclaimed as one who has arrived by the world, you are looking for the recognition of fools. You yourself are a fool.

Only when attachments are completely conquered is the victory complete. What is the meaning of attachment? It is the attitude, "I cannot live without others. The other is the center of my life." (…) Attachment means: you do not live within yourself; you live for something else. (…) Attachment means, you have removed your life-force from within yourself and placed it elsewhere. (…) The life-force is not vibrating within you. It is not where it should be, and then you will be in trouble. This very attachment is *samsara*, worldliness. Wherever you place your life-force, you will become slave to it. (…) The curtain of attachments means that your soul is prisoner elsewhere. Whether it is locked up in your son or your wife or your wealth makes no difference. What matters is the fact that your soul is not within you; that's what attachment means. A permanent conquest of attachment means that you have given up all dependence on others. (…) Your life depends entirely on you. You are centered within your own self. You are enough for yourself, alone. You have made your own existence your center. Now if your wife dies or your wealth disappears, it does not matter at all. For these are just superficial waves. Then, whether you succeed or fail, whether happiness or sorrow, it makes no difference, for the difference was caused by your dependence.

Change is the other name for the world; yet you attempt to find in it some permanent support on which your life can depend. This cannot be. Every moment of your life is filled with sorrow, for every moment further erodes the support on which you stand.

The mind is a circle. You keep revolving round and round in the wheel of mind, and this wheel is given energy by your attachments. Break your attachments and the wheel stops, and as soon as the wheel comes to a halt, you realize that you are at the center. This is natural knowledge; this knowledge is innate. Such an awakened yogi realizes this world to be the result of the rays that emanate from his own self.

All methods serve to remove the hurdles along the way. All your rocks must be removed. The destination you carry with you. (…) The time is ripe for you to drop off the tree of the world. Don't be afraid that you will disappear. You will be lost, but only the you that is useless will be lost. What is meaningful will be multiplied endlessly.

The inner soul is the stage. It is the projector by means of which the outer world becomes an extension of the inner drama. (…) This play is going on, and you shall keep wandering in it as long as the mind is not within your control. Through control of the mind, reality is attained. (…) All *sadhanas*, all spiritual practices, aim at only one thing: to break and destroy the domination of the mind. (…) If you want to overthrow the mind's domination, destroy all identifications with it. (…) As you begin to stand apart from your thoughts, they begin to lose strength and become lifeless, for they get no energy. (…) As your mind begins to come within your control, as you gradually start becoming the witness, you will find that reality, your soul, your actual existence, begins to become awakened. It is misuse and failure of the mind that leads to *samsara*, the world; control of the mind leads to the soul. Where the mind is master, is the world; where mind is the slave, is God. (…) The mind is a ladder. (…) he who is master can go up; the one who is slave descends further and further down. (…) As soon as you gain mastery over yourself, the mind begins to work in a more orderly fashion. As soon as you lose your hold on the mind, there is chaos and confusion. (…) If the owner is one, it will give a direction to your life, and reality will assert itself. You will then be able to know yourself.

You can only become the master if you have become the witness. (…) Do not fight the mind. Fight, and it is a state of tension. (…) freedom will not result. If you fight, you give the mind an equal status. (…) You have to assert your own mastery not by hostility, but by rising above the mind. Independence will come. If it comes through opposition, it is a false freedom; there will be tension and distress. In religion, there is no place for a warrior. In religion, you have to rise above. Do not fight, for you will stagnate at that level. Don't make an enemy of your mind; you have to go beyond it. Transcend it. The key to going beyond the mind is the ability to witness.

When a person is liberated, he finds nothing opposing or conflicting in this world. All conflict and opposition cease. (…) Then worship and work are the same. Then a person accepts life as it comes, as it is. There is no need to make the slightest change.

The good that is afraid of evil is of no value. The *sadhu* is afraid of the sinner; the true saint is not. The saint is beyond both. The saint is one whom no circumstances can change. Staying in the world outside, he is firmly established within himself. The world cannot penetrate within him, even if he chooses to remain in the world.

No matter how hard they try, no Mahavir, Buddha, Shiva or Krishna can reveal God to you, for your God is hidden within yourself.

There is only one cause for your restlessness: you have not let your seed of meditation develop into a tree. Try as hard as you will, you will remain restless. Perhaps you imagine that peace will come if you accumulate the right things – wealth, status, honor, health, sons and daughters… but there is no end to your restlessness. The more of these things you gather, the more your life will be filled with restlessness, and the more intense it will be. (…) When you have gratified all your needs, you will suddenly realize that the actual need is for meditation. All other needs were for the body, not for your self.

Your mind is an immortal creeper. It does not die; it lives indefinitely. It follows you for countless lives. It has no roots, no seeds. Its existence is rootless. It should be dead, but it lives on you. Your mind envelops you; you are completely smothered by it. All your life-energy is sapped by the mind; you are almost dried-up. Your mind lets you have just enough energy to keep you alive, to permit your survival. (…) In a non-meditating state, the mind is ninety-nine percent and you are one percent; in a meditative state, the individual is ninety-nine percent and the mind only one percent. If you become one hundred percent and the mind is zero, that is the state of *samadhi*. Then you are completely liberated; the seed has developed into a full-grown tree. There is nothing left to be achieved now. (…) Then existence becomes filled with celebration.

The day the twice-born state flowers with you, your knowledge can never be destroyed. It will flow constantly. You will become a current of knowledge. Everything will become knowledge, consciousness. When the seed of meditation breaks, there is nothing but consciousness, and only consciousness within you. You are transformed into a state of awareness and of witnessing, where knowledge is indestructible, where it cannot be destroyed. (…) Then your whole life becomes an expanding consciousness. This is what we call Buddhahood – the state in which a man lives who is in full consciousness. Now knowledge cannot be destroyed; now wisdom never fades. The flame within burns constantly and without flickering. When this happens – that the seed of meditation breaks and there arises from within the eternal knowledge and constant stream of consciousness – then there is no birth; then you shall not reincarnate again. You return to the body only in a state of unconsciousness; (…) you descend into the body unknowingly. You have lost your way in the dark. The day your eyes become filled with light, you will stop descending into the body. (…) This we call *Brahma*; others call this God; yet others call it *nirvana* or *moksha*. (…) *Nirvana* means: the extinguishing of the lamp.

Great courage is required. It requires more courage than anything else one does in the world. There is no greater challenge to your bravery than religion. (…) The weak can never become religious; only the very strong can walk the path of religion. Where you see the weak becoming religious, kneeling in the temples and mosques, there is no religion there; it is only a worldly institution. The greatest act of bravery is to plunge into religion. (…) It is the readiness to choose an unfamiliar footpath, to leave the world and set out in search of *Brahma*, to leave the well-mapped world behind and set out on the uncharted sea. There are no maps, no guides.

Through all three states – wakefulness, dreaming and deep sleep – *turiya*, the fourth state, runs like a thread through the beads of a mala. Even while you sleep, there is something awake in you; when you dream, there is someone witnessing the dream. (…) That which you are is bound to be present. It can be suppressed, hidden, forgotten, but never destroyed. Whether you are asleep or dreaming or awake, *turiya* is ever-present. Deep within, you are always Buddha. However much you wander, all wandering is only superficial and belongs to the waves on the surface. Deep within, you have never wandered, for deep within, there is no way to wander. Therefore, the fourth state is not to be attained, but revealed. It has not to be achieved, but uncovered. It lies hidden within like a buried treasure.

In all three states – whether you are awake, dreaming or in deep sleep – keep the remembrance of the fourth state alive. *Over the other three states let the fourth state pour continually.* Whatever happens on the outside, just let it be; it is only the periphery. Keep your attention on the center. Be aware each moment; (…) always remember that you are the observer and not the doer. Do not take life to be anything more than acting; don't identify yourself too much with the action. Don't get too involved; don't lose yourself in it, for you are simply playing a role in the play. Keep outside of it, and within yourself. (…) Start with the waking state. (…) Whenever the opportunity arises, shake yourself and wake up. Time and time again, your remembrance will slip. Give yourself a push, a jolt into wakefulness again and again. As a person ties knots in his handkerchief to help him remember something, tie knots in your consciousness that will remind you again and again. Whatever you are doing, whenever, shake yourself into consciousness of the truth that "I am not the doer, I am only the observer". When this thought takes root within you, you will notice all your tensions disappearing. All tensions belong to the doer, the ego. As soon as you contact the observer in you, all tensions vanish. (…) When *turiya* comes easily in the daytime, you can utilize it in your dreams. Then, when you are about to fall asleep, let the last thought in your mind be: "I am the observer". And thus you fall asleep. If you cultivate the feeling till you fall asleep, the feeling will continue into sleep, for it is only the body that sleeps. As you cultivate this feeling more and more, one night you will suddenly become conscious of the observer in your sleep. And as soon as you become aware of the observer, a rare thing happens – dreams vanish. Dreams occur only because of your unconsciousness. When this even takes place in your dreams, the third happening becomes possible. Continue the repetition "I am the witness" into your sleep. The day this stream of awareness enters your sleep, the key to the supreme treasure falls into your hands. Now nothing and

nobody can make you unaware, unconscious. He who awakens even for a moment in his sleep, his unawareness is gone forever. The day you awaken in your sleep, you become a yogi.

All dreams occur in a desire-ridden mind. (…) If you have a desire which remains unfulfilled during the day, you fulfill it during the night. (…) Dreams are lost only when a man awakens in sleep. Then dreams become meaningless, for he who awakens in sleep has no desire left in him. All desires are part of unconsciousness.

You go through life in exactly the same way as if you are dead drunk or completely drugged. You will have to break this addiction. (…) Begin with the waking state.

To be fully aware means to be fully conscious of the fact that all actions are happening outside. They are the needs of the body, not your needs.

To me, *sannyas* means to know the web of deception you have woven within yourself, and to eradicate it and live authentically and realistically.

As a man begins to awaken, he begins to realize that his wakefulness is false, that his dreams are the outcome of a twisted mind, that his very sleep is filled with restlessness. In all three states, there is a restlessness and uneasiness, a feeling of being harassed. As his perception sharpens, he is able to recognize the lies he has been carrying, and to drop them. More light penetrates, and his consciousness grows in strength and intensity.

Your sins were committed in unconsciousness; your good deeds also. Therefore, there is hardly any difference between your good deeds and your bad deeds; the quality is the same. (…) The real question is of breaking this unawareness, not in changing your mode of action, for that is very easy. If you are unconscious in one form of action, you are bound to be unconscious in another form of action also.

As soon as a person enters into self-awareness, he experiences *prana*, the life force, for the first time. Through this experience, he sees how everything around him is permeated with the emanations of the divine energy; he attains dispassion and equality of vision. And as soon as a person knows his own self, he immediately comes to know that the same flame burns in everyone of us. As long as you have not seen and experienced your own self, the other will always remain alien to you; as long as you have not recognized your own self, the other will remain the enemy. As soon as you witness your own self, you will see the light of the flame within the clay walls of everyone; you will attain the vision of equality. Then there is neither friend nor foe. No one is your own; no one is a stranger. Then it is actually you who permeates everyone; then there is only one. (…) He who knows his own self, knows his own self in others. (…) All lamps carry the same flame; all drops contain the same ocean. (…) As you become aware of the soul on one hand, God, the supreme soul, stands revealed on the other.

Do not seek God directly, for then He will only be a figment of your imagination, a religious dream and no more. (…) There is no way to seek God directly, for you yourself are the gate. (…) The soul is the door to God. Here you know your self, and here God stands revealed.

When a person sees all things as equal, he becomes like Shiva. Then he becomes God himself.

Prayer does not depend on what you say; it depends, rather, on what you are. Worship depends not on what you do, but on what you are. Religion is involved not with your actions, but with your existence. If love is at the center of your being, there will be prayer at your periphery. If there is perpetual peace at your center, there will be meditation at the periphery. If there is awareness at the center, your life itself will become an act of self-purification. But the reverse is not the case. By bringing about change at the circumference, you cannot change the center; but a change at the center automatically brings about a change at the circumference, because the circumference is simply the shadow of the center. You cannot change yourself by changing your shadow; but by changing yourself, the shadow changes accordingly. It is very important for us to know this, for the majority of people waste their lives trying to change the periphery. They stake their all into bringing about a change in their behavior and their conduct, but even if these are altered, nothing else changes along with them. However much you may modify your conduct, you will remain what you are. (…) An inner transformation is necessary, and not a change in the pattern of your behavior. As soon as there is inner change, everything changes with it.

Every utterance of one who becomes like Shiva becomes a remembrance, *japa*. You will not find him praying, because he does not need to set apart a time for prayer. You will not find him worshipping, (…) for he himself is worship. (…) whatever he does is worship; when he breathes, it is remembrance, it is *japa*. (…) All acts of the Shiva-like person are acts of devotion. He need not observe any specific practices; that would be unnatural. (…) Spontaneous *samadhi* is that which needs no looking after, but this will happen only when the Shiva-state becomes the core of your being, when you become Shiva-like.

A person who has attained Shivahood either remains or is absorbed, according to his own will; he can remain in existence to serve, or he disappears into the void.

Only self-knowledge can make you master of your inner powers. Only self-knowledge fills your life with light, knowledge and splendor.

There are people who are attached to the world, and there are people who are attached to the soul; both are in bondage. They have not yet reached the ultimate salvation. The knowing one has no ties – neither inside or outside. He flows naturally in and out.

Everything happens outside you, but you stand too close; that is the trouble. Keep your distance! (…) Stand apart and watch, like an observer.

You will wander as long as you identify yourself with happiness and sorrow, for then, (…) your dreams will lead you to new births. (…) The desire which lingers at the moment of death becomes the seed for the next birth. What does a tree do before it dies? It draws all its life-energy into its seeds. The seed is the desire of the tree to exist after death. (…) Because all his desires have gone, the yogi who is established in the state of aloneness is completely freed from the cycle of birth and death.

The day that life appears worse than death, as truly it is, the day that life appears so hideous, grotesque and meaningless that under no circumstance will you undertake a new voyage, on that day you undergo a transformation. Right now, if you are interested in religion, it is only a part of your search for happiness, perhaps a new kind of happiness, and that is why you never attain religion. Your search for religion will be real only when you are not prepared to step into another life journey. You have seen it all and found it meaningless. You have experienced happiness and found that it also gets filled with suffering and sorrow. (…) That which is proclaimed to be nectar is just another brand of poison. The day you recognize how useless and meaningless everything is, and also that it is all outside of you and has nothing to do with your intrinsic being, on that day religion is born in you.

When the flowers bloom, the tree's life is completed. In its blooming, the tree has attained the full fragrance of its life. What it was born for has come to pass.

Use the *mantra* so that all that is useless and meaningless in you drops away, and all that is meaningful and purposeful is cleansed and purified. Make use of the *mantra* so that all that you are right now may shatter, and you may be scattered on the ground, so that what is your possibility may sprout.

There are two ways of living. One is the way of conflict; the other is the way of surrender. In conflict, you feel that your will is different from the will of the Whole. In surrender, you feel that you are a part of the Whole, with no question of your will being different or apart. If you are aloof and apart, conflict is natural and inevitable. If you are one with the Whole, surrender is natural. Conflict brings tension, restlessness, worry, and anxiety. Surrender brings emptiness, peace, joy, and finally the supreme knowledge. The ego thrives in conflict, and is destroyed in surrender. The worldly man is always in conflict; the religious man has given up all struggles and surrendered himself.

He who is unburdened is a sage; he who has weight is still ignorant.

There is only one way to annihilate the ego. The Vedas have referred to it as *rit*; Lao Tzu calls it *Tao*; Buddha has called it *dhamma*; Mahavira's word is *dharma*; Nanak refers to it as *hukum* – divine order. He who conducts himself according to His command without making a single movement on his own, with no desires or feelings of his own, or need to introduce his own self, is alone the religious man. And he who puts himself under his command attains all. (…) To obey His command is the gateway to His heart. To believe in oneself is to turn your back on God. (…) The only way to stand before God is to leave your own will. (…) All

defeats and all victories are diseases of your own ego. (…) All is His play. (…) it is He who wins and He who loses. He wins with one hand and loses with the other; however, the apparent winners and losers, who are no more than a means, instruments, mistakenly consider themselves doers. (…) The victory is His; the defeat is His. We are just pawns in the chess game. (…) Once you understand the essential, that all is His, what remains of the I? There is no one left to say I.

Infinite are the gates to His abode. Whichever way you go leads to His gate.

Be in the wold, yet not of it. (…) Outwardly be in the world; inwardly be in God. Let the outer physical boundary be in contact with the world, but let the center remain untouched. This is the essence.

The Lord is a loving relationship. (…) The devotee longs for something that he can touch, something he can dance around, sing around. The devotee wants a place to lay his head. (…) The Lord becomes the Beloved, and now we can be related; the way is open. (…) The Sufis look upon God as the Beloved, so the seeker becomes a lover. The Hindus, the Jews and the Christians have spoken of God as the father, so the seeker becomes a child. Nanak saw God as the lord and master, so the seeker becomes a servant.

A demand can never be a prayer; a desire can never be a prayer; a longing can never be a prayer. The essence of prayer is to offer thanksgiving, and not to ask for handouts. He has already given enough. (…) The cup is full to the brim and already overflowing. The genuine devotee offers thanks; his prayer is full of gratitude.

People keep on asking; (…) the beggars keep asking. If you are constantly asking, when will you pray? When will your worship begin? If you fulfill one desire, ten others take its place. (…) You can never be satisfied, because it is not the mind's nature to be full; its essential quality is to be unsatisfied. (…) What is the mind but a collection of all your demands? (…) Only when one is rid of the mind, does satisfaction appear.

How can the mind pray, for prayer is a state of no-mind? The whole viewpoint is changed as soon as you put the mind aside. (…) Abolish the mind, and you begin to see existence.

No gift will serve the purpose. To understand that everything is His, is enough. The gift is accepted! As long as you feel something belongs to you, you think of offering something. As long as you consider yourself the master, you may give if you like, but you err. Anything you may offer – your whole kingdom – is nothing. For everything is His, even you are His! Whatever you have earned, whatever you have gathered, is all His play.

Both in the night, when you are about to fall asleep, and in the morning, just as sleep departs and you are about to awake – these are the two moments when consciousness, in its process of changing gears, drops for a moment into neutral, when you are drifting between sleeping and waking consciousness. This is the

time that Hindus call *sandhya* and Nanak calls *amrit vela*. *Sandhya kal* is a scientific term. *Kal* means hour, and *sandhya* means middle – neither here nor there; neither belonging to this world nor to that. At the moment of *sandhya kal* you are nearest to God; therefore the Hindus have made use of this time for prayer. *Amrit vela*, nectar time, is sweeter – the moment you are nearest to ambrosia.

It all happens in this temporal body: with one mechanism of the body you sleep; with another you awake. All dreams pertain to the body. All waking and sleeping happens to the body. Behind this body is hidden a you who never sleeps, never awakens, never dreams. (…) The bodiless is hidden within the body; the master is hidden behind the slave. You are both. If you look at the body alone, you are the slave; if you look at the Master within, you become the master.

If you want to catch the ambrosial moment, you must become conscious of the present at every moment. (…) When you become capable of seeing both sleep and awaking, you will stand apart from both. You become the seer. This is the nectar moment.

The action can never be greater than its doer. (…) Whatever comes out of you is invariably less than you, or at the most, equal to you – but never greater. How then will you attain God? Your actions will achieve nothing; the more you try through action, the more you will wander. (…) The West is an example of this. They have attained a great deal through actions. (…) But they are completely bereft of God. The more they attained in the physical field, the more they lost all those things that are born of the nondoer state, inaction, meditation. (…) All prayers became hollow and superficial. Meditation was completely lost. For if everything is to be attained by action, what is left to inaction? Therefore the occidental mind takes the Easterner to be lethargic and indolent.

All that we learn in this world serves as a means of getting the better of one another. It is a plan for your conflicts in life. You will be able to fight better and win out if you have more degrees. The universities are a reflection of your aggression; armed with its weapons, you can compete and exploit others more efficiently. You can harass them more systematically, and commit crimes lawfully. With the right rules and methods, you can do efficiently all that you otherwise could not do, and which you should not do. Education teaches dishonesty and deceit. As a result, you may win out over others, but you will never be wise. Rather, people are becoming more and more unwise, ignorant. Our universities are not centers of learning, because no wisdom is contained there. (…) Kabir says, "All the world has learned books upon books, and never has even one become a learned man. He who learns the four letters of l-o-v-e, becomes a wise man."

Those who have served Him, those who have revered and worshipped Him, have attained His presence. (…) Service is prayer; (…) service is worship. The more you get absorbed in service, the nearer you will reach to Him. (…) Service becomes worship when the one you serve is God. (…) And this can only happen if you dedicate all your actions to Him. (…) To be religious is a twenty-four-hour

undertaking; the religious spirit should pervade you all day long. (…) All life in its totality is His. Nanak says, *Sing in praise of the Lord of all attributes*. Sing only of Him; listen only to Him; let only Him reside in your heart. (…) Keep Him in mind always. Thus you will be rid of suffering and carry home the bounty of bliss.

Not only will you live in happiness in your everyday home, but at the hour of death, when you prepare to leave for your real home, you will be overflowing, filled to the brim, saturated with joy. Then you will depart dancing, not crying. If death does not become a dance, know that life has gone to waste. If death is not an occasion of joy and celebration, know that your life was ill-spent, because you are returning home; and if going home is not a matter of celebration, then your whole life adds up only to sorrow.

Your suffering exists only because you are trying to steer your life without God. Having set Him aside, you have trusted yourself too much and taken yourself to be too clever; there is no other reason for your unhappiness.

To whom complain, and about what? He gave when He pleased; He took away when He pleased. You have no hand in it; all is His.

When a person begins to perceive correctly, knowing that He is in everything, he is filled with thanksgiving; he accepts all things equally. Then joy is no longer joy; sorrow is no longer sorrow; the dividing line is lost. (…) Attachment to joy and rejection of suffering is broken and he stands apart, free from both. Having arrived at the attitude of the witness, you shall be rid of sorrow and carry home joy.

Gur means technique, method. He who gives the method is the *guru*.

If you see Him in everything, the structure of your life will begin to crumble from all sides. The house you have built stands against all He signifies, because you built it when you had forgotten Him. If now you begin to remember Him, the house cannot remain. One thing however is certain: though you cannot see it today, you will get a bigger house. (…) Remember Kabir: *Only he who is prepared to burn his house, he alone need walk with me.*

It is only by dying completely within that the new birth takes place. In the process of birth, you have to go through the burning grounds, and he who passes through the burning grounds knowingly, voluntarily, attains a new birth. This is not the birth of a new body; it is the unfolding of a new consciousness.

You are full of fear, and where there is fear, there cannot be connection with God. (…) your religions are only an expansion of your fears. Your so-called gods are concepts born of your own fears, and out of fear you have accepted them. (…) You can't even fool yourself, because you know very well that your faith is because of your fear; you are filled with internal doubts. You may bathe in the holy places and pray in the temple, church or *gurudwara*, but to no avail; unless the note of faith and trust arises within, you have not really called Him. Also, when you go out of fear, you are bound to ask for something; fear always begs;

you are forever asking. (…) Where there are demands, doubt is lurking. (…) Your religion is the medicine of your fear. (…) God is your insurance policy. (…) Fear is the way of separation; love is the way of integration. (…) gratitude dispels all sign of doubt.

You will gain His pleasure only when you do not stand against Him. You will gain His pleasure only when you have completely dissolved yourself in Him, when your sense of being the doer is completely annihilated. (…) Right now, however, there is a constant strain within you: I am the doer… I am the doer… (…) Until now, you have been thinking only in terms of myself, mine. (…) For a religious person, He is the doer; for a nonreligious person, I am the doer. Everything happens through Him – this attitude endears you to Him, because this attitude is religion. You stand with your back towards Him by your own will. It is your sense of doing that turns you away from God. The moment you give up this attitude, you will stand face to face with Him, and all opposition ceases.

The more you say "I have done", the more you add to your sins. So sin relates not to the act but to the attitude. Any act performed in the attitude of non-doing cannot be sinful. But if your attitude is that of doing, all acts are sins. (…) In the Gita, this is exactly what Krishna exhorts Arjuna to do. He tells him to abandon all sense of being the doer, to do only what God is doing through you. Let His will be done; don't put yourself in between.

What is the scope of your vision? What is the strength of your understanding? What is your experience? How much consciousness do you have? Don't try to see with your small lamp of consciousness when it cannot see more than four feet ahead. (…) Be a medium only. (…) Give way to Him to act through you. He who becomes His implement becomes His beloved. (…) It makes no difference who you are, His love pours on everyone all the time; it is unconditional. (…) His love and benediction pour forever. (…) It is you who are unable to accept His love.

Understand that although everything in this world is attained through labor, love is not attained thus, nor is prayer, nor worship, nor faith, nor proximity to God – because actions make the ego stronger.

A direct opening to God can be dangerous, because you may not be able to contain Him. (…) You cannot have a direct relationship with Him; your eyes are not ready as yet. In order to look at the sun, you have to start with a lamp. Concentrating on the flame of the lamp, you go on to a bigger flame, then to a yet more powerful light. Only gradually do you concentrate on the sun itself, or else, with your ordinary sight, the sun will make you blind.

You come to the guru only when you are completely tired of yourself. If you still think yourself to be very intelligent, there is no point in coming to the guru, because you are still your own guru; you still believe in your own self. You still need to wander a bit more, bear more hardships, incur more pain through doubts and indecisions. It is no use coming when you are still raw. More pain and suffering are needed to ripen you. The day that you are completely fed up with yourself, then go to the guru. (…) The word *sikh* is a beautiful word, coined from

the Sanskrit word for student. He who is ready to learn is a *sikh*. He who is ready to listen to the teachings is a *sikh*.

Love is the path that has to be trodden alone; it needs privacy, seclusion, solitude.

When Nanak speaks of bathing in the sacred rivers, it is an internal bath where the understanding becomes clear, where you think no longer, where the head is put aside.

There is a risk in every method, if you are not conscious and aware of it, ninety-nine times out of one hundred, you are bound to fall into the hazard. (…) Through remembrance, through remembering twenty-four hours of the day that I am, a new flowing element forms within. (…) Gurdjieff calls this element the crystallized self. (…) But there is a great danger in this method, as also in the method of Mahavira and in Patanjali's *yoga*. And that danger is that you connect this new element to your ego, (…) that you will be superimposing the ego over it. (…) There is a real hazard that you might then deny God. Then, having almost arrived, you will not arrive. Then you will almost have reached the other shore and turn back.

There is no need to go to the temple, since the house itself becomes a temple. If the most ordinary task is filled with His special dignity, no work of yours will be ordinary; it will be extraordinary. Wherever you bathe, there will be the Ganges. (…) Extraordinariness is to live with His remembrance. Accept losing everything, but not His remembrance. (…) Remembrance is the precious jewel; let anything else in life drop away, because you know it is not worth a penny.

Have you ever come across a person who is satisfied? Even after attaining wealth, is the millionaire ever contented? (…) Instead of an atmosphere of well-being and fulfillment around the so-called successful man of the world, the reverse is the case. The nearer you approach these people, the more you sense their wretchedness. Their begging bowl has become bigger – they ask for more, and yet more! (…) Infinite are their demands; they can never be filled, because the more they receive, the more they desire. (…) the ego refuses to turn back; it forever goads a person forward. Maybe the goal is still ahead. Who knows? Perhaps just a few steps more and we may reach. The ego spreads its net of hopes before you, drawing you further and further on, preventing you from turning back. You have come so far without acknowledging that you are on the wrong path; how can you do it now? So you cover your weakness and hide your faults and go on, as if some day you are sure to succeed.

After attaining all, there is no satisfaction. You can be satisfied only if He is pleased with you. (…) satisfaction has nothing to do with what you have. It has everything to do with your connections with the supreme law – not your worldly attainments, but your relationship with God. If you have established a relationship with Him, if you have succeeded in turning your face towards Him, having His grace, that decides whether you are fulfilled or not. This is the meaning of attaining favor in His eyes. (…) when you begin to see Him in

everything, then you have found favor with Him. (…) Then, whatever you do, your eye is on Him.

None but God can bestow you with good qualities. To miss Him is to miss all. He is the target, the bull's eye, the only attainment.

It is difficult to hide love. (…) If you are in love, it will show in your face – in the way you walk, the way you talk; your eyes and everything about you will give news of it. Every pore of your body will be saturated with love, because love is a remembrance. (…) All disqualifications and shortcomings vanish, as soon as He is attained. Once He is attained – for what are you greedy? What is left for your wrath? Where is the sex? Where is the lust? Where is the desire? (…) After the ultimate nuptial, there is no more search for the Beloved.

The devotee is always thirsting for the Lord, as the lover is for the beloved. (…) All that is mine is to remember You; all else is Yours. (…) The only need in life is that He should fill your vessel for you not to remain a lonely wanderer in life, that He should be your friend and companion, or else you may seek Him in many places but find Him in none.

Mahavira says that there are some who must keep on performing *sadhanas* in order to arrive. This is necessary for those who are not adept at hearing, because if you can listen totally, then there is nothing more to be done to reach the other shore. (…) If you have attained truth, there is no further need to listen, but you have not attained truth, so it is incumbent on you to listen. (…) as soon as you learn the art of listening, you learn the art of becoming acquainted with life itself. And as you begin to acquire the knowledge of existence, you find that the same silence which you experience at the moment of *shravana* is the principle of all existence. (…) For those who have mastered the art of *shravana*, there is nothing more to know. (…) Then the void vibrates in you, and that is the basic resonance of existence.

Anything that synchronizes with your understanding cannot change you. It can only help to reinforce that understanding. Rather than transform you, it gives you yet more stones and cement to strengthen your foundations. (…) You hear only that which strengthens your mind. (…) Only when you set aside your entire way of thinking will you be able to understand.

Sleep is an escape from the repetitive talk that is going on internally. He alone is capable of listening who has broken this conversation within. And that is the art of *shravana*. (…) All gurus, all religions aim at one thing only: how to break the constant dialogue within. Whether we call it *yoga* or repetition of *mantra*, the aim is to break the constant internal flow of words in order to create an empty space within.

It is absolutely necessary to empty the mind patiently for six months, because all your life long, you have done nothing but to load it with thoughts. If you persist patiently and diligently, then only six months is enough; otherwise it might take six years, or six lives. (…) Many a time, it will happen that you will forget to be a

witness; you will ride the horse once again and set out on your journey of thoughts, involved once again. (…) as soon as you become aware of this, get off the horse and let the words, the thoughts, go where they will without riding them. Just keep watching. (…) Through *shravana* alone, suffering and sin are destroyed. (…) All sins arise because of your identification with thoughts. Then the thoughts get hold of you so badly that you shake like a leaf in a storm. Thoughts have brought you nothing but unhappiness and suffering, but you are not even conscious enough to realize that all suffering coincides with thoughts, and bliss occurs only in the state of no-thoughts. (…) When sin is gone, suffering is gone (…) – that state is *samadhi*.

Bliss, *ananda*, is a flower that keeps on blooming. (…) When the void begins to crystallize in the heart and silence is born, the ripples of *ananda* rise and, having risen, keep spreading more and more.

Bliss is contagious. If your doors are open, bliss enters into you like a breath of wind from a person who has attained it. (…) Prepare to be empty and you will be filled, but as long as you are filled with yourself, you will remain empty. Empty yourself, and you will be filled with supreme energy. As you depart from one corner, God will enter from the other.

What is sin? What have you been doing in the past? You have identified totally with your thoughts, constantly turning them into actions, and this is sin. Stand away from your thoughts; actions will crumble; the doer will be lost; and all connection with the past will snap. Then you realize that the past was no more than a dream.

Eradicate one sin, and four new ones spring up. (…) The question is not of sin, but of the basis of sin, its very roots. (…) The art of eradicating is witnessing, and to witness means *shravana*. (…) Since ego is the name given to a collection of thoughts, *shravana* also means the ego-less state.

The scriptures are the evidence of the sages, but the authentic knowledge is attained only from within oneself, and not through their words. (…) Truth is an experience. (…) Patanjali should be read only later on, only for corroboration, to show that you are on the right path.

Thoughts are an addiction that has no answer. (…) A real answer can only be found in the no-thought state.

Meditation exists only where mind is not, where the internal dialogue is gone.

It is very difficult to attain knowledge, very easy to lose it; for the path is very subtle, and you can go astray any moment on the slightest excuse.

Your actual experience of death depends on what you are. Death is the statement, the test, of how you have lived.

All obstacles are within you and not outside of you. Obstacles are there because of your insensibility, and they cannot simply be removed. The only way is to awaken within; then all obstacles vanish.

As Buddha has said, "The dark house attracts the burglar." (…) You cannot deal with thieves individually, one by one. Who knows how many thieves, how many criminals lurk within darkness? The only way is to light a lamp. One single lamp lights the whole interior. (…) And once the house is lighted, once the lamp is burning, once awareness stands on guard, no obstacle or hindrance dare enter within you. (…) If there were only one hindrance, you could get rid of it, but they are infinite. (…) Destroy one, ten more will take its place. (…) you are enmeshed in endless entanglemnts. No matter how cautious you are, you keep adding fresh hindrances at every step. (…) Through meditation, through contemplation, through witnessing, all hindrances on the path are eradicated. (…) Awareness is the ultimate goal. (…) A person who practices self-denial and controls his every action must always be afraid, for within him, the imprisoned passions continue boiling.

There is a different kind of honor that does not depend on others; it is the respect that arises out of internal dignity. He dies with majesty who feels death to be the union with God. He departs with joy and celebration in his heart, being grateful to existence for the life granted to him. His air of thanksgiving for everything around is stamped on his face and in his every hair. (…) When death is no longer fearsome to you, you die with dignity; otherwise you cannot. For how can you be dignified when you weep and wail, entreat and beg?

The gateway is within you; the wandering is within you; the obstructions are within you; the paths are within you. When once the lamp is lit, you can see in both directions: what is truth and what is untruth. Under the light of the lamp, all desire is seen as untruth, and to follow desire is the mundane world. As the light burns within, you will see that desirelessness is truth and also the gateway to liberation. (…) You are tied down because of your desires. Desires are the chains that hold you. Each desire forms a fresh link in the chain, and God knows how long and intricate is your chain of desires. You desire and you enter the prison; you desire and you are tied down. And the more you desire, as you invariably do, the stronger become the shackles that bind you, and the thicker become your prison walls. (…) As soon as you awaken, your eyes are open completely and you see clearly. (…) Desirelessness is the door to salvation.

The world begins when the one is lost, and it is natural that the journey ends when the one is found again.

Dhyana, attention, is the one guru of the five senses. If you remain scattered among the five, you are misled, but if you catch hold of the one, you will arrive. (…) The most profound art of living is to attain mastery over your attention. (…) Existence is born in the act of perception. It fades when the attention is withdrawn. (…) Existence shifts with attention; it manifests only in the path of attention. Once you understand this, you become your own master. (…) Having discovered the Master within, (…) now you follow and do the bidding of the

Master within. (…) On the superficial level, *dhyana* means attention; on the deeper level, *dhyana* refers to meditation. It is meditation that leads to the discovery of the Master within. There is nothing more profound, nothing deeper than meditation. (…) Meditation is the method, and God, *paramatma*, is at the completion of the experience, the knowledge. You may be able to say something about the path if you have traversed it, but nothing about the destination. (…) God is an experience; the ultimate experience. It is such an experience that you are absorbed in it completely, so lost that there is no one to return and speak about it.

If you are flowing towards God, the world will be lost to you, and it is for this reason that sages call the world *maya*, an illusion. (…) as awareness flows godward, the world fades from perception. And where awareness is not, existence or nonexistence of that place becomes irrelevant.

Religion is the basis of all life, of all existence. Without it, existence cannot hold together; the world would fall apart. It is the foundation on which stands the mansion of existence. (…) Religion is the foundation, the inner quality of nature, (…) its *dharma*. (…) Jesus often said: "If salt loses its quality of saltiness, how can you make it salty again?" There is no way. Anything that loses its intrinsic quality is no longer that thing; it was what it was because of its very nature, its quality. The sun is the sun because it gives light; fire is fire because it gives heat – and man is man because of meditation; that is his nature. The person who loses the quality to meditate is a person in name only. Though he still looks like a human being, he is actually an animal, because he lives like an animal. (…) A Buddha, a Kabir, a Nanak, these are proper human beings. But the bulk of humanity has fallen so low that we call such special people *avatara*, incarnates. Naturally, we do not look upon them as human beings, for then what are we? (…) to maintain that we are human beings, we have to create a special place for them, just a little above us. It solves our problem to call them godlike, or gods, and remain human beings ourselves. But we are not human beings.

When a person is deeply established in meditation, he becomes *manushya*, because consciousness and awareness as a higher state of mind is the nature of man. When you attain your own consciousness, you find that it is the portal to the consciousness of all of existence. So the only way for man to reach God is to discover the innermost basis of his own nature.

Unrest and turbulence follow in the wake of dissatisfaction, when I feel things are not happening as I would wish them to happen, that I am not as I should be, that I have not been given what I am worthy of receiving. (…) Your mind will concentrate on all that you do not have and see only insufficiency and misery.

The Lord is forever. It is I who exist at specific times and become nonexistent at others.

The complaints of all humanity manifested in the words of Jesus: "My God, why have you forsaken me?" (…) But Jesus pulled himself together: "Thy will be done, oh Lord, not mine." At that moment, the man faded and Christ was born. (…) You will also experience these moments. (…) But this in itself proves that you have not trusted Him wholly, or else you would have accepted totally. If your acceptance bears even a little hesitation within, it is not perfect acceptance. If you accept complainingly, your acceptance is incomplete. Your faith must be wholehearted – whatsoever He wishes. (…) The perfect devotee has no complaints; his confidence in Him is complete: "Thy will be done. Thy will is my will." The wave's desire cannot be different from the ocean.

The knowledge of non-truth is in itself freedom from it. (…) The moment of recognition of truth is also the first leap into experiencing it.

One can go astray either by choosing a wrong path or by remaining undecided about which right path to follow; in both cases you will fall into error.

Supreme surrender is the ultimate spiritual path, the highest practice of a devotee. (…) Nothing remains after this.

The one thing that you are not prepared to admit under any circumstances is that you are ignorant. (…) You admit the wrongness of your acts, but never the wrongness of the person behind it. (…) Remember, you will be purified only if you are prepared to be annihilated. (…) If you go to the gates of God as somebody, then even if you appear as a sannyasin, a renunciate, a wise man, whatever, you will fail. The gate opens only for those who are nothing, nobody, who have annihilated their selves totally. (…) When the ultimate love arises, there should remain no sign of you. (…) Remember the words of Jesus: "He who saves himself will be lost; he who loses himself will be saved."

He who considers himself to be something is unworthy before Him. The truth is, he never even reaches Him. Proud eyes are blind eyes. (…) Kabir has said that the guest arrives in the house of one who is empty. (…) You miss Him as long as you are filled with your own self. The day you empty yourself, He fills you.

Let your past actions be discharged peacefully. Accept them cheerfully and be contented. Remember, you are settling your accounts and do not create fresh links; then gradually your connection with the past is loosened and disintegrates.

Man is incompetent when he seeks through his intelligence. (…) To trust one's intelligence is the way of the ego. (…) The only condition to attain Him is that the I must drop.

Until you are completely exhausted and thoroughly frustrated, until your dejection is complete, you cannot let go of the ego. (…) Buddha came to the realization that there is nothing worth achieving either in the mundane or in the spiritual world. All is a sham; all the running about is meaningless; even liberation is useless.

Dreams stop when there is nothing left to be attained, for dreams follow on the heels of desires. (…) No desires, no dreams. (…) All activities leave. As soon as all effort ceases, grace descends. As soon as your hopes are shattered and all activities drop away and all struggling ends, the ego falls and the palm opens. (…) When the I-ness falls, He himself comes, and the I-ness persists as long as there is hope for attainment.

There are infinite waves on the surface of the ocean. If you do not concentrate on the ocean but get involved with the waves, you will keep wandering. For the waves will form and disintegrate endlessly; one wave will lead you to another, then another… and another. You will be like fragile little paper boat, jumping from one wave to another, drowning in one, then in another, suffering here, suffering there. You will not reach any destination, because the waves have no destination; there is no change. (…) You cannot rest in the waves. You can rest only where all waves become tranquil. There you attain that which never changes. Do you realize that the more changes there are in your life, the greater is your restlessness? This explains so much of the agitation in the world today, because there is constant change. (…) Nothing is the same on two consecutive days. In the West, the change is reaching a frightening pace. (…) Remember, if you keep floating with the waves, you are a worldly person. If you begin to search for the ocean within the waves, by and by you become a sannyasin. To seek the eternal in the changing is *sannyas*. To grasp the unchanging within the changing is the art of *sannyas*. That alone is religion.

Man is absolutely without intelligence. He gets himself caught in the web of his desires and then wanders about within them. (…) If man's desires are fulfilled, man finds himself in as much difficulty as when they are unfulfilled. (…) Only he who desires God never repents; whatever else you ask for ends in regret.

Surati involves a continuous remembrance, like the threads in the beads. Do everything that the world demands of you, but let your mind stay always with Him. (…) no purpose is served by running away from the world. (…) Let life go on outside as usual, but within let there be only He. Keep your relationship with Him always fresh and alive. (…) There is only one wretchedness – to forget God. There is only one wealth – to attain His remembrance. He whose *surati* awakens has acquired all that is worth acquiring, achieved all that is worth achieving. (…) Life is transformed the moment *surati* awakens.

He who takes shelter in Him who is indestructible cannot be destroyed.

All our efforts prove futile, and only after trying totally can we realize our incompetence.

As long as you feel you have known God, you are under an illusion – you err.

Energy is neutral, impartial; God is absolutely impartial, unbiased. If you use the energy well, you can attain the highest experience; use it ill, and you can fall into life's deepest abyss.

The realities of life can only be known actively; you must enter into these realities.

Whoever has known Him has called Him *sachchidanand* – truth, consciousness, and bliss.

Maya is God's festivity.

To be silent is the art of establishing contact. Only silence is the way.

You have to return to God along the same path as God descended into creation.

The day truth dawns on you, you will stop wasting your energy in creating untruths; instead you will begin to utilize it to know truth. *Samsari* involves a person who is busy creating untruths. (…) Stand a little away and observe the falsity of your world.

Seek truth first. Do nothing before that. For whatever you do before that is bound to be false. Only one thing is worth doing: recognize truth. Then you may do anything. For once you know truth, it begins to act from within.

God alone should be your only purpose. When you are ready to renounce all else, when your goal is His attainment, only then is the concentration enough.

The first step is His remembrance, and the second step is letting go of everything – but only after doing everything, remember! (…) You strive and you strive and you strive, then the moment comes when you fall down exhausted. (…) No sooner do you become helpless than the fountain of the supreme strength begins to flow for you. As long as you rely on your own strength and give it importance, your power is not worth a penny. (…) Don't be a beggar; do not save yourself; the full energy of God is at your service.

He who takes life to be the goal wanders. Life is only an opportunity and not the goal; (…) we have to reach somewhere by way of it. (…) He who makes it his home denies himself the authentic home. (…) *Samsara* is not a home. Those who make a home of it, we call householders. (…) For a sannyasin, the world is a *dharmashala*, a rest-house where he tarries for a while, and then moves ahead. (…) A sannyasin has somewhere else to go, and he never forgets his destination – this is *surati*, remembrance. (…) A sannyasin will stay in the world and out of it.

A religious man has a deep sense of dissatisfaction with himself; (…) a religious person is critical of his own self. (…) deep down, nobody loves his own self. You are not fit to love your own self, and that is why people are afraid to be alone.

You desire God, but you have no throne befitting Him.

The world is a marketplace filled with crowds and people. (…) You have nothing to do with anyone, nor has anyone anything to do with you. As each one is playing his own game, you are bound to bump into one another at times. It is inevitable with so much traffic on the road. There is no need for you to get upset about it. (…) Note that almost everyone is asleep and dismiss the incident.

Most of the things you have collected are useless. Get rid of them. It is space that makes a house.

As you ripen, the music of life begins to change so that you can begin to hear the internal sound.

The art of knowing the most intrinsic discipline of the supreme law of life is called *dharma*, religion.

Religion is not wisdom, nor a decision of your intellect. Religion is a quest by a man who is tired of his intelligence, who is harassed by it, who has tried every direction and finds himself a helpless failure in the end. Such a man lets go of his intelligence and says, "Your will, not mine, O Lord! Take me where you will." This Nanak refers to as divine order.

The day you begin to recognize the law, you will have found the door. As long as you are oblivious of the rule, you will keep knocking your head against the wall. (…) No one is punishing you; you are reaping your own harvest. (…) Suffering and sorrow turn you back to God.

To come back, to retrace your steps, is called knowledge. Every man will have to come back. (…) Wandering requires a little intelligence, (…) but then to come back to the path, you need more awareness.

The ignorant man swaggers about in arrogance. Without modesty, the ignorant are totally unaware of the ignorance that fills them. An ignorant person struts about as a wise man. (…) Only the wise man knows how vast his ignorance is. He feels: "What do I know? Hardly anything."

Man finds ways and means to support his exaggeration. And on this stands his greatest exaggeration – that I am. It is the biggest lie in this world. If the existence of God is the greatest truth, the existence of I is the greatest lie. (…) Existence is one. (…) But each man, each individual person constantly proclaims "I am".

You become wise only by going deeper into the question.

The cycle of death and birth is God's request to you to sing properly.

Whenever you grasp hold of something, even your friend will seem an enemy.

He gives you license to wander, for if you do not wander, how will you gain experience?

Self-restraint means giving direction to life, giving it vision and a goal. A man without restraint runs in all directions, not knowing where to go or what to attain; he has no aim, no goal in life. He is like a blind man shooting an arrow. A life of restraint is one in which a person is well aware of his goal; he knows exactly where to let his arrow fly. An arrow that is let fly haphazardly cannot possibly hit its target. No power is attained without restraint and moderation. (…) Once you decide upon a goal, then you have to let go of everything that does not further your goal. If you want to achieve one thing, you have to let go of a thousand others. He who tries to attain everything ends up with nothing; you have to make a choice.

The mind is fragmented, so never trust it. (…) This is your internal state: your mind travels in a thousand directions, (…) tearing you into fragments. (…) the mind is broken into a thousand pieces, with each piece going its separate way. (…) when consciousness is cut off and mind falls into fragments, man becomes incomplete. (…) Unless and until you become an integrated whole, you are not fit to be offered at the feet of God.

Do not listen to your mind; (…) heed the witness within. (…) Let remembrance become your goal, then you will gain the ability to throw off the fragments that besieged your mind. To practice self-restraint involves the ability to leave the chaff for the wheat, to let go of the useless and worthless in favor of the useful and worthwile.

Always remember: truth is only one, not many. (…) Only the one is worth attaining; the untold others are only worth discarding.

Everybody passes through pain and suffering, be he in the world or a sannyasin. The worldly man weeps and wails and misses. He who passes through suffering with full awareness, with the attitude of acceptance, makes his suffering a stepping stone and goes beyond suffering. To practice restraint is to accept the suffering as the spiritual path. One should not be vanquished by it, but on the contrary, make it a stepping stone and rise above it. Therefore, it is like a furnace. (…) When gold is thrown into the furnace, one has to exercise great patience. He who is impatient fails. (…) He who recognizes suffering as a friend is in no hurry. He can maintain his patience, and God is attained only through patience – infinite patience.

God is consistently near you. (…) No one is high, no one is low in his eyes; no one is worthy, no one is unworthy. If you are unworthy, you are the cause of your unworthiness. Bring about a little change within yourself, and you shall become worthy. For there is only one difference between you and the worthy: the worthy person stands facing towards God, while the unworthy stands with their backs to Him.

There are four types of people in the world: the wise, the seeker, the ignorant, the idiot.

Anger is poison; forgiveness is ambrosia. (…) Deviousness is poison; innocence is nectar. (…) Hardheartedness is poison; compassion is nectar. (…) Discontent is poison; contentment is nectar.

Enlightenment is our inherent nature. Wisdom is our inner nature. Godliness is our way of being. It is our center. It is the fragrance of our life, our being.

Life is a game. Don't take it as more than a game. Take it as more than a game, and immediately you are in trouble.

A seeker's sex is burnt when he doesn't allow his bliss to move downwards, but channels it upwards. (…) He starts raising upwards that energy which naturally flows downwards. (…) Three words have to be understood. One is sex: sex is pleasure moving downwards. The second word is love: love is pleasure stuck in the middle, neither going downwards nor upwards. And the third word is prayer: prayer is pleasure moving upwards. (…) The energy is the same.

When the pendulum of a clock is going to the left, remember that it is gathering momentum to go to the right. One who has a subtle vision will be able to see this. One who goes into extreme indulgence will one day go into extreme *yoga*. (…) One has completely indulged; one has done completely whatever is possible in the world. Now there is no way to move further there, no way to satisfy the ego. There isn't any more for the ego to demand, so the pendulum must go back in the opposite direction. When the pendulum of a clock goes all the way to the right, it must return towards the left.

Beingness means the mind is clear, calm, the waves of desire no longer flowing.

Sannyas is a means of becoming free of the crowd.

Only through *satsang* is there an emergence of centering, of *sanyam*.

One who has known himself has become the Ultimate. What he knows, he becomes.

Only those will start on a journey of *yoga*, of union, who are completely clear that it is not possible to attain happiness here. (…) No one can ever attain happiness on the outward journey. (…) The further you go from yourself, the more you become opposed to your nature. And to dissolve in your nature is happiness.

Do not go against this body; don't start torturing it, otherwise you will not be able to understand.

Trust is the inner eye. (…) Trust is the culmination of love. (…) Trust awakens from what has already happened. (…) Love falls towards the ground; trust rises towards the sky.

Music is the easiest method of meditation. Whoever can let himself dissolve into music has no need to seek anything else to dissolve into. (…) Music is the ultimate wine. Dissolving deeper and deeper into it, your thoughts will go, your ego will go. Understand music as meditation.

Krishna makes every side, every facet of his life divine; with him every direction of life becomes sacred. (…) Krishna accepts life in all its facets, in all its climates and colors. He does not choose; he accepts life unconditionally. He does not shun love; being a man, he does not run away from women. As one who has known and experienced God, he alone does not turn his face from war. He is full of love and compassion, and yet he has the courage to accept and fight a war. His heart is utterly non-violent, yet he plunges into the fire and fury of violence when it becomes unavoidable. He accepts the nectar, and yet he is not afraid of poison. (…) Krishna accepts the duality, the dialectics of life altogether, and therefore transcends duality. (…) What we call transcendence is not possible so long as you are in conflict, so long as you choose one part and reject the other. Transcendence is only possible when you choicelessly accept both parts together, when you accept the Whole.

Krishna's life is free, limitlessly free. Krishna's life accepts no limitations. It is not bound by any rules of conduct; it is unlimited and vast. (…) There are no limits he cannot transcend. And this freedom, this vastness of Krishna, stems from his experience of self-knowledge. It is the ultimate fruit of his enlightenment.

Spirituality rejects both violence and non-violence. It accepts the immortality of the soul. And such spirituality turns even war into play. Spirituality, or religion, accepts, and unreservedly accepts, all the dimensions of life, everything there is to life.

Krishna symbolizes acceptance of the opposites together. And he alone can be whole who accepts the contradictions together. One who chooses will always be incomplete, less than the Whole, because the part he chooses will continue to delude him, and the part he denies will continue to pursue and haunt him. (…) The mind of the man who rejects and represses becomes obsessed with that which he rejects or represses. (…) He who accepts and lives life in its totality, he who lives wholly attains to life's wholeness. And he alone is holy who is whole.

Whatsoever you are, you are. Accept it; don't desire for it to be otherwise. This is what non-ambition means. (…) Remember, you cannot be ambitious in the present moment. It is impossible.

The way is not known. It cannot be made known to you by others; it cannot be given. The way cannot be shown; it cannot be transferred. You have to seek it.

If you have really experienced the inner light, sex will disappear. (…) There will be no desire for sex.

If the inner changes, the outer must change, but the reverse is not true.

The wisdom of the ages says, “Use all your energy. Create harmony within you.” (…) Everything can be used in such a way that even poison becomes a medicine. Wisdom will never discard anything; it will use it in a creative way. (…) Every energy has to be used wisely; nothing is to be discarded.

The flowering of your being will happen only when real silence has happened to you, never before. You cannot force the flower to open; it opens by itself. (…) Be with your troubles and move through them. Don’t leave them; don’t escape from them. A moment will come when you have gone beyond them, but that moment always comes from passing through them. Pass through the storm, and a real silence will come. Then your being will flower, not till then. (…) Jesus says, *Love thy enemies as thyself*. (…) Experience the enemy in its totality, with your totality, so that you can transcend it. (…) The storm is the soil; without it the flower cannot bloom.

Unless you experience, you have not known. Unless you experience, there cannot be faith. Before you have experienced, all belief is false; all certainty is just façade; all knowledge is just information and nothing else. (…) Knowledge comes only through your own experience. Insist on your own experience. (…) Ask for the real. (…) *Those that ask, shall have.*

Your own innermost center is your real Master. Outer Masters can help, but their help is basically directed toward finding the inner Master. And when the inner one is found, there is no need for the outer Master. You have become a Master in your own right.

Existence is always the same. You go on changing, and your mind goes on being projected. Existence works as a mirror. You are mirrored in it.

You cannot hear the whole of the music suddenly. You can hear it only in fragments, because the mind is such a small thing.

Leave life; transcend it. Move to some other life which is beyond this life.

If you move deeper in the dance, you will reach the dancer. The dance is just the form.

Not until the bonds of personality are loosed, can that profound mystery of the self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service.

The more inward you move, the less and less you become. When you reach to the innermost center, you are no more; the old man is dead. (…) you have reached that which never changes.

Emptiness always drives people insane. You need some grounding; you need some centering; you need some relationship with existence. (…) A tree cannot live without roots, nor can you.

Consolation is opium. (…) Every wound has to be healed, not covered.

Anybody who gives you a belief system is your enemy, because the belief system becomes the barrier for your eyes; you cannot see the truth. The very desire to find the truth disappears.

Eternal rest is *nirvana*; eternal rest is *moksha*; eternal rest is liberation; eternal rest is *samadhi*, truth, enlightenment – different names for the same experience.

The man who has no belief system, but has encountered truth itself, suddenly finds himself changing into a new man. There is no effort involved. Grace comes by itself; compassion comes by itself; violence disappears; fear disappears; death and birth disappear. One starts feeling at home with the universe. There is no tension; one is absolutely relaxed. This is our home. One stops searching and seeking; one starts living, dancing, loving. Knowing one's own innermost center is also knowing the center of the universe. Doors of all the mysteries open; you become more mysterious. (…) And because you experience this festivity within you, it starts overflowing.

Authentic religion does not need any God, does not need any priest, does not need any prayer. All that it needs is an authentic exploration of your inner world. That exploration I call *Zen*.

Continuously go on remembering that the world that you are in is a momentary phenomenon. It is just a dewdrop on a grass leaf. Any moment, a breeze passes by and the drop slips and is gone forever.

Within and without is a division of the mind. (…) In self-awareness, there is no within and no without. (…) In self-awareness, the within and the without have disappeared. There exists only one.

Personality is your circumference, not your center. (…) Personality is not individual; it is social. (…) Personality is a learned thing; it is false. (…) The whole society depends on personality.

Mind moves from one polarity to another.

Once the ego is dropped, suddenly you are one and whole and flowing.

One has to become a clean slate, a *tabula rasa* – one has to become utterly clean. Only when you are utterly clean, when nothing is written on you, can God write something. (…) Truth can whisper its mysteries into your ears only when you are absolutely empty – emptiness is purity. (…) Purification is a purgative part; then perfection stands of its own accord. (…) only if you are totally desirous of truth, then you will be ready to go through the pains of purification. If the desire is

lukewarm, you will not be ready to go through the pains of purification. (…) One can only be ready to go through purification if the desire is so total that one is ready even to die, if that is what is needed.

Life is worthless for a seeker; everything is worthless – except truth.

Sannyas means seeing how you are caught in prisons, why you are caught in prisons. And the very seeing is enough.

The real Master's work is to become gradually useless for the disciple.

Burn the mind that clings to something; burn the mind that wants to depend on something; burn the mind that avoids responsibility; burn the mind that seeks the dead, that is obsessed with fixed things and afraid of free flow.

The crowd is untruth; truth is always individual. (…) That's how the mind of the crowd functions; it always goes for the non-essential, for the meaningless.

Unless awareness becomes a part of your very texture, unless awareness goes so deep that even while you are asleep you are aware, it is not of much use. (…) Ordinarily people look alert and are asleep. (…) Sleep has to be broken. (…) A man is called aware when he can fall asleep and still remain transparently alert deep down. (…) Only then a man has attained to *jikr*, remembrance.

A constant procession of thoughts in your mind makes you blind. You cannot see beyond them. They create a fog. You become clouded. It is just like dust gathered on a mirror; then the mirror cannot reflect that which is. The dust will distort. The dust has to be wiped off, washed; the mirror has to be made clean – then it reflects.

The psychotherapist is the plumber of the mind. (…) They do good work; they know what they are doing – but remember, a plumber is a plumber. (…) A therapist is a man like you, but he has a certain expertise. He can help you so far. (…) A Master is qualitatively different – a Master has being; he simply is. (…) The therapist keeps the person in the mind; the Master helps the disciple to go beyond the mind. Their functions are almost contrary. (…) To adjust you to this society is to adjust you to great sickness. This society is mad; it is neurotic. And all your psychotherapists are in the service of this neurotic society. (…) They are the modern version of the priest. (…) the priest was enforcing a certain kind of society on people, in the name of God. (…) Without the priest, the politician cannot function, so the priest had to come back with a new name. The psychotherapist is the new priest, and they are serving old purposes – old wine in new bottles. The Master has always been against the priest, and the Master is going to remain against all kinds of priests, whatsoever their name.

Religious truth is not a thing. It is a significance; it is a meaning. Each one has to discover it; each one has to go on the exploration. (…) There is no way of transferring it. (…) Knowledge can only give you a false promise. (…) Before man can become a man of knowing, he will have to drop all knowledge. (…)

Conditioning has to be dropped. (…) That is the real renunciation. (…) God can come only through knowing, not through knowledge. (…) Thinking can destroy belief, but it cannot lead you into truth.

A Master has to hit you, so that you can become alert and awake. (…) You have to be shocked into wakefulness.

First a man has to seek, and then he has to surrender his seeking too, because in the seeking the seeker goes on existing.

Religion is the science of the inner, and science is the religion of the outer.

Philosophy is inconclusive, an endless game, pure speculation.

Man has three layers: first, the body; second, the mind; third, the soul. (…) Mind is nothing but a bridge between body and soul; in itself, it has no value. (…) Mind is where soul and body overlap. (…) When you are totally in your body, mind disappears; when you are totally in the soul, mind disappears. (…) Mind is *maya*, illusion. (…) You don't live in reality; (…) you live in a mind world.

The mind continues to be contradictory, because that's its trick to survive. And that is its way to keep you always discontented, always frustrated.

Nobody can be independent, and nobody can be dependent. Independence and dependence are both aspects of the same coin called ego. A real person simply does not exist as a person. (…) The ego is a ghost; it is utterly unreal.

Division is false. (…) Don't think yourself separate.

Become more relaxed; don't force. (…) Anything brought by will-power is going to be wrong. (…) In acceptance, relaxation happens. And awareness is nothing but the fragrance of relaxation. It is the flowering of let-go.

Come to the root cause of suffering and understand the root cause. (…) You are suffering from desire, but you think that you are suffering from things. (…) Not at all. You are suffering only from one thing: desire. (…) Look into desire. Meditate on desire. See it as deeply as possible. Penetrate to the very core of it. In that very penetration, there comes a renunciation which is not of your making, which is a gift.

Man constantly wants to fall back into unconsciousness, but cannot. (…) one has to grow, grow in consciousness. That is the only growth. (…) To fill your whole being with light and awareness – that's what growth is.

Whatsoever you have learnt is always transferred to the robot. Then the robot does it, and you are free to learn something else. This is perfectly okay in ordinary life, but slowly, slowly, the robot becomes bigger and bigger, and your consciousness remains tiny. The work that one has to do upon oneself consists in

taking back from the robot, de-automatizing processes. And if you de-automatize any process, great awareness is released.

When a man is really conscious, all desires disappear just as dewdrops disappear when in the morning the sun rises.

All knowledge is false. (…) Knowledge means that the knower is separate from the known. (…) Knowledge is divorce. (…) Love understands; knowledge only pretends.

The Master is needed only to take away all that is unnecessarily around you – the hindrances, the barriers. The Master will give you your real being by taking all that is unreal in you. When you surrender to a Master, you surrender only the unreal, because you have only the unreal.

A mystical 'experience' is not an experience at all. (…) An experience is always outside of you. (…) the seer remains always outside the seen; the observer remains outside the observed; the experiencer remains outside the experienced. (…) In the mystical experience, there is no division at all. (…) The mystical experience is such that you are involved with your totality; (…) it pulsates with your totality. (…) Liberation does not happen to you; you become liberation. (…) One does not see God; one becomes God.

Habits are formed; alertness is lost. The man of rituals lives through habits.

Trust arises on the path of meditation at the last stage. Trust arises only when you are arriving home. When the arrival is so close and when you are almost approaching, and you can see the door and you can see the house and you can see that you have reached, then trust arises – you say, "yes". But on the path of love, trust is asked on the first step. (…) Here you surrender, and not even a split second is lost and you have arrived.

If you are to love, then love something of the Divine, something that transcends things, something that transcends forms, something for which you will have to raise your eyes to the sky. (…) be very cautious about your object of love, (…) because your love is your destiny. (…) Love something of the Divine, and you will find your way.

Thinking is the absence of understanding. You think because you don't understand. When understanding arises, thinking disappears. It is like a blind man groping for the way; when eyes are there, you don't grope for the way; you see it.

Beware of the mind's consolations. Consolations will only postpone; they can never be fulfilling. Seek reality, because only reality can fulfill.

Faith is dangerous, never cheap. You will have to put your whole life at stake. It needs courage, but only courageous people can be religious.

For us, life is a flux; everything is changing. (…) Our inability to see the real, the eternal, creates a flux-like phenomenon all around us. It is our flickering consciousness. Have you watched sometimes in a dark room? – a small candle burns, and it goes on flickering. Because of its flickering, the whole room seems to be moving, waving, changing. If the flame is constant, the room stops changing – it becomes constant. Our consciousness creates the mirage, the illusion, the dream-like world that surrounds us. This has to be understood very deeply, because this is the very base of all essential religions. (…) Attain to inner integrity, attain to inner crystallization, and suddenly all flux-like phenomena disappear, and suddenly you are face to face with the real, the substantial, the permanent.

The mind cannot be constant. Even for a few seconds, the mind cannot be constant. Your mind will slip somewhere else: some memory, some imagination, some work that is incomplete, some worry, some plan; you must go somewhere. (…) If mind is there, there is going to remain the flickering. (…) Mind cannot be stable, so all efforts to make mind stable are impossible. That is not the nature of the mind. The only way to be stable is to drop the whole mind as such. (…) Then in all the forms, the formless is revealed. (…) When the false is dropped, reality is revealed. There is no other way to seek reality. One has to drop the very mechanism that creates falseness.

People who are struggling with their mind are fighting a losing battle. They are not ever going to be victorious.

You sit in a movie house, you see a thousand and one things passing on the screen, and mind is a projector. (…) one has to find the projector hidden behind your back. Hidden deep in the unconscious is the projector: becoming, desiring. The constant desire to be somebody, to be someone, to be somewhere else, is the cause of the mind; then the mind continues. How to stop the mind? Be here-now. Accept that which you are. Drop all ideas of improvement, of bettering yourself, of achieving something. (…) Empty-handed we come, empty-handed we go, and in the meanwhile, empty-handed we remain. And if you think your hands are full, then you are befooling yourself. Then you are taking your dreams as real. Your hands may be full of dreams. (…) By being empty, by not holding anything, one goes beyond life and death. That is the meaning when Jesus says again and again, *Lose yourself*. (…) Those who are empty will be fulfilled, and those who are trying to fulfill themselves will remain empty. This is the paradox.

Where are you going? Some conditioning, from many lives of dreaming, desiring, has become your reality – what Hindus call *samskar*. You go on after it, not knowing why. It has become a habit. You cannot resist it; you are always on the move.

Happiness is when you are in tune with reality. Happiness is a harmony between you and the real. So if you are unhappy, remember, you must be going away from reality. Be aware that you must be somehow not falling in line with reality. There must be a conflict between you and the real, and of course, you cannot win against the real; there is no way. You have tried all the ways. The whole

humanity has tried all the ways possible, but there is no way to win over reality and against reality. You have to follow reality; you have to come into a deep accordance with reality, in tune with it. You have to become a note in the great orchestra that reality is – not fighting but surrendering, submitting to it, ready to dissolve into it. That is what Bauls call love: the readiness to dissolve into reality, the readiness to merge, melt, the readiness to be one with reality. (…) You will disappear as a drop of water; (…) you will become the ocean.

Nothing is lost by losing yourself; everything is lost by resisting.

Your interpretation has to be dropped.

If you are on the periphery, you are capable of only looking at the periphery of life. And the periphery goes on changing. (…) The wheel moves, goes on moving, but at the center of the wheel, something remains permanent. On that permanent hub, the wheel moves. On that unmoving hub, the wheel's movement exists. (…) If you are at the center, you are capable of looking into the very center of life. (…) Once you touch your source of permanence, your eternity, you have touched the eternity of life also. (…) When awareness grows, the wheel moves slower and slower, because there is no point. (…) When awareness grows, dreaming stops, by and by; desires slow down. One day it happens: the wheel is as silent, as unmoving as the hub. That is the point when enlightenment happens.

The dreamer's mind is divided in two: witnessing and dreaming. Then you are not one; you are split. (…) Bring these fragments together. Any one thing, continuously followed, will help you to crystallize. (…) While you are simply witnessing, you are one. There is no duality in you. (…) meditators try to meditate continuously. They do a thousand and one things, but one thing continues as a current, as a thread underground. (…) They do many things, but they connect everything with meditation. That becomes their one-mindedness. (…) One simply goes deeper and deeper into the present, and that is the door of God. The present is the door, and your single-mindedness is the key.

Sex is the only energy that gives you hints that there is something which you cannot control. (…) This is my understanding: that people, if they have lived rightly, lovingly, naturally, then by the forty-second year, they start transcending sex. If they have not lived naturally, then things go ugly. (…) When you are young, you can repress something because you are very energetic. But by the time you are forty-two, when energies are going, declining, then sex will assert itself, and you will not be able to control it. (…) So, please be finished with it; don't wait for old age. Then everything goes out of season.

Unless you have lived your life, you cannot move into religion. Only one who lives his life truly, one day comes to the point where a new desire for life beyond arises.

The mind of one who is moving inwards, the man of being, is almost dissolving. The mind of the inward traveller is dissolving; you cannot predict him. (…) He has a direction, but no destination. (…) Destination is fixed by the mind; direction is earned by living.

The whole idea of renunciation is of a vision, of a great understanding, of looking into things in their reality. You need not escape from the world. You can remain in the world and become absolutely unattached.

Consciousness is divided by language. (…) Drop language. (…) Look directly into reality.

The mediocre mind is very afraid of discovery, and discovery is the greatest secret in life. (…) It is a non-ending process. Direction is a non-ending process, a non-ending movement.

A person can use his mind when working on matter; then logic is a great instrument. And the same person can put aside the mind when he moves into his meditation chamber and moves into no-mind. Because mind is not you – it is just an instrument, just like my hand, just like my legs. (…) One should become so capable that even the closest instrument of mind can be put aside and can be put off.

Accept this reality. (…) Accept it with totality. (…) Whatsoever comes in the moment, live it. (…) Life is possible only because of death; soul is possible only because of the body; the tree is possible only because of the roots. (…) Live when life is there; (…) die when death comes. Move with life, and move with death.

If the center is missing, you go on decorating the periphery.

All comes – you just create the capacity; all comes – you just allow it. Life is ready to happen to you.

Man is a quest, an eternal enquiry, a perennial question. The quest is for the energy that holds existence together. (…) God is an energy field.

A head-oriented man is cut off from the universe. He lives in the universe, but lives as if in a deep stupor. He lives in the universe, but lives as a tree that has lost its roots. (…) He has lost contact; he's unconnected. That's what alienation is. The modern man feels too alienated, feels too much an outsider, does not feel at home, at ease with life, existence, the world. He feels almost as if he has been thrown into it, and it is a curse rather than a blessing. (…) from the very childhood, we are being crippled. Our roots with the heart are cut. We are forced towards the head, and we are not allowed to move towards the heart.

Love is when God has found you. (…) Love is a radical change in your innermost core of being.

People live an unfruitful life; people live without fruition. Nothing is born out of them; they simply live and die. There is no meaning and no significance in their lives. (…) Significance arises only in the peak of consciousness. No other fruit will do. Otherwise, people live a fruitless life.

All that you can do is to allow. Let ripeness appear in its own time. It will come in its own time.

The life process is to rise on the stepping-stones of our dead selves to higher things.

Tandra is the first glimpse, the beginning of *satori*. Dreams disappear first. Then, in the next step, sleep disappears; and in the third step, what you call waking, that disappears. And when all three have disappeared, then arises what we call real waking. (…) In fact, to say 'be single-minded' is almost to say 'be without mind' – because the mind exists only in conflict. (…) Mind is many; single mind is no-mind.

Your real self is transcendental. What you call 'I' is not your real self. 'I' is imposed on reality. (…) The real self is one.

Lust is raw material – you are given raw material to work. (…) Lust is a raw, uncut diamond – it has to be polished; it has to be understood. (…) Love has to arise out of lust. If you avoid lust, you will be avoiding the whole possibility of love itself. Love is not lust, true; but love is not without lust, that too is true. (…) Without lust, there cannot be transcendence; you cannot attain to love. (…) Without love, nobody can transcend lust. Repressed, lust becomes more poisonous. It spreads into your whole system; it becomes toxic; it destroys you. (…) The whole energy which is repressed becomes a load and pulls you down. (…) With lust repressed, you lose all opportunities to fly in the sky. With lust transformed into love, you have passed the test of existence.

There is no undercurrent of meaning in life. Life is accidental; you are not created for any purpose.

One who dies in love never dies again. Then all deaths are finished for him.

Love has three possibilities: sex, the lowest; love, higher than sex; and prayer, the highest.

Immaturity means an immature man, an unconscious man; maturity gives man a direction.

Growth is towards disappearance.

Until you die, you will live a dead life. (…) Your life is nothing but a slow suicide, a slow death – spread over seventy, eighty years.

Knowledge is food for the ego; ignorance is death for the ego. And death of the ego is life for you; and life of the ego is death for you.

Because the majority of the people are also dead, a dead, established society fits. Once you become alive, once your life energy arises, you will suddenly feel that you fit with existence, but you don't fit with the society. (…) *Sannyas* means an effort to seek ways and means to be in harmony with the Whole, even if it creates a rift between you and your society. (…) One has to find his home in the Ultimate. And all societies are against God. (…) Religion is always beyond society.

You cannot force a phenomenon like enlightenment; you cannot manipulate it. You have to wait for it. It comes when it comes; it comes on its own.

In a certain phase of spiritual growth, you need teachings and all, and you need to be taught about the path; you have to be assured about it; you need many trainings. But a moment comes when one has to grow above them. First one has to learn many things, and then one has to throw it all into the dustbin; otherwise, that too can become a clinging.

Unless you die, you cannot love. Unless the ego disappears, the love cannot come to flower. (…) Die first as you are, so that the Divine can be born in you.

Watch your pretensions and drop them. This is what an honest, sincere, authentic man should be – true to himself. And whatsoever the price is, pay it; it has to be paid. (…) This is what a sannyasin should be: dropping all illusions, remaining true to his being, whatsoever it is.

With selflessness, love becomes unmotivated. It flows spontaneously for no reason at all. (…) When the self is absent, then everything becomes unselfish.

Whatsoever happens to you, it happens because of you. Outside causes are secondary; inside causes are primary. And unless you understand this, there is no possibility of transformation. (…) This is the difference, the basic difference, between a religious mind and a non-religious mind. (…) Causes are inside; outside are excuses. You can change the outside, but nothing will change if the inside remains the same. The inside will create, again and again, the same pattern whatsoever the situation, because man lives from the inner to the outer.

You are a repetition. And unless you stop this repetitiveness, there is no possibility of change. (…) With awareness, habits drop. Without awareness, it will be almost impossible. (…) Something or other will have to be done, unless you become aware. You become aware, then you feel the tension. Don't do anything. Once you become aware that there is tension, it is already relaxing.

Religion is not concerned with others; it is not a social phenomenon. (…) Religion is concerned with you, absolutely with you. (…) Religion is when you are so alone that there is nobody left to be met. (…) Always remember, you are here for yourself, for nobody else.

If you understand that religion is a device, then it will be clear to you that a device cannot be a device forever. I am creating many devices. They will be dead one day. Then they will have to be dropped. (…) The work is done. It is no longer needed. You have gone beyond it. Then don't carry it and don't get attached to it, because that attachment will be suicidal. (…) No device can be unlimited. It is devised by a certain man, devised for certain other men. It is meaningful only in a certain context. (…) If you carry it out of context, it will cripple you; it will become a poison.

Sufis say life is interrelated: everybody else's *karma* is my *karma*; and my *karma* is everybody else's *karma*. It is a net of interrelationships. (…) Everybody is just like a small pebble in the lake.

A man who is really free is beyond good and evil, sin and virtue. In fact, he is beyond all dichotomies, all dualities. He is both, and he is neither.

Morality is how to live with others; religion is how to live with oneself. Morality is how not to go wrong with others; religion is how not to go wrong with yourself. Religion is that which you do in your total loneliness, in your innermost shrine. (…) Religion is reuniting with your own source. (…) When the light comes from the center, it is beyond morality, good and bad; everything is dissolved. Simple light, superb in its own self, in its intrinsic value.

The word *swami* means the Master. *Swa* means the center of your being; and *swami* means one who has found it. Finding one's center is the beginning of a divine dimension – then all is peace; then flowers of peace go on blossoming, endlessly.

When you live a rich life of many experiences, good and bad, you attain to a certain understanding. (…) You have lived all, and when you live all, by and by, you rise above all. Through living, you come to understand that it is useless.

Only a beggar hankers for a palace; the man in the palace is already finished with the palace. (…) When you live life in its totality, you have to renounce it. Only those who have not lived rightly, who have not lived at all, or who have lived lukewarm and tepid lives, they cling. Clinging shows an ignorant mind which does not understand. Renunciation is simple; it is a natural outgrowth; it is a maturity. (…) You cannot renounce because you have lived a beggar's life.

Happiness and unhappiness are one, and if you go on desiring happiness, you will go on becoming unhappy.

Excitement is a burden on the heart. (…) It tires you; you cannot be happy for a long period, otherwise it will be too much for your body, for your mind, for your psychosomatic being.

A wise man need not throw himself into deep contemplation; he exists in it. He *is* deep contemplation.

It is impossible for men of knowledge, knowledgeable men, to conclude anything. (…) You have to rise to a certain consciousness; only then can you understand.

The more distance, the more awareness. The more awareness, the more distance. You become settled. You become a Buddha under the Bodhi Tree. But this will not happen to you until you die as you are.

The new is always there, but there is no space in you for it to come. The guest has come, but the host is not ready. Give space! Become more spacious within you. Create room, emptiness.

This, too, will pass. (…) Let it become a constant remembrance. (…) And that presence will transform you.

I look into you, and I don't see any other barrier than yourself. You are standing in your own way. And unless you understand it, nothing is possible towards inner growth. (…) Your barrier is you, and it will follow you like a shadow.

The ego is born through reflections. You see your reflection in the eyes of others, in the faces, in the words, and you go on accumulating those reflections. Not knowing who you are, you have to find an identity. (…) A child will really enter into the world when he starts feeling who he is. (…) If you go backwards, you will be able to remember up to the age of three, four; beyond that you will not be able to penetrate. (…) No identification has come up yet; who will carry the memory? (…) very soon, the child starts filing impressions in divisions. (…) A division has started. The conscious is that which you cherish and love – your beautiful image. And in the unconscious you go on throwing the ugly image. Division has entered the mind. This is the beginning of schizophrenia. (…) this has been my observation, that whatsoever your identity, whatsoever your ego, deep down there is confusion – because the condemned part is always there. In your foundations, it is always there, and you are always shaky and confused. (…) You are a chaos. Your ego is just a trick to hide the chaos, just a blanket word in which you can go on hiding everything. You are a madness within.

This is the first thing to be understood: that nobody can know himself through mirrors – because mirrors will interpret. (…) a mirror never shows who you are. A mirror simply says how he reacts to you. (…) everybody else around you, all the mirrors, reflect. They are reactions. They are not saying anything about you. (…) Ego is the accumulation of impressions, shadows, reflections. And with this ego, you live in hell. Unless you drop this ego, the possibility for heaven will always remain closed. (…) And right now, you cannot drop it, because the dropper will be the same: the ego. (…) And you will collect the reflection that you are the most egoless person, that you are so beautiful, so humble, so simple, that you don't have any ego. And you go on collecting. (…) You cannot drop the ego; you can only understand. (…) You have to understand how you have accumulated your self-identity, how you have gathered your self-image. And this self-image is confusing, because you have gathered it from many divergent sources – so you are always a crowd; you don't have unity. These impressions can't have unity. (…) One has to move withinwards; one has to drop all the

mirrors. (…) Once you understand that the ego is false and a crowd, the crowd disappears and the falsity drops. (…) You bring understanding, there is light, and the ego disappears. And when the ego disappears, for the first time you have become a unitary being. (…) And to me, to be whole in anything is to be meditative. (…) You become one. Now whatsoever you do, you are totally in it. (…) Only in that state do you for the first time become aware of who you are. Before that, all identities are false. You have come to yourself directly.

A man who is ready to learn can learn from anywhere. A man who is not ready to learn cannot learn even from a Buddha. It depends on you.

Be watchful. Through being watchful, by and by, the ego will die, because ego is created by a non-watchful mind, a non-alert mind. Through watching, witnessing, the ego dies. And nothing is possible until you die.

Unless you are right, whatsoever you do, say, be, is going to be wrong.

Religion is a revolution, not a conformity. (…) It is a conversion of your total being. (…) for the first time, your inner light shines. You start rising in a different dimension.

Religion is a personal search. It is not part of society.

A religious man does not belong to any sect. (…) Through rituals, temples, ideologies, the ego is strengthened.

Nobody is born in religion. (…) Religion is born in you.

Religious consciousness means you have dropped all that is man-made: doctrines, dogmas, churches, words, language, prayers, forms, rituals. (…) Then in that silence, God Himself becomes part of you. (…) Until you die, nothing is possible.

A student is one who is enquiring about God, not desiring God; who has come to know, not to be; whose search is intellectual, not total.

The more you understand, the more life will become mysterious. (…) The more you know, the more you feel the unknown surrounds you from everywhere. (…) And out of vast ignorance, a light arises, enlightenment arises.

When you become a Christian, you are a coward; when you become a Mohammedan, you are a coward; when you become a Hindu, you are a coward. When you become religious, you are tremendously courageous – you are going for an adventure; you are seeking the unknown; you are moving into the uncharted, the unmeasured, the unmeasurable. There is every danger you may be lost; there is every danger you may not be able to come back; there is every danger that you will lose all control; you may go mad. That's the price one has to pay for real religion. (…) People are afraid, so they cling to false substitutes. Christianity, Hinduism, Islam – these are false substitutes, cheap, very easily

available. (…) these labels become pathological: you will pretend; you will become a hypocrite; you will become a false entity. (…) imitated religion, borrowed religion creates pathology, a neurotic world. Realized by oneself, religion gives you tremendous health, well-being, celebration of life, joy, benediction.

Your so-called religions don't allow you any peak. They cripple you; they paralyze you; they cut you short. They only allow you a minimum of life. That's what renunciation means: live at the minimum. Only the basic needs have to be fulfilled. (…) A real religion will make you open as the sky. A real religion is bound to be affirmative. (…) You will say 'yes' to life, and you will say 'yes' totally. (…) If your religion is just a conditioning, then it will be life-negative. You will be afraid of living; you will feel guilty; you will always be confused about what to do and what not to do. (…) Borrowed religion never goes beyond morality. Authentic religion is amoral; it is always beyond morality, good and bad. It knows no distinctions.

Religion, if it is going to be at all significant, has to be a continuity in you. Eating, you should be prayerful; walking, you should be prayerful; talking, you should be prayerful; listening, you should be prayerful; sleeping, you should be prayerful. Let prayer spread in each of your activities.

Changing the circumstance is a deception of the mind. It is not going to help. Change your consciousness.

To transcend contradictions is to transcend mind, and to transcend mind is to know what love is. (…) Love knows no object; love is not addressed. Love is only of God. (…) Love is never of the part; love is only of the Whole. Love is almost synonymous with prayer.

Enlightenment can never have a technology; by its very nature, it is impossible.

Man's quest for truth is eternal. (…) Man's very being is a search for truth.

Man is a bridge. You cannot rest while you are a man; you have to go.

All persons don't have souls. By your birth, you have not got a soul – very significant, very meaningful. One has to become a soul; one has to integrate this crowd inside, these selves fighting with each other.

Wisdom is always timeless; it has nothing to do with your life experience. (…) And remember, it is always wisdom which is crucified on the cross, because the knowledgeable people cannot tolerate it. It offends; it is offensive. (…) Wisdom is your innermost nature; it cannot be given to you.

Truth is not an experience; it is beyond experience. Consciousness without content is what truth is; when all experiences disappear, and only the experiencer is left in pure consciousness…

The mass lives in a very dark way; it lives in the jungle. Only very few people escape from the jungle and enter into the forest, and only very few of those who enter the forest ever enter into the garden. Many more become attached to the forest, and they remain there. Let it be this way: only one person in one million ever escapes from the jungle and reaches to the forest. Out of one million in the forest, one escapes from the forest and reaches to the garden. And out of one million in the garden, one escapes from the garden and reaches into the home. That has been the proportion up to now, and this is going to be the proportion. Religion is only for the few. It hurts, because you would like religion to be for everybody. But I cannot help it. If music cannot be for everybody, and painting cannot be for everybody, and dancing cannot be for everybody, then – excuse me, I cannot help it – religion too cannot be for everybody. And in a communist world, religion becomes impossible, because they don't allow individuality; they don't allow freedom; they don't allow any person to be different from the mass. (…) In a communist world, a religious person cannot exist; he is not allowed. A communist world believes in the society, in the absolute domination of the society. The individual is thought to be a danger. Anybody trying to be an individual is looked at as the enemy. (…) Religion is an individual flowering. Religion can exist only in an individualistic society where freedom is allowed, where freedom to be oneself is allowed, where nobody interferes with you, where you are left alone to yourself, where you can do anything that you want to do with yourself. The society interferes only when you start interfering with other people's lives, otherwise not. (…) This is possible only in a democratic country; this is possible only in a capitalist country.

Life is very short. (…) Use the opportunity that is available to you, and use it as much as you can. Let your inner flame burn bright.

Truth is a challenge, the greatest challenge there is. It is a challenge to enquire; it is a challenge to seek; and it is a challenge to be. (…) it is something that you have to become. (…) The challenge of truth is the challenge of your own innermost core, the challenge to come home, the challenge to come back to the center, the challenge to recognize yourself, the challenge to know, to encounter yourself. It is arduous; to face oneself is arduous, because we have staked too much ignorance; self-knowledge becomes very, very difficult. (…) Hence, many are called, but very few arrive.

The journey is arduous. It is going to be difficult; it is very inconvenient to go into the unknown, because you have to move away from your securities, away from your comforts, away from all that you have belonged to up to now – your identities. But only when you move away from yourself do you come to know yourself. Because that which you think yourself to be right now is not your real nature. It is a deception that you have managed; it is a hallucination.

A million seeds are produced so that one seed can become an oak. Millions of people are born so that one person can become a Christ or a Buddha or a Krishna. Remember this law of the seeds.

Don't claim knowledge, because knowledge is illusory. (…) Only ignorant people think they know; the wise people know that they don't know.

The moment you give a name to something, you have created the world as dual; you have brought a dualism; you have brought a subtle schizophrenia into the world.

A man has to be a synthesis of will and surrender. A man has to grow his will-power, his ego, first; (…) the ego has to be strengthened, made very integrated. And after the thirty-fifth year, one has to learn relaxing, dropping the ego, and becoming more and more surrendered to the Divine. (…) First, sharpen your intelligence, know the ways of the world, wander all over the world, be a conqueror, and then… move inwards. You have known the outside; now try to know the inner. And to know the inner, one has to relax. One has to forget anxiety, anguish, tension. One has to be non-competitive; will is not needed. To conquer God means to be conquered by God; to conquer God means to relax and surrender unto his feet. (…) My understanding is this: that only strong egos can surrender; weak egos cannot surrender. (…) Remember, surrender is the last and the greatest act of will. Surrender is not a cheap and easy thing. (…) Surrender is not out of impotence; it is out of tremendous power. (…) You have lived the ways of the will, and you have found nothing. You have looked into all the possibilities of ego, and you have only suffered. Then you decide, "Now let us try the ultimate: dropping the ego." To drop the ego, you will need a great will – otherwise it is not easy to drop the ego. It is the greatest act in the world, the last. Only very courageous people can do it. (…) Will is good for the beginning, good for the young people to play with as a toy, but for those who are becoming mature, they have to drop it. (…) Ego can only give you toys to play with.

I am not against sin; I am not against anything. I say: Use everything; go into it. God has made this whole world available to you for a certain purpose; the purpose is learning. Sin is a lesson, is a must. (…) First know what sin is. Become aware, and drop it on your own accord. (…) But this has to come from your own understanding – otherwise it is borrowed. And God never wants anybody second-hand. Be first-hand. Let your experience be original.

When you are clear, your ego is in control; your clarity is nothing but your ego in control. When you are confused, your ego is thrown off-center; then you don't know what is what.

I am not against ritual. I am simply saying that ritual is not religion; ritual is ritual. And a little ritual is always good: it keeps you in balance; it keeps you sane. (…) I would like you to remember the tightrope-walker. (…) He is a symbol of life. He leans to the left, feels that no, if he leans a little more he will fall; immediately he balances by leaning towards the right. Then he starts falling towards the right; immediately he balances himself again, leaning towards the left. He continuously leans from left to right, right to left. And that's how he keeps himself in the middle. This is the mystery: to keep in the middle, he has to lean to the left, he has to lean to the right – because the middle is not static; it is dynamic. (…) So always, if you want to keep yourself balanced, healthy, sane, you

will have to lean to both sides: sometimes a little ritual, sometimes no ritual; sometimes a little scripture, sometimes no scripture; sometimes a little worship, sometimes no worship; sometimes a little prayer, sometimes no prayer. In this way, you will become a tightrope-walker. And remember, again I repeat: life is process; life is dynamic, river-like; the middle is not a static posture. You cannot just stand there in the middle; then you will fall. If you are static, you will die.

First, the experience; then the mystic has to translate it according to his mind. And the mind is given to him by society; the mind is conditioned by society. The mind is nothing but an experience of living with people. He has to translate it – that which is known in tremendous aloneness, that which is experienced in absolute solitude, has to be brought into the mundane world, has to be reduced to a mass language, a mass medium. Much is lost. (…) But for those who are still in the dark night of the soul, stumbling, groping, some explanation is needed. It will be very, very far away from the truth; it will be a lie – but still it is needed. So mystics speak.

The mystic has to be listened to as if you are listening to music. And yes, I say to you: it is a music far deeper than any musician can create.

Information is knowledge received by tuition; knowing is knowledge unfolded in intuition.

Only God can reach us. We can be available; that's all.

You lose your being in a real love; it is great, it pours from heaven. And the same is true about meditation: real meditation pours from heaven. It is nothing that you do; it is something that happens. On your part, only one thing is needed: you have to remain receptive.

When the mind is silent, the heart is radiant. When the mind is chattering, the heart is dead. You cannot exist in the heart if you exist in the mind. (…) The mind is a very jealous wife: it absorbs you totally; it does not leave you a single moment to move towards the heart. And even if you start thinking about the heart, the mind creates a false heart in the head. (…) Thinking is a false thing; the mind produces pseudo-coins to deceive you.

Two things are easy: doing something is easy, or falling into sleep is easy. (…) Just between the two is the thing: don't do anything, be as quiet as you are in sleep, and yet as alert as when you are doing something – as alert as if you are fighting your enemy with a sword, and as quiet as if you have fallen in sleep. Where sleep and awareness meet together, there is *sahaj samadhi*. (…) And in that moment, you suddenly feel your whole energy has shifted towards the heart. The head disappears; you become headless. (…) The head is no more the center of your being, (…) no more on the central stage, no more the controller, no more the manager, no more the boss. The mind settled; the moving has become non-moving. The mind, when it is not moving, is a no-mind, because movement is the mind itself. (…) If there is no movement in your mind and all thought processes have stopped, mind has disappeared, because mind is nothing but a thought

process. (…) And there, you come to see that which is, the reality. Through the mind, you have always come across your own projections. Through the mind, you never come to the real. The mind goes on creating ideas about the real. You never face reality as it is; there is always a screen of thought, and the thought always goes on distorting the reality. You never see that which is; you are never objective. Your imagination goes on working; your wish-fulfillment goes on working; your desires go on coloring things. You can never see things as they are unless the mind is completely put aside. When you see through the heart, you see the reality.

Real freedom is not against bondage; real freedom is beyond bondage. If your freedom is against bondage, you are not really free. (…) The Himalayas cannot become your freedom. You are afraid of the wife; and if the wife comes to see you in the Himalayas, you will start trembling. (…) you are not really a free man. (…) A freedom against bondage is afraid of bondage, and a freedom which is afraid is not freedom at all. Freedom and fear never exist together. Fear is death of all freedom, and freedom is possible only when all fear has disappeared, utterly disappeared.

This is freedom: to be free from all narrowness. (…) Freedom means no definition. Undefined you are, as vast as existence itself. And that is the truth; you *are* that. (…) You are the Whole, not an iota less. The part is the Whole; let me declare it.

Either move through love, and you will attain to God, or move through God, and you will attain to love.

That which is you cannot see because of your thinking. (…) you carry ideas in your head, and you are always looking through those ideas. (…) You go on looking for that which society has prepared you for, but not for that which is the reality. No society has yet been able to prepare you for reality – because society is a myth; society is a fiction; society is a lie.

Your vision is not clear. Your vision is clouded by what you expect.

Whatsoever I am saying, you cannot believe it, because you have not seen it. (…) there is no way to become convinced. What I am talking about is something you experience; only then do you know it. So how can you become convinced about it? There is no way to make you convinced a priori, beforehand.

The highest harmony is between love and renunciation. (…) If your love is so great that it can contain renunciation, only then is it love. If your renunciation is so great that it can contain love, only then is it renunciation. (…) You love, and yet you remain unattached; you love tremendously, but still you don't cling – that is renunciation. Love the world, and don't be attached. Be in the world, but don't be of the world – that is what renunciation is. That's what I call *sannyas*. (…) That is the greatest growth; that is the destiny we are seeking. And unless it is attained, you will never be fulfilled. (…) A sannyasin will be a miniature of God – his love will be total; his renunciation too.

In the East, we have always symbolized existence as the flute, the hollow bamboo on the lips of God. (…) Existence is a passage; so is man. (…) The whole existence is a hollow bamboo – God flowing through it, filtering through it, being expressed in a million ways. (…) we are all hollow bamboos on the lips of the Infinite. The song is His, and so is silence. Once you understand this concept of being a hollow bamboo, you are on the path of love.

God and His existence are not two separate things, but interdependent, leaning on each other, searching for each other like two lovers. The lover will not be total if the beloved is lost; and the beloved will not be whole if the lover is lost. When they are together, when their togetherness is such that they are melting into each other, only then are they whole.

Our love is confined in limits. (…) The unhappiness that comes through love is not because of love, but because of the limitations that surround it. (…) When love renounces all limits, it reaches truth.

You can throw a man into hell only when he hopes for heaven. Otherwise, there is no possibility.

Up to the third state, the state of prayer, you can say love exists as a dialogue. Beyond the third, in the state of meditation, the dialogue has disappeared. Now it is not that you love; now you *are* love. Now love is all that is there – the lover has disappeared; the beloved has disappeared; only love has remained.

Heart is very subtle, and absolutely useless as far as the world is concerned.

Total confusion is one of the ways to reach God. It means all your knowledge has proved meaningless; and when I say all, I mean all. (…) Total confusion means you are in a tremendous dark night of the soul. There is no light available, and there seems to be no possibility. You are hopeless. (…) The future has disappeared; the past has proved meaningless. The anguish has come to the utter peak. From that very peak, mind disappears – because mind can continue only if you are partially confused. Mind cannot exist in total confusion. In fact, mind cannot exist in anything which is total. (…) If confusion is used totally, your beliefs disappear; it will clear the whole ground. And in that state of no-belief, confusion becomes impossible. When confusion becomes impossible, there arises a clarity, and through that clarity is truth.

Ego is impermanent. If your love is out of the ego, it is impermanent.

You first please look at yourself. Don't try to become a do-gooder. These are dangerous people. In the name of doing good, they simply try to interfere with other people's lives. Who are you to help others? You have not even helped yourself yet. Physician, first heal thyself.

Truth cannot be taught, because words cannot convey it; words are impotent. (…) That's why in the world of religion, teachers don't exist; only Masters.

Religion is the learning of being. All other learnings are just training for memories. All other disciplines give you knowledge. Religion gives you knowing, not knowledge – the capacity to see, the tremendous energy to be.

Truth demands you in your totality. Truth won't tolerate any competitor; it is jealous. Truth is like a woman; it wants to possess you totally. (…) Learning is not possible if you simply wish. (…) A wish is just a ripple on the surface of the mind, a whim in the mind – and truth is not open for those who come to it in such a feeble way.

This is the meaning of resurrection – the false within you will die.

Man has been sent on a journey. He looks to be without a home – because he has to attain a home in his being. He looks uprooted – because he has to find a richer soil for his roots. Man is nothing but a reaching of nature towards a higher harmony. But that is so if you look at the whole journey, and you can see the destiny. If you can't see the destiny, then man simply looks like a child gone astray, like a disease. That's why for Sartre, or Camus, or Jaspers, man looks meaningless, a tale told by an idiot, full of fury and noise, signifying nothing. (…) But Buddhas see deeper. (…) Religion is nothing but the effort to make the journey complete. (…) Nature has pushed you, and religion is to complete the journey – otherwise you will feel meaningless, depressed; you will live in anguish.

Awareness creates anxiety. When you are aware, you know that happiness is not going to stay. You are aware that this happiness is just going to pass, like everything else. This too will pass. A sadness settles. Even while you are in your happiest mood, you cannot be absolutely happy. (…) The happiest moment will always carry the saddest possibility in it, and you will be aware of it. Alive, young, full of life and zest – but death is there, following you like a shadow.

Each individual has to open his own heart.

No meditation is needed, but that state comes only after you have meditated for a long, long time.

Every man, and you are included in it, lives a closed life, lives in his own world. There is not one world around you; there are as many worlds as there are minds.

Character means a conditioning. (…) Character means notions, values given by others. (…) A man of character is in bondage. He is not conscious; he is a slave, a slave of a particular society which he happened to be born in. (…) He cannot go in any way different from his character. If he goes, then he feels guilt. That guilt brings him back, because it is too much. (…) If he goes against the society, he will feel a deep rejection, a repulsion against himself. (…) He is punished by his own being. (…) A man of character has a conscience. The perfect man has no conscience, no character. He is simply conscious. (…) Conscience is a trick played by society on the blind man. (…) The society tries to control you from the outside and the inside, both. (…) A man of perfect awareness has nothing to do with

character. He comes out of it. He has no conscience, because he has consciousness. (…) Whatsoever he does is good. He never repents. He has no conscience; he never feels guilty. (…) A man of awareness is not controlled either by past or by future. (…) His existence culminates, converges, on the only existential moment that is – here and now.

This is what is happening to everybody. You are under house arrest by the society. The character is the army around you. (…) you cannot escape it, because character is inbuilt in you; it has penetrated you.

In your ignorance, everything is incomplete. You have not completed anything. Millions of experiences are inside you, waiting for their completion.

In haste, nobody can come to know himself. It is a very, very deep awaiting. Infinite patience is needed. By and by, the darkness disappears, and you will come to the light without any source.

You have to encounter yourself. Self-encountering is a suffering in the beginning, painful, deeply painful – that's why you are avoiding it. (…) Know thyself – but nobody wants to listen, because to know thyself means to know thyself as suffering. (…) But only through suffering bliss is achieved; there is no other way. One who has passed through all sufferings becomes capable of the ultimate ecstasy.

Life is a gift. (…) You cannot force existence to make you meditative. That very effort is of the ego. That very effort creates misery. That very effort is suicidal; it destroys you.

Hurry kills. Haste is waste. (…) Just being is the target.

Let life happen; don't try to force it. Through doing, only worthless things are achieved; through non-doing, all that is beautiful, all that is sacred, all that is divine.

To be with God is to be in meditation.

God is total relaxation. (…) Letgo is the secret of life. Letgo is the secret of religion.

You think that somewhere in the future there is some target to be achieved? Life is already here! (…) Postponement is suicidal.

Mind can never be happy. Mind is your accumulated discontent. Mind is your accumulated unhappy past, the whole suffering that you have passed through; it is a wound in your being. And the mind tries to seek, to pursue, and you miss.

You may be enquiring, but that doesn't mean that you are ready to receive. (…) Curiosity is not enough.

In this life, a man may not be aware of his possibilities. He may be completely oblivious of the type of work he has done in past lives.

If you think that you know without knowing, your doors are closed. You have to feel the ignorance, and feel it profoundly, feel deeply in the very depths of your being that you don't know. In that knowledge of ignorance, the doors will open. You become available.

Everybody asks for attention, because attention is food for the ego. Whenever people pay attention to you, you feel important. If more people pay attention to you, you feel very, very important. When nobody pays attention to you, you feel already dead; people have forgotten you; you are worthless. You start feeling your uselessness.

Your presence is the barrier; self-consciousness is the barrier. Self-unconsciousness is the gate.

The Whole exists in the part; the part exists in the Whole. (…) You cannot draw a dividing boundary. The part melts in the Whole, and the Whole melts into the part. But you have become too much of the part; you have chosen, you have become a self; (…) you got identified with the part. And you have completely forgotten the no-self. (…) You have become a discord.

Don't be identified at all. (…) Don't be identified with the part – because you are also the Whole. And don't be identified with the Whole – because you are also the part. (…) You are both and neither, and that is transcendence. (…) Without identification, the I disappears. (…) Real, authentic religion is born when you are not identified at all. (…) Then, there is grace. (…) This is the highest appreciation, (…) because when you are absent, God is present. (…) God is nothing but your purest being.

If you are tense, you will need dreams, because they help you to relax.

A religious man sticks to his needs. (…) Desires are false needs.

Near the age of forty-two, religion starts becoming important for the first time. You may have dabbled a little here and there in religion before, but now religion starts becoming for the first time important – because religion is deeply concerned with death. Now death is approaching, and the first desire for religion arises. Carl Gustav Jung has written that in his whole life he has been observing that people who come to him at the age of forty or nearabout are always in need of religion. If they go mad, neurotic, psychotic, they cannot be helped unless they become deeply rooted in religion. They need religion; their basic need is religion. And if the society is secular and you have never been taught religion, the greatest difficulty comes nearabout the age of forty-two, because the society does not give you any avenue, any door, any dimension. (…) The whole system is burdened with toxic elements: ambition, desire, future, tomorrow. You lived in dreams; now your system cannot tolerate it anymore. And you remain so tense for the

future that tension has become your very style of life. Now it is a deep-rooted habit.

At the age of forty-nine, man becomes uninterested in women. (…) But society can suppress or force.

At the age of fifty-six, one should be so mature as to come out of all social entanglements. Finished! One lived enough, learned enough; now one gives thanks to everybody and comes out of it. Fifty-six is the time one should naturally become a sannyasin. One should take *sannyas*; one should renounce. Life should have an entrance and it should have an exit; otherwise it will be suffocating.

To die celebrating is the readiness to die. Sixty-three is the time when one becomes completely enclosed in one's self. The whole energy moves in and in and in, turning in. You become a circle of energy, not moving anywhere. No reading, not much talking. More and more silent, more and more with one's self, remaining totally independent of all that is around you. The energy by and by subsides. By the age of seventy, you are ready. And if you have followed this natural pattern, just before your death, nine months before your death, you will become aware of your death. As a child has to pass nine months in the mother's womb, the same cycle is totally repeated, completely repeated, utterly repeated. (…) This womb is no more outside in the mother; this womb is in you. (…) One moves to the innermost shrine where the flame has always been burning, where the light has always been, where the temple is, where the god has always been living. This is the natural process.

Everything that comes has to go; everything that arises has to fall.

Living is not enough; one has to penetrate the mystery. A calm and quiet life brings you meditative moments. Meditation brings you to renounce all that is useless now. (…) The whole life becomes garbage; only one thing remains always eternally valuable, and that is your awareness.

Exactly nine months before his death, a man of awareness, a man who has lived totally, can see: now death is coming.

Die to the past, die to the future, and live in the present moment.

When you have lived your life, trust arises; it is an afterglow of a lived life.

The body has a certain function to fulfill; the function is that of consciousness flowering. Once the consciousness has flowered, the body is nonexistential; it is simply irrelevant.

The natural desire of the human mind is to become special, to become special in the ways of the world. (…) The mind is always ready to go on some ego trip. And if you are fed up with the world, then again the ego starts finding new ways and new means to enhance itself – it becomes spiritual. You become a great

mahatma, a great sage, a great scholar, a man of knowledge, a man of renunciation; again you are special. (…) The really spiritual person is one who is absolutely ordinary. (…) his specialty is not outward.

Religion is not a quest for explanation. Rather, it is an exploration of love, a nonending journey into love.

The old Indian scriptures say that existence is when God breathes out, and when God breathes in, there is nonexistence.

These are the two possibilities: whenever enlightenment happens, either a person becomes absolutely silent, or he bursts into song.

Unless a man is religious, he remains a crowd.

If you can be aware of the inner and the outer, if you can love the inner and the outer, you have arrived.

Don't postpone, because tomorrow never comes.

Move in freedom, move in total freedom, and each moment remember to drop the past. (…) Don't accumulate.

Religion is not a result of something that you practice. (…) when you practice, you become tense. Religion enters in you any moment you relax. (…) Truth cannot be practiced. You have to relax into it; you have to dissolve yourself into it. Truth can never become something that you can hold in your hand.

Sooner or later, when you are ready, I am going to drop talking in a sequential way. Sooner or later, when my sannyasins are ready, my talks will be more like a collage. (…) You will have to find out your own meaning. I will say a few things, but I will go on jumping and I will not connect as I connect right now. Once you are ready, more attentive, more aware, more alert, I will not connect with logic; I will drop the logic. The unity will be there, but not on the surface. (…) the unity will consist in *me*. (…) I am waiting for the day you are ready, so I can be as absurd as God is.

Sannyas is the visible effort of surrender.

This is my observation: if you are unhappy, you will find somebody who is unhappy. (…) The same attracts the same. (…) You meet people of the same plane.

Life is dialectical. (…) There is harmony in the contradictions; the contradictions are complementary. (…) The opposites only appear to be opposites because our understanding is not very deep.

A rich life is the life of harmony. A rich life is the life of a subtle synthesis. (…) This synthesis is the goal of all religion, of all mysticism, of all *yoga*. (…) There is a subtle balance between opposites, and in that very balance, there is transcendence; you go beyond the dual.

All inferior people go on trying to prove that they are something. All ambition arises out of an inferiority complex. (…) An intelligent person, by his very intelligence, becomes noncompetitive.

Real renunciation means unconditioning the mind. Real renunciation means you don't belong to any society; you don't belong to any religion; you don't belong to any country – *you don't belong*; you are alone. You belong to the Whole in your awareness. But that is possible only by tremendous awareness, understanding, intelligence, awareness, not by playing the game of renunciation, renouncing one thing here, then the other thing there. (…) Otherwise, renunciation will be repressive; you will be tired and nothing much is going to happen out of it. It is understanding that makes the difference, all the difference. (…) Awareness is the true path. Neither indulge or renounce, but be aware. (…) Move with awareness; it is a tremendous experience of no-mind. (…) Awareness means an intensity, such an intensity of wakefulness that no thought interferes.

By changing the roots, you change the whole tree. It is futile to go on changing a single leaf each time, and changing branches – sometimes anger, sometimes sex, sometimes greed, and then there are a thousand and one leaves. (…) The root problem is that you are living an unconscious life, and the root change will be that you start living a conscious life.

The real self is not a self at all. We develop the ego just to hide the fact that we don't know who we are. (…) Ego is deception. It is a deception that you are giving to yourself. It is really difficult to live without self-knowing, so we create a false ego. It gives a little consolation. One starts feeling that one knows who one is. (…) It exists not; it is a pretension. (…) It simply hides ignorance; that's why all the religions insist on dropping the ego. (…) Drop the ego and face your inner being, your inner vastness. (…) Enlightenment is possible only when you are ready to lose yourself.

Man lives in lies; God lives in truth – but how to bridge both? (…) Myth is the way – fiction, yes, spiritual fiction. Myth is a bridge between the lie and the truth. A myth partakes of something of the lie and something of the truth; it is a bridge. (…) You can move through the myth towards truth. And if an alive myth is available, don't miss it, because a dead myth loses all contact with truth. It becomes a lie. That's why religion has to be born again and again. (…) Christianity is a lie; Jesus is a myth. Krishna is a myth; Hinduism is a lie.

Sannyas is a *via negativa*. I go on taking things away from you – your thinking, your ideology, your religion, your church, your Bible, your Koran. I go on taking away. By and by, I will leave you alone; everything is taken from you. Now you will feel as if you are in an abyss; now you cannot cling to anything. Relax, rest in this abyss, and suddenly the whole gestalt changes. (…) This inner silence is your

nature. (…) And you will see, out of this aloneness, bliss arises, bliss flowers. But there will be a transitory period when you will not be able to know what is going to happen. (…) The old light has disappeared, and the new has not arisen yet. Christian mystics have named those days rightly; they call them 'the dark night of the soul'.

Reality cannot be avoided. (…) Just look into it yourself. It is your life, and you have to live it. Don't borrow. Never be secondhand. God loves people who are firsthand. (…) Look into your problems. And there is only one thing I can say to you, that in your problem, there is hidden the solution. The problem is just a seed. If you go into it deeply, the solution will sprout out of it. Your ignorance is the seed. If you go into it, knowledge will flower out of it. (…) In fact, all is given to you – (…) you just have to look inwards.

There is no need to disturb the practical world. Let it continue as it is. That's why I don't say, renounce the world. I say, be part of it. It is good. Just know that it is all arbitrary, that all the distinctions are only useful, not true. They have a utility, but no truth in them. Use the distinctions, but never be lost in them.

Attain to a perception which is transcendental, because the wave is the ocean, and the ocean is the wave.

Knowledge dropped, you attain to the eyes of wisdom. (…) these are the three types of people in the world: the ignorant, who is trying to become knowledgeable; the knowledgeable, who has forgotten his ignorance; and the wise, who has dropped knowledge and has come to accept his ignorance as ultimate and is no longer making any effort to know anything whatsoever. He has come to know that nothing can be known, that knowledge is impossible, that ignorance is the very nature of existence. In his ignorance, he has become relaxed. He rests in his ignorance. Then, one becomes wise.

If something of me has penetrated your heart, you will come back.

Start from the within. The real religion consists of going inwards. (…) If you go into the without, you will be moving into nothingness, emptiness. Of course, you can fill this emptiness with your own images and with your own ideas, but you are creating a neurosis. (…) It is madness.

The world looks real in the same proportion in which you are unconscious, asleep; the more aware you become, the world becomes more and more unreal.

One should grow out of all confinements. (…) God means the whole existence.

You are enjoying your ego. You are continuously strengthening it, decorating it, making it more and more valuable. This is your choice.

I am needed, a Master is needed, because your desire to be enlightened is not very strong, not very intense. You don't feel the urgency; you don't feel thirsty enough for it. It is not your first priority. (…) First comes the world, and then comes God. (…) You have become so attached to the prison, you don't want to get out of it. Even if the door is left open, you don't escape. You go on deceiving yourself; you don't even look at the door.

People are afraid of freedom, and people are afraid of knowing life too deeply. People are afraid to love; people are afraid to be. They have lived long in the dark; now they are afraid of the light. (…) their life in the darkness has become a settled routine; it is secure. Why take any chance? Why go into the unknown and the uncharted?

The Master is not a must; enlightenment can happen without a Master.

The unnatural has to be dropped, and the natural has to be allowed flowering, expression.

There is a constant thug of war between mind and life. Those who choose mind remain dead; those who choose life are the salt of the earth.

Only superficial things can be reduced to knowledge.

Life is so much intertwined; everything is part of everything else. Only in words do things exist; in reality, no thing exists. It is all together; it is one thing. (…) Beware of language. Language creates so many games, and you can be caught in those games. That's why the insistence of all the great mystics of the world that the reality is known in silence. When language is completely dropped, only then is the reality dropped – because language creates barriers.

If you go deeper into yourself, you will reach to that profound depth which is the depth of all. Only on the periphery are we separate; at the center we are one. The center is one; only peripheries are different. (…) But you will need luminous eyes to see this reality, to recognize this secret one inside you – this vastness, this totality, this wholeness. (…) Drop all dust. Sacred or mundane, holy or profane, drop all dust. Cleanse your eyes; that's what meditation is all about.

Jesus says, *Let the dead bury their dead*. (…) Let your past disappear from your being. (…) Disconnect yourself from the past – and this has to be done every day, because the past is created every day. What is today will become your past tomorrow. (…) If you can let the past go, you will be available. That availability is luminosity. You will have eyes which can reflect, which can see; you will have become a mirror. Meditation is the way of becoming a mirror. (…) Let only one thing remain in the deepest of your heart: that you have to bloom into a meditator. And all else will follow it.

You remain unfulfilled because of your imagination. Life is ready to deliver all that you need, this very moment – but your idea of perfection becomes a barrier. (…) You can always imagine a better state of affairs. (…) Then you cannot love; then you cannot live; then you cannot sing; then you cannot dance. All celebration will disappear from your life; you will be pathological. (…) For thousands of years, man has been conditioned to be neurotic. Joy is when you accept yourself as you are. Joy is a function of immense acceptance. (…) Perfection means you reject yourself, and you naturally reject others too. A perfectionist is hard upon himself, and hard upon others too. He cannot relax and he cannot allow anybody else to relax. Let-go is impossible for him, and he will condemn anybody who is living a relaxed life. Naturally, he suffers deeply; his life is a suffering. (…) That is a pathological mind. It is not capable of enjoying, and it is not capable of letting others enjoy.

Prayer is a consequence of real meditation. Only a meditator can pray, because he knows, because for him, God's presence is something experienced, something lived. Then prayer is no more a complaint; then prayer is a surrender; then prayer is pure love – no desire attached to it, no conditions. It is sheer gratefulness. Meditate, and let prayer come after meditation. (…) First prepare the ground; then prayer happens on its own accord. (…) Prayers done without meditation are formal, foolish. Prayers done without meditation are meaningless – a sheer wastage of time and energy and life. (…) Prayer means a dialogue with the universal mind.

Destroy all consolations. All consolations have to be taken away from you. And your so-called religion is nothing but a consolation. When there is no consolation, you will have to search – it will become a continuous urge in you. The fire will grow and grow, and it will enflame your being.

Total intensity is needed; totality is needed. All partial efforts are useless.

If you accept yourself, that is the beginning of accepting all. If you reject yourself, you are basically rejecting the universe. If you reject yourself, you are rejecting God; if you accept yourself, you have accepted God. (…) Then whatsoever happens is good, because it happens out of God.

You have been conditioned for centuries not to accept yourself. All the cultures of the world have created anxiety in you. Anxiety is the tense state between that which you are and that which you should be. (…) The awakened man is one who has slipped out of the trap of society, who has seen that this is just absurdity. You cannot improve upon yourself. When you stop improving upon yourself, life improves you. In that relaxation, that acceptance, life starts flowing through you. And when you don't have any grudge, any complaint, you bloom, you flower. (…) Accept yourself; that is prayer. Accept yourself; that is gratitude. Relax into your being; this is the way God wanted you to be.

People cling to miseries; (…) people go on punishing themselves in a thousand and one subtle ways. Why? Because that fits with the program. If you are not as you should be, you have to punish yourself; you have to create misery for yourself. That's why people feel good when they are miserable. Let me say it: people feel happy when they are miserable; they become very uneasy when they are happy. This is my observation of thousands and thousands of people: when they are miserable, everything is as it should be. They accept it; it fits with their conditioning. They know how horrible they are; they know that they are sinners. You have been told that you are born in sin. What nonsense; what stupidity. (…) The child is natural and innocent; society punishes him and makes him feel guilty. (…) Then, your whole life will be nothing but an effort to create more and more punishments for yourself. (…) If somebody is innocent, we don't have any regard for him; we don't have any respect for him. The innocent is condemned; the innocent is thought to be almost synonymous with the criminal. The innocent is thought to be foolish; the cunning is thought to be intelligent. The phony is accepted; the phony fits with the phony society.

A non-meditative person and a meditative person are bound to fall apart.

Frustration first needs a requirement to be fulfilled: it needs affluence. (…) A rich man has nothing to hope for; all that he could have hoped for is available, and it has failed. (…) Now he knows there is nothing to hope for. The future is dark; the future is nothing but despair; there is no light that he can live for. (…) America is disillusioned – because America, for the first time in human history, has succeeded in becoming rich. Because of this disillusionment, there is tension. Life seems to be meaningless; there is no point – why go on living? (…) Nothing fails like success. When you succeed, then you know what failure is: you have arrived, and all is empty. You have reached the mirage. When you were in the wilderness, the mirage was a reality – it was an oasis, a green patch of land, and you were thirsty and you were moving, moving towards the oasis. America has arrived, and there is no oasis at all – it was just illusory, a mirage. (…) Those who have not yet arrived, they still have hope. The beggar seems to be contented, because he can hope for tomorrow – he still has illusions; he has still to succeed. It has nothing to do with religion; it has nothing to do with India; that contentment has always been there with poor people. (…) The poor man has nothing to lose and much to gain.

If the American wants to know about meditation, prayer, God, he comes to India. This is strange – because the advanced culture has to go further ahead to find religion, not go back. But there is a psychological reason in it: it is a kind of regression. When you are too much in stress, you tend to become childish; you want to go back to childhood. If a young man feels too much stress, he starts falling backwards; he becomes a child. He behaves in a childish way; he starts doing childish tantrums – he cries, he weeps, he becomes illogical. Stress gives him the idea, "Go back. Childhood was golden; it was paradise. Go back." But that which has been lost, has been lost. One can never go back. (…) Going backwards is regression; going backwards is just a consolation. It is not going to help; it will not give you growth. (…) Go on; go ahead. (…) I am not teaching you Eastern

religion; I am not teaching you Indian religion. I am teaching you a far advanced religion that belongs to the future, not the past.

Go ahead. Become affluent; become rich; now the problem arises. You have achieved what you wanted to achieve, and now it is proved to your heart's desire, heart's content, that it is futile. Now go ahead. Now become more mature – now see the futility of immature desires; now see the futility of the immature games that you have been playing with your life. Now move inwards; now penetrate your innermost core. There is no need to go to any backward culture. (…) Materially you have become rich; now become rich spiritually.

I only happen to be here in India because I have to be somewhere. I only happen to be here. When you come to me, you are not coming to India – because I don't represent India; I represent a global future.

I respect richness in all its aspects – even the material richness, because that helps you to go towards spiritual richness. I don't praise poverty in any way, neither outer nor inner. I am all for richness – be rich materially, so that one day you are finished with that dream and your energies can move unhindered towards inner riches.

Remember, the tension has not to be reduced; the tension has to be overcome. The tension has not to be reduced; the tension has to be transcended – you have to go beyond it, not below it. Don't be an escapist; use all of life's opportunities to go beyond them.

The inner world is the kingdom of God. It is a kingdom – you have to become kings, emperors. Unless you have become a god in your innermost kingdom, you will remain unfulfilled.

They say that philosophy begins in wonder. Perhaps. But philosophy always tries to destroy wonder. (…) The whole effort of philosophy is to demystify existence. The more you think you know, the less you have awe, wonder, reverence, love. Existence then seems to be stale, flat; there are no mysteries in it. And of course when there is no mystery outside, there is no poetry inside. (…) Poetry can arise only if life remains worth exploring. The moment you know, poetry dies; knowledgeability is the death of all that is beautiful in you. And with the death of poetry, you live a life which is not worth living – it can't have any significance; it can't have any celebration. It cannot bloom; it cannot dance; you can only drag. (…) Religion is born in wonder, lives in wonder. Religion begins in wonder and ends in more wonder.

Being is when you are not; knowledge is when you are too much. Knowledge is an ego trip; being is egolessness.

Philosophy will give you ideas that you know. And religion will make it clear to you that you don't know and that you can't know – that truth is not only unknown, but unknowable. And when you face the unknowable truth within and without, the poetry bursts forth; you are in a dance. In that innocence is *samadhi*, ecstasy.

Religion is not any philosophic endeavour. It is poetic, utterly poetic. Religion is poetry. (…) Poetry does not depend on the form of the expression; it depends on the content – it depends on the innermost core that is expressed in it. (…) There is something wrong with the poet in the eyes of a philosopher – because the poet is illogical, and the poet remains in the state of innocence, and the poet trusts the mystery of life. And the poet does not try to know; the poet tries to live this mystery, this existence. He is not worried about the why of it; he is not concerned with analyzing it, dissecting it. (…) Religion is the ultimate form of poetry, the essential form of poetry. So I say to you: one must understand the 'Ah!' of things, and then all is understood. (…) The poet understands; the religious mystic understands – they don't know. And understanding is possible only when you participate. (…) When two things pulsate in such unison that it is almost as if they are one, (…) when the participation is total – then only do you know.

If you can melt with existence, then you are religious. That melting I call prayer. When somebody has melted so deeply with existence that he is not there as a knower separate from the known, but the knower and the known have become one – in that moment the secrets are revealed. But then, the mystery is not destroyed; the mystery is deepened even more.

The very requirement of knowledge debars you. You will know much, but you will not understand at all. You will go on gathering knowledge; you will become very much informed; but deep down, you will not have any insight into the reality of things.

Let wonder be your religion. (…) Joseph Campbell has said: "Those who desire and strive for salvation most earnestly are in their zeal bound the more, since it is exactly their self-seeking that is giving them their pain… When the Buddha extinguished ego in himself, the world burst into flower. But that, exactly, is the way it has always appeared to those in whom wonder, and not salvation, is religion!" (…) Clean your eyes of dust, of knowledge. (…) Jesus says, *Unless you are like children, you will not enter into the kingdom of God*. Remove the dust, and again things will become beautiful; again things will have meaning and significance.

If you become too knowledgeable, then this whole life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. (…) You will have to renounce knowledge.

Mind is a monkey – it jumps from one branch to another; it goes on jumping; it cannot stay in any place. (…) The mind can only live either out of the past or out of the future. (…) the mind feeds on the non-existential. (…) the moment you bring it to the present, it melts and disappears. It is as if you take a candle into your dark room and darkness disappears. Darkness cannot face the candle. The darkness was only the absence of light; it was an absence. It had no existence of its own; it was shadowy, non-existential.

People remember only things which have not been digested. (…) When I say, don't go into the past, I mean the psychological past. And when I am saying, don't project into the future, I mean the psychological future. (…) Love is possible only when you stop the mind's constant rushing into the past and future.

The atheist is one who thinks he is an orphan. And the religious person is one who trusts that he is not an orphan – he senses some hands.

There are three paths. The first is the *path of action* – the hardest, most difficult, most masculine. Moses, Mohammed, Rama, Patanjali, Gurdjieff – these people belong to the path of action. Something has to be done to attain God; great effort is needed; absolute effort is needed; it is arduous and uphill. (…) The second path is the *path of knowledge*. It is in the middle – neither too hard, nor too simple; neither too easy, nor too complex. Buddha, Mahavira, Shankara, Ramana, Krishnamurti – these are the people who walk on the path of knowledge. People who are not too masculine and not too feminine follow this path. The third is the *path of love*, the *path of devotion*, *bhakti*. It is the most simple, most direct, closest. (…) You need not do anything – on this path, doing will be your undoing. You need only relax and trust. The path of love is the feminine path. (…) If you can choose the path of love, then choose it. If it is impossible, only then choose the second – the path of knowledge, awareness. Or, if you cannot choose even that, only then choose the path of action – that is the hardest and most desert-like. Down the ages, those who have arrived, almost ninety percent of them have been the pilgrims of love; nine percent have been the pilgrims of knowledge; and only one percent the pilgrims of action.

When you witness a certain thing in yourself, it cannot enter into your system. It always enters when you avoid it, when you escape it. When you become absent, then it enters into your system.

Meditation is when you are emptied of all that is old and told and done to death. Then you see. Or rather, then there is seeing.

No society allows grown-up minds. Grown-up minds are dangerous for the social structure; they are rebellious. (…) they see all the kinds of stupidities that go on in the name of culture, society, nation. (…) A grown-up person cannot be reduced to a slave. (…) The family depends on dependence; the society depends on dependence – they all depend on your non-growing selves; they all try to keep you stuck somewhere. (…) Your family, your culture, your society, has a great investment in you, and it does not allow you to grow.

Nobody has committed great crimes. All crimes are small. Yes, the so-called great crimes are also small; great crimes don't exist. Man cannot do great things – neither great virtues, nor great crimes. All that man can do is small. Man is small and limited. Great things can be done only by God – you forget about it. All that you can do with your small life is to have a little joy, to have a little light, to have a little laughter.

Those who have been total in their living – they transcend. Not through repression but through experience, transcendence comes. There have been people like Buddha and Christ, Kabir and Krishna – but these are the people who have not repressed. These are the people who have gone as deeply as possible into life, who have understood all its ways, who have seen all its possibilities. And seeing it, understanding it, becoming aware of it, they have gone beyond it. There comes a tranquility, a stillness, a silence, a purity, an innocence – but that is not cultivated. Nobody can cultivate innocence. (…) When you live your life utterly involved, committed, it comes, it certainly comes. One day suddenly you see all has passed – days and nights, summers and winters, all has passed. You have looked all around; you have seen everything; you have understood all – in that understanding is transcendence. That understanding is transcendence. Otherwise, you can go on repressing. And repression is out of fear, not out of understanding. (…) Love life; don't be afraid.

Existence is neutral – it simply reflects; it is a mirror. You make an ugly face, and you see an ugly face in the mirror. And you smile, and the mirror smiles. (…) This is the law. Life reflects and echoes whatsoever you throw at life – it comes back; a thousandfold it comes back. Smile, and the whole existence smiles at you. Shout and abuse, and the whole existence shouts and abuses you. And you are the root cause; you created the whole process. (…) Remember, the rewards and punishments don't come from the outside; you create them. You are the occasion for them; you are the soil. You are free, and in freedom you become utterly responsible.

There are many people who go on listening to their inner voices. These inner voices are just crap. These are just fragments of your mind; they have no value at all. (…) Don't believe in any voice. Just remain aloof, just watch. And watching, they will disappear, because if you don't get identified, you will not be feeding them and nourishing them. (…) Remember, God has no voice except silence. Silence is the voice of God. And when all the voices have gone, then there is utter silence. (…) Silence gives you clarity, gives you light; (…) silence gives you eyes to see your path. And then you start moving in life with eyes. Ordinarily you are moving blind. A blind man needs guides; a blind man needs maps. A man who has eyes needs nothing. (…) God comes to you as silence. (…) Remember it: only trust in silence and in nothing else – otherwise you will get trapped by the mind again and again.

The first sign of a seeker is that he drops all dogmas. How can you seek with a belief inside you? (…) Only a mind that has not yet concluded is capable of knowing, because that mind is receptive.

When one flower opens, it is never just the one flower – it triggers a process; then flowers go on opening. (…) The first flower may be difficult, but the others simply go on coming. The first experience is difficult, because you don't allow it. (…) One light starts burning in you, and the whole of life becomes aflame. Then you see each and everything as luminous.

The seeker's heart burns with one desire; he knows only one passion. All his desires are dissolved into one desire; he becomes a torrent of one desire. (…) His whole life is turned towards God: the search for truth, the search for the total, the search for the universal spirit. Just like that, the seeker remembers and destroys the wheel of life and death forever. (…) One who longs for God so totally goes beyond life and death – he knows transcendence.

Those who have looked into the human mind deeply, their observation is that whatsoever you fall in love with – a woman, money, power – you are really searching God. Searching in a wrong way, in a wrong direction, but still searching for God. (…) If you can, remember that it is always God whom you love… It is always God; God is your original object of love. Everything else is just a reflection, just an echo. (…) feel grateful to the mirror that has reflected something of the beyond, but go in search of the beyond. If love grows rightly, it becomes prayer.

Real prayer consists of two parts. First, becoming silent, listening to God's music. And second, a thankfulness. The real prayer demands for nothing, asks for nothing. The real prayer is a desireless silence. And after that music has been heard, what is there to say? A gratefulness, a gratitude has to be expressed.

One starts living when one does not know how to live.

On the path of love, knowledge is not needed, but a state of innocence. (…) All that men strain and strive to become is at best as unnecessary as painting red roses red. At worst, it is unnatural – striving to be spiritual, by whatever means, is putting legs on a snake. (…) On the path of love, there is no striving, no practicing of anything. No *yoga* postures, no religious rituals, but just an innocent heart unburdened of knowledge, unburdened of all borrowed rituals. To see this is to cease to strive. (…) All that the religions have reached after is already given in grace – if we have the grace to see it. There is nothing to be done but to see that there is nothing to be done, and no one to do it. Remember, the doing creates the illusion that you are a doer. Doing stopped, the doer automatically disappears. (…) The ego need not be dropped – stop doing, and it disappears of its own accord. (…) And when there is no doing and no doer, you have arrived; you have arrived home. To see this is emptiness.

The Master is not a person; the Master is a presence. And you cannot be related to a presence. The moment you recognize the presence, you are dissolved.

The real answer does not put an end to the question, but to the questioner. (…) The real Master puts an end to you, so that you can be that which you are destined to be. (…) A Master simply hits you hard to make you aware; then your awareness will do everything. (…) Understanding transforms your being. In understanding, the question is finished. (…) Understanding is never more or less. Either you see or you don't; there are no degrees between the two.

A person who can be blissful alone has gone beyond any kind of dependency. And he is the person who can go into the world and give his love to people, because he no longer needs anything from them – he can simply go on giving unconditionally. He no longer belongs to the crowd. He can go into the crowd, because the crowd cannot distract him from his own center. He can live in the crowd, and he will not be part of the crowd; he can live in the crowd, and the crowd will not be in him. That is what meditation is all about, to be capable of being alone. (…) A mature person is one who has changed the whole pattern of his being. He is now ready to give. He has taken enough from the world; now he is ready to give.

The improver is never a grower; the grower is never an improver – they are diametrically opposite.

This is the way to die – full of love, full of prayer, ready to go on that adventure called death. (…) The longing to be one with the Whole is love. (…) Remember, if death reminds you of love, then you are on the right track. If love reminds you of death, then you are on the right track. If your love is possible only by denying death, then your love is false. And if the very idea of death destroys your quality of love, then you have not yet known what love is. Death and love go together; they are aspects of the same energy. When death fulfills your love, and when in love you are ready to die, when they have the same taste and the same flavor, then for the first time you have really become aware of the mysteries of life, love and death.

Unless your whole life has been a preparation for death, you will miss the point; unless your whole life you have been learning how to die, unless you have not been missing any opportunity to die in love, in friendship, in trust, in surrender. (…) Slowly, slowly, knowing death in its many aspects, you will come to recognize it as a friend, not as an enemy, as a great rest and relaxation.

Don't look for any salvation in the afterlife. Salvation is *here*, because salvation is through experience. Salvation is not through renunciation; salvation is not through virtue; salvation is not through doing good to people. Salvation is through experiencing life as deeply, as intensely, as passionately as possible. Virtue arises out of that passionate living. (…) The do-gooder is not a good person; and the good person is never a do-gooder. The good person is one whom good follows just like his shadow. He does not intend to do it; he has no intention to serve anybody, but his life becomes a service. It comes effortlessly.

If you cannot know truth while alive, how will you be able to know truth when you are dead? Life gives you a three-dimensional opportunity – of the body, of the mind, of the soul. Death will take two dimensions away from you; your life will become one-dimensional, of the soul only. This three-dimensional school of life is the greatest possibility to know, to understand, to be.

Don't be a victim of fantasies. Spirituality is not a sensational experience – it is maturity; it is let-go; it is becoming desireless. Nothing is really experienced. (…) Spirituality is the disappearance of all experiences. You are left alone and there is no object in your consciousness; consciousness is pure like a mirror and nothing is reflected in it. That mirror-like consciousness reflecting nothing is spirituality.

Desirelessness is satisfied desire. When desires disappear, there is contentment. And desires cannot disappear unless you have made love to God. No other experience is going to satisfy you. In fact, the definition of God is nothing but this: that experience which satisfies you so totally that desire never arises again. That experience is God: the ultimate experience that leaves you contented for ever and ever.

Only two things are needed: start moving inwards; and recognize a Master. (…) Truth is inside you. All outside search is going to lead you from one lie to another lie. (…) Drop all outward search. (…) Truth is in your inner silence. (…) When thoughts have disappeared, you will know what truth is. And when you have started experiencing a little bit of truth inside you, only then will you be able to recognize the Master. (…) A student cannot recognize the Master; only a disciple can. (…) A student looks through the head; the disciple looks through the heart, silently, with no prejudice. (…) you can become a disciple only if you are meditating. (…) The Master does not give you anything; he simply gives you your own being. (…) when the Master and the disciple meet, great music arises; a great melody is born – because it is the most harmonious phenomenon in the world. (…) The meeting between the Master and the disciple is between two souls – it is the deepest love possible. Great music is heard.

Have you seen one person fully psychoanalyzed? There is no possibility, because mind is not just like a rubbish heap, that you can go on throwing out rubbish and one day the mind will be empty. No: the mind manufactures rubbish; while you are emptying it, it is creating more rubbish – fresh rubbish, stronger rubbish, better rubbish. It goes on creating. Only for a few moments will you feel a kind of unburdening, and again it is there. (…) Mystics believe in drastic methods.

Mind divides; love unites.

Remember, you are not to choose the center against the circumference – because without the circumference, the center cannot exist, just as the circumference cannot exist without the center. (…) Take one away, and the other disappears.

Whatsoever goes well with you is fine. Don't impose unnecessary structures upon your being. You are already in a prison; don't create bigger prisons for yourself. (…) Work as diligently as possible for becoming more conscious. Let your whole concern be consciousness. And when you are conscious, when you are a little bit alert, aware, when a light starts burning in your inner being, when you are able to see, many things will change. Not according to any structure, not according to any ideology, not according to any fanaticism – but according to your own understanding, things are bound to change.

The trees grow only if their roots grow in the earth. With man it is just the reverse: man grows roots only if he grows.

Henry David Thoreau said, "Only that day dawns to which we are awake."

When you feel rooted in existence, you feel it is your home. (…) Then, there is no need to possess anything, because the whole universe is yours. This I call renunciation.

Man lives without any remembrance of who he is. Then you can go on doing a thousand and one things, but failure is going to be your fate. You are doomed to fail, because unconsciousness fails. Only consciousness succeeds, because it is only through consciousness that you become part of the divine cosmos. Unconscious, you remain apart. Unconscious, you are confined by your ego; you are like an island. Conscious, the ego melts; you become one with the Whole, the harmony of the Whole. The part is going to fail. The part cannot succeed. Only the Whole succeeds.

Let this be remembered by you always and always: there is no way from the periphery to the center. There is certainly a way from the center to the periphery. If the inner changes, the outer changes of its own accord – but not vice versa. Just by changing the outer, you will not be able to change the inner. In fact, by changing the outer, you will become a hypocrite. By changing the outer, you will become split; you will become two. Rather than becoming one, you will be divided. And all divisions bring misery. And this is the greatest division: when somebody's center speaks one language, and the circumference another – he starts falling into a kind of schizophrenia. These two poles will become farther and farther apart, and he will not be able to keep himself together. Sooner or later, he will fall into fragments. That's what madness is.

Until you have understood the quality of the Buddha, his mindfulness, his awareness, you will go on misunderstanding. And whatsoever you will do out of your misunderstanding will create more misery, complexity, turmoil in your life. Rather than becoming a blessing, it will become a curse. That's what has happened to humanity at large.

When all that is false is eliminated, and only that which is truth is left, intellect becomes silent.

Why do you want attention? Because you are empty. (…) Deep down, you are so poor that if nobody is paying attention to you, you start feeling as if you don't exist at all. Your whole existence depends on people's attention.

When a person becomes absent, God becomes present in him. The more you are absent as you, the more God will be present in you.

Come out of your idiotic world of dreaming. You cannot become anything else than you already are, hence the whole effort is idiotic.

Desire is absurd; longing is existential. (…) Desire is accumulation of the outer; longing is opening of the inner. (…) Man desires the world; man longs for God. (…) That which is intrinsic in you is longing. Divert your energies from desire into longing. Desire distracts you from your *Tao*, from your *dharma*, from your nature. Desire takes you astray. It allures you into fantasies which are not possible; (…) it gives you hopes which cannot be fulfilled. (…) Time, energy, life will be wasted, and in the end, there is only frustration in the hands and in the heart. (…) Longing is fulfillment.

It takes years of psychoanalysis to make you a little alert. That little alertness helps, but the process is too long. (…) *Vipassana* can do within months what psychoanalysis will do in years. And *vipassana* works on the third, goes deeper than psychoanalysis. And when you work deeper, the problems that were very important before simply fade. If dreaming becomes a conscious process, it will change your waking awareness. If in sleep you become conscious, it will change your dreaming awareness. (…) Awareness is transformation. No other discipline is needed.

Remember, the mind is very cunning. It can always find rationalizations. It can call ego 'self', 'soul'. It can call egoistic attitudes self-respect, and hide behind those words. You have to be hard. You have to expose the mind to the very roots; only then is there a possibility of your being exploding in bloom. The mind has to be dropped, and it is dropped when it is exposed. It is a cheat; it is a fraud.

To succeed existentially means to live moment-to-moment in utter joy. Logic cannot allow you; joy itself appears to logic as illogical.

Logic opens a door to reality; the door of logic becomes science. Love opens a different door to reality; the door of love becomes religion. (…) Philosophy, if it enters from the door of logic, is bound to disappear sooner or later into science, because what philosophy does, science can do better. Philosophy can live only if it enters through the door of love. Then nobody can take its temple; then it is a real *sophia* – real wisdom.

Life is not reducible to logical syllogism. Life is far bigger. Its mystery is infinite. Only love can understand it. Only love has the infinity to cope with it. Everything else is very finite. Only love can dare to move into the indefinable, to move into the subtle.

Time depends upon the state of development of the individual. The more advanced a person is in his total human development, the less is his awareness of time. The perfected person has no consciousness of time. Time simply means that you are not in the present. Time means past and future. When time disappears, you are here-now. And only then there is contact with reality. Logic functions in time; love functions in timelessness. Logic needs time; love needs no time. And only love can reveal to you the nature of reality. (…) God cannot be known through reasoning; God can only be felt through the heart – because God is the heartbeat of the Whole. You will have to find synchronicity with the heartbeat of God. You will have to fall in rhythm. You will have to attain to a kind of harmony. Hence, Sufis are so mad about music, singing, chanting, dancing. (…) Only in dance does the moment of grace arrive when you are not, and God is. Only in dance does the separation between the mind and the body disappear – and you are one whole, one piece, all together, no more fragmentary. If you can dance deeply, so deeply that the dancer disappears in the dance, this is prayer. And once you have known what prayer is, then all is prayer. (…) All action is one, and the infinite life is enclosed in every action. This is what Hassids call *avoda* – service through ecstasy. In all deeds of the awakened one – speaking and looking and listening and going and remaining standing and lying down – the boundless is clothed. But the first experience comes either through singing or dancing or meditating. In short, the first experience always comes when time disappears. (…) When you are without time, you are with God.

Samadhi is the burning of all knowledge, of all mind. Not only of the knowledge, but of the knower too – all disappears in the fire of *samadhi*. (…) And only in this fire, that which is, is known.

Repetition, the power which weakens and discolors so much in human life, is powerless before ecstasy, which catches fire again and again from precisely the most regular, most uniform events, and yet always remains new, utterly new, radically new.

People go on working, year in, year out, their whole lives, for things which don't matter at all. (…) They have lost track of the essential and have become distracted in the details of the non-essential. They work hard; they devote their whole life, but to rubbish. If you look at their work, you will appreciate their sincerity. But if you look at the outcome, you will laugh at their stupidity. (…) The Sufi thinks only of the essential. He discards all that is non-essential. He looks only for the diamonds – he does not collect rubbish; he is not interested.

Scholars are poor people, stuffed with knowledge – but all knowledge is dead. (…) Logic has its ways. It is a beautiful game; you can enjoy it. But those who are interested in reality are not interested in such games.

To prove that Buddha existed, one has to exist as a Buddha – there is no other way.

Remember it: a man who has only slept and has never known what awakening is, to him dreams are true. Because in sleep, everybody thinks dreams are true. But the man who has known both the dream and the awakening, to him dreams are untrue.

To divide yourself in two is to move towards a split. You are one. (…) Never divide yourself, otherwise you will be in a conflict, a civil war, fighting with yourself. And that is utter stupidity. To fight with oneself is to dissipate energy unnecessarily. It is a wastage. The same energy can become jubilation.

Religion is a state of let-go. (…) Be in a let-go. (…) Put your mind aside. (…) Let God decide. (…) Don't be so rational. Religion is available only to those who can go deeper than reason. To go deeper than reason is to go beyond reason. And religion is available only beyond. What you call religion is nothing but mind fabrications.

Nothing has happened, nothing is going to happen, remember.

I am not interested in disciples – unless somebody's need is really intense. I am here, not for the crowd and the mob, but only for the chosen few.

When a disciple surrenders to a Master, he does not surrender to the Master – the Master is just an excuse. (…) Surrender is not to anyone in particular. (…) The disciple only surrenders, that's all. (…) The surrender is of no significance to the Master; (…) the Master is not getting anything. (…) That's what real surrender is: dying as an ego. When you die as the ego, you are born as the Divine. So the crucifixion of the ego is the resurrection of the soul.

Religion is a risk, a rebellion, a rebirth; religion is not a consolation, not a conformity, not a convention. Religion is not part of the world; it is something of the beyond. Religion cannot be learnt; it can only be imbibed. There is no study which is going to help you to become religious; all studies lead astray.

Why do I call religion a risk – and not only *a* risk, but the *greatest* risk? (…) Because you have to lose yourself. (…) nothing less than the totality is required – you have to lose yourself totally. (…) It is a jump out of the ego into the egoless abyss. It is a discontinuity with the past, with all that you have thought you are. It is a breakthrough. You lose your identity – it is a great crisis in identity. You have known yourself as this or that – a name, a form, a society, a nation… Religion requires that you lose all of your identity. (…) A religious person is not a person at all, but only a presence. He drops his personality. He cannot say who he is; he cannot define himself. But in that indefinable state of consciousness, he knows who he is. This is a paradox: those who know who they are don't know; and those who are ready to risk their whole identity and come to a point where they don't know who they are, only they are the people who become capable of knowing. (…) Very few people have that much courage. (…) Religion is not for cowards.

Politics is for cowards; politics is for the inferior. The whole political world depends on the inferiority complex. When a man feels himself to be nothing, nobody, he starts projecting himself in the world of ambition. Politics, power, prestige, status, possessions, money – these are the ways of ambition. Religion is for those who are ready to go into the nothingness of their being, who don't think that they have to be somebody. They don't want to be somebody; they don't project – all that they want is to know who they are. They simply want to enter into the innermost shrine of their being and see what is there. (…) The ambitious person runs out, afraid to encounter nothingness; the religious person rushes in to know "What is this nothingness that I am?"

Religion is in the hands of irreligious people. (…) They have a motivation. (…) They want to exploit God, in some way or other. (…) They are seeking support of God, so that they can succeed in their ambition.

There is an outer sky and there is an inner sky. The worldly person moves out; the religious person moves in. To move out is very easy, because millions are moving there. You can become part of the crowd; you need not have any individual courage of your own. You can simply ride on the mob psychology. All the people are doing something; you can become part of it. Man is an imitator. If anything proves that man comes from the monkey, it is his tremendous capacity to imitate. But to go in, you are alone. Absolutely alone. Nobody can be there with you, not even a friend. Great courage is needed for this internal journey – the courage to be alone. Only those who are ready to be alone will be able to know what God is, because God is found in your innermost aloneness. God is the innermost center of your aloneness.

To try to be somebody, to try to be special, is the way of ambition and the way of the ego. And the ego never meets God.

Religion is basically asocial – not anti-social, but asocial. It takes you beyond society. You are caught up by the society; you are conditioned by the society. The society is your prison; it does not allow you to move out of its boundaries. It gives you enough rope so that you can have a certain feeling of freedom, but you are not free. No society allows freedom. No society exists for freedom. The name of freedom is being exploited, but no society is free. To have a free society will mean to have no society at all.

Religion has something to do with the feeling part of your being, not with the thinking part of your being. (…) The knowing is intuitive.

The Master is a climate, an atmosphere, a silence in which you suddenly become aware of your own potential. (…) in the presence of the Master, some chord in your heart starts responding, as if somebody is playing music and in the very hearing of it, a dance arises in you. Your whole body wants to dance. You are in the grip of the music; it has touched and moved your heart. You are connected, bridged. (…) if you can find a Master and fall in love, then that is the door to the Divine, because on this earth, nothing is closer to God than a Master. And the

difference between you and the Master is not of quality; the difference is only of remembrance.

Ambition fails; nobody's ambitions are ever fulfilled. The ambitious person always fails, has to fail. If the ambitious can succeed, then there will be no need for the Buddhas; then Buddhas will be irrelevant.

A Sufi won't bother to become part of a king's court; he will avoid. In every way he will escape, even if the king is after him, because the court is the most mischievous place to be, the ugliest place to be. It is hell.

When a man meets a Master, all other relationships are dissolved. (…) Then all relationships are dissolved into one relationship, and that is with the Master. (…) And to be at the feet of the Master is the greatest joy there is. It is heaven. In that love, in that intimacy, in that relatedness, all that has always been missing is no more missing – one has come home.

Knowledge is a kind of shock-absorber. It does not allow you to be shaken and shocked. It goes on protecting you. (…) I speak against knowledge (…) so that life can shock you into awareness. (…) The more knowledge there is, the more your self-awakening will be delayed. Become unknowledgeable.

Belief cannot become knowing; it will be a pretension. Their whole life, believers think they know, and they will never know. The foundation has been laid in untruth.

That is the state of a knowledgeable man's mind: thoughts, scriptures, great theories, dogmas, doctrines float like clouds, and he cannot see the pure sky. Let these clouds disappear. They are of your own making; they are there because you are clinging to them. They are there because you go on holding onto them. Loosen your grip; let them go; then there is a pristine clarity of the sky, the absolute infinity of the sky. That is freedom. That is consciousness. That is true knowing.

The only way to know the witness is to drop all content and become utterly empty. When there is nothing to see, your capacity to see turns upon itself. That's what Jesus calls conversion. When there is nothing to be seen, one starts seeing oneself. When there is nothing to hinder, the consciousness is pure, and in that purity, it becomes self-conscious.

With the intelligent man, there is a problem, (…) because the intelligence goes on keeping him hesitant, goes on keeping him in a state of paralysis. (…) He goes on thinking, and there is no end to it. (…) But if he takes the jump, then there is great beauty in his jump. He will know, and he will be able to express it too. He will be able to spread it too.

I am against the ritual when there is no heart in it. (…) I am against rituals because they have killed the spirit of religion in the world. (…) I am not against rules, but the rules should arise out of your understanding. They should not be imposed from the outside. I am not against discipline, but discipline should not be slavery. All true discipline is self-discipline. And self-discipline is never against freedom; in fact, it is the ladder to freedom. Only disciplined people become free, but their discipline is not obedience to others; their discipline is obedience to their own inner voice. And they are ready to risk anything for it. Let your own awareness decide your life-style, life-pattern. Don't allow anybody else to decide it, because it will remain superficial; it will be hypocrisy.

Energy is understanding. (…) When energy is occupied, focused on an object, it remains ignorance; it remains unconsciousness. When energy is unoccupied, it becomes understanding, awareness. (…) Energy accumulates if you don't go wasting it on objects. (…) If you put your energy into objects, you will live a life of non-understanding, unawareness. Don't put energy into objects. Let energy fall into your being. Let it accumulate. Let your life become a great reservoir. Let your energy just be there, without occupation. And at a certain point, (…) energy becomes luminous, turns into awareness, becomes understanding. (…) It is energy that becomes understanding. So when you are depleted of energy, you start losing your understanding. When you are tired, your intelligence is less. (…) Energy is understanding. Be conscious of it and use your energy very consciously; use your energy in such a way that you don't simply go on wasting it.

Ego is a false entity. (…) Ego is just the belief in your specialness, in your personality, a belief in yourself – and the belief is utterly false, not based in truth at all. I am not; you are not – only God is. Falseness consists of many and multiplicity. Many are appearances; many are false – only one is. Truth consists of one.

Religion is a radical change of vision. (…) it is a change of the very being itself. (…) radical means the roots. (…) You don't grow from irreligion into religion; it is not a growth at all. (…) Religion is a death and a rebirth. (…) Unless you renounce the world, you will not find God. (…) All calculated steps are cunning, and you cannot reach God by your cunningness. (…) Religion is not a change of outlook, but a revolution in insight. (…) Religion is not philosophical; religion is absolutely non-philosophical – your philosophies have no meaning. Philosophy is a useless passion, (…) an exercise in futility. (…) Religion is existential; (…) it is experiencing God; (…) its approach is direct.

The religious person moves alone. (…) Hence the path is straight and narrow. (…) The path to God is love. (…) It is intuitive; it is of the heart.

Religion is renunciation of all that which belongs to the ego. It is not really renunciation of the world; it is renunciation of the world that the ego creates. (…) Religion is renunciation of the false, that really does not exist at all – of the ego, of knowledge, of prejudices, of expectations, of desires. (…) these are your

creations, your illusions. (…) You can renounce only that which you have dreamed; you can renounce only the illusory.

The real Master never makes you dependent on him. And if any Master creates dependency in people, he is not a true Master. He is a kind of exploiter; he is trying to dominate you in the name of religion. He is trying to enslave you; he is a jailor – he cannot give you freedom. He will depend on you. Whosoever wants you to be dependent on him, depends on you, remember. The master is a slave of his own slave; the man who possesses things is possessed by those things. Only one who does not need you, who is not dependent on you, can help you to be independent – and that is the function of a Master.

Religion is innocence; it is trust; it is faith. It is trust in the Whole and the goodness of the Whole. It is a let-go; it is a surrender.

The Sufi's whole effort is not to move – not to move in desire, because that is real movement. First desire moves or you move in desire, and then other movements follow. The Sufi sits; deep inside, he is always sitting. Even while walking, he is not going anywhere. He is doing God's work, but in his own being, he is just meditating. There is no desire for any movement. There is no effort to become anything; that is the meaning of sitting: no becoming; he is being. (…) He is not trying anything; he is simply relaxing in his being – that is sitting. It is a special state. And whenever you become a really religious person, you will find it. (…) Even walking, he does not walk. He remains still. Even talking, he does not talk – he remains silent. This is the paradox of the religious man. Eating, he does not eat; sleeping, he does not sleep. These things go on only on the surface, on the periphery. In the center, nothing ever happens; in the center, it is always the same. (…) And a Sufi is welcome to all. His heart is always in a state of welcome. He knows nothing else; he knows only welcoming, because he knows only God comes. Forms may be millions, but it is always God who comes to you, (…) because there is nothing else. Hence the Sufi remains always in a state of welcome.

Whatsoever you talk about creates you; it either poisons you or nourishes you. All your talk is poisoning.

If there is anything worth seeing, it is God. And those who have not seen God, they are all blind. If there is anything worth hearing, it is a Buddha, or a Lao Tzu – and those who have not heard a Buddha, they are deaf. And if there is any life, it is to live moment-to-moment in trust, in love, in joy, in celebration, in prayer, in thankfulness. To live means to live in God – consciously, totally. And those who are not living that way, they are dead.

One has to wait for wisdom; one cannot ask for it. If you ask, you will get only knowledge. Wait, and wait patiently. Wisdom comes only when you are ripe. Wisdom comes of its own accord. God gives you only that much which you can contain and absorb, never more.

People are religious either out of greed or out of fear, and then they are not truly religious.

The man of God, the Sufi, the man of inner purity, lives love in two dimensions. One is the private dimension, utterly private, personal, intimate, in seclusion. You don't want it to be public. To make it public will be profane, will be sacrilegious, will be a crime. In meditation, in prayer, the Sufi contacts God in absolute privacy. (…) Pray to God, meditate on Him, in secrecy, in privacy – alone. And the other dimension is of service, of loving His creatures. (…) Pour your love openly to this world, and pour your love in privacy to Him – and you become a Sufi. And the function of the Master is to give you these two dimensions of love. (…) The ultimate crescendo of these two loves is freedom – freedom from misery, freedom from mind, freedom from body, freedom from coming back again into the world – freedom from *all* kinds of imprisonments. That freedom is the goal. (…) Love always gives freedom.

Mahavir has defined religion as the nature of things. Nothing can be done. Fire is hot and water is cool. Don't try to impose your will on the nature of things. That is what the stupid man goes on doing – and that is how he creates misery for himself, that is how he creates hell. The wise man is one who relaxes with the nature of things, who follows the nature of things. And when you follow the nature of things, no shadow is cast. There is no enemy; you befriend all things, because you see their necessity. (…) This is the meaning of surrender.

Two things are needed that make a person a Master, a *bodhisattva*. First, that he should go to the peak, to the sunlit peaks of consciousness; and second, that he should be able to find his way back to the dark valleys – because people are living there.

Life is non-purposive. It is not going anywhere; it has no goal. The journey is the goal itself.

Truth is one, but interpretations are many and can be millions. Truth is one, but the people who see truth are different; their eyes give different angles. (…) Truth is one and religiousness is one, but the moment it descends on earth, it takes a form. That form is going to be different.

Satsang means always choosing the company of the superior. The mind will help you to choose the company of the inferior. Be alert and avoid this, because with the inferior, you will become inferior. More and more, the ray of consciousness will be lost in darkness. Always choose the superior; move towards the superior. But your ego will feel hurt. The ego has to be left. *Satsang* means living against the ego, always seeking the superior. (…) Remember this, (…) always seek the superior. Then, by and by, one step, another step, and you will be able to encounter Jesus. And only if you can encounter Jesus will you be able to encounter God.

Truth is realized through three states: assimilation, independence and creativity. (…) From the camel to the lion, it is evolution. From the lion to the child, it is revolution. A Master is needed at that stage.

Truth reflects only in a meditative consciousness, not in a speculative consciousness, never. The moment you think, you go astray.

Enlightened people can be seen only against the darkness. (…) You can count your enlightened people on fingers, (…) because the greater mass of people have remained in immense darkness.

Listening to me, you are under an operation. It is not a teaching; it is penetrating into your being.

Whenever truth happens, it has to be communicated. It is its intrinsic necessity. Just as when a flower blooms, the fragrance is spread; in the spreading of the fragrance is the beginning of a tradition. (…) My whole effort here will be this: to create the tradition as clearly as possible, so nobody can confuse you easily, so you don't get confused easily.

The heart is an adventurer, the explorer of mysteries, the discoverer of all that is hidden. The heart is always on a pilgrimage. (…) it has an innermost discontent, a spiritual discontent. It never settles anywhere. (…) The heart is satisfied only when it has come to the Ultimate. (…) The mundane cannot satisfy it.

When you trust, your unconscious starts revealing many things to you. It reveals itself only to the trusting mind, only to the trusting being, only to the trusting consciousness. Religion is the fragrance of this trust.

Man is rooted in existence. Saying 'no' is poisoning your own system.

Life is inexplicable; life is a mystery – so, whenever one is alive, one is mysterious.

You cannot understand your own inner guide; hence the Master on the outside is needed.

On the inner journey, if you trust, something or other will always happen and will help your growth. You will be provided for. Whatsoever is needed at a particular time will be given to you, never before.

Both the inner and the outer are created by imagination. In reality, there is nothing inner and nothing outer; it is all one. (…) let me say it in a paradoxical way: the inner is realized only when both the inner and the outer disappear. (…) The Ultimate is a mystery and it remains a mystery, and there is no way to demystify it.

Whenever somebody has arrived to truth, he speaks a simple language. (…) Whenever somebody pretends that he has known truth, he creates a big jargon. That jargon functions like a cloud. You cannot find out what really is the matter, what is being said.

Man is always in crisis; man *is* crisis, constant. It is not accidental; it is essential. Man's very being consists of crisis; hence the anxiety, the tension, the anguish. (…) Your being has an intrinsic discontent; I call it divine discontent.

You have to go on moving. The movement creates problems, because the movement means you have to go on dying to that which you know; you have to go on dying to the past. (…) Man is constantly dying and constantly being born; each moment is a death and a birth. In man, death and birth are complementary. (…) It is the same life energy; it is the same breath – death is exhalation; birth is inhalation. (…) Man has to go on leaving the past; man has to go on searching; man has to nourish his search. But man has invented many, many things to avoid it; man has invented many philosophies. Philosophy is a distraction – it never poses the real problem before you; it creates new problems to avoid *the* problem. (…) The real problem is only one: how to go on continuously dying to the past? (…) Philosophy distracts; theology deceives.

Real religion has only one single purpose, one single question: 'Who am I?' Drop all other questions. Put your total energy into one question: 'Who am I?' (…) Don't dissipate your energy – (…) go into the mystery that you are; penetrate that mystery. Let that become your only work in life. Knowing it, all is known. Being it, you have arrived.

The society is not interested in the child, in the individual; the society is interested in its own structure persisting – (…) it is all for the collective. (…) The society has made you into a divided house, divided against itself. (…) Drop the division; the division is the whole problem.

Autobiographies are a species of fiction. Autobiographies should be counted as fiction, nothing else.

Lies have to be repeated again and again, otherwise you will forget them. That's why it is said that if you want to lie, you need a good memory. (…) Lies have to be repeated; only then can they live – otherwise they disappear.

Once your watching has become total, the past disappears. And the disappearance of the past is *satori*.

Consciousness is original; mind is always repetitive and unoriginal.

A transformation happens through watching your mind. (…) But that is not renunciation; that is not renouncing anything. Something simply withers away; something becomes utterly stupid and drops. Something simply falls; you cannot hold it anymore because it is so stupid.

My sannyasins have to remain in the world as they are. All that I teach is: become more alert, aware, watchful. (…) Watching disconnects you from the mind; watching puts the mind off. And once you have risen above the mind like a Himalayan peak, you are the master. That is the goal of a sannyasin.

The moment you do something, you have lost your watchfulness. Doing means you become engaged; doing means you become cooperative. And there are two types of cooperation: you can either be for, or you can be against. Both are cooperative; in both ways, you become entangled.

The phony is appreciated by the society. The phony becomes the saint; the phony becomes the great leader; the phony becomes the *mahatma*. And everybody starts following the phony. The phony is your ideal. That's why you are unable to know yourself.

Be the truth that you are, and you will be liberated; you will be liberated from all illusions, from all mirages. Each moment, be the truth that you are.

Need arises out of your insensitivity, out of your unintelligence. If you are intelligent, then life is enough.

To be a disciple needs guts. To be a disciple means one is courageous enough to dissolve oneself. It is no ordinary matter. And unless you are capable of becoming a disciple, you will never become a Master.

The Master leaves of his own accord. He starts dropping out of your existence; he starts disappearing more and more and more, because now you are ready to go on your own.

All are sleep-walkers, somnambulists, and so are you. (…) Man is a machine. Man as he is is utterly unconscious. He is nothing but his habits, the sum total of his habits. Man is a robot. Man is not yet man – unless consciousness enters into your being, you will remain a machine.

People have expectations; people live through expectations. (…) Masters don't fit with any kind of expectation.

Truth is a constant remembering. Truth is not forgetting for a single moment that God is; only God is.

All the great scriptures of the world are songs of the Divine. But you will understand them only if you have understood silence. Not by going into the scriptures will you understand them, but by going into your own silence.

The very desire to be free keeps one unfree. Every desire is a chain, a bondage, an imprisonment. No desire can ever be fulfilled. By dropping the desire, its fulfillment happens. (…) Transformation is possible only by relaxing into that which is. Unconditionally accepting yourself brings transformation. (…) By repressing anything, you will create a wound in your being. (…) parts of your

being become separate from you – you have separated them on your own. And the more fragmentary you are, the more miserable you will be. The first step towards bliss is to be one.

Nothing that is experienced as a fact has to be denied reality. In order to accomplish that, consciousness must first disidentify from all fixed conceptual selves with which it has identified itself, because if it holds to being some fixed and enduring conceptual self, there will be no tolerance for those experiential realities which are in contradiction with this fixed, conceptual, official self. If you have a certain idea of how you should be, then you cannot accept the experiential truths of your being. (…) It is the ideal that creates the problem. If you don't have any ideals, then there is no problem at all. (…) But anything that you throw into your unconsciousness will go on functioning from there; it will go on creating problems for you. It is like a disease that you have pushed inwards. (…) If a wound is coming to the surface, it is good, because on the surface it can be healed; there is a possibility that it might disappear – it is on the way of being healed. If you force it inwards, if you don't allow it to come to the surface, then it is going to become a cancer. Even a small disease, repressed, can become a dangerous disease. No disease should ever be repressed. But the repression is natural if you have some ideal; any ideal will do. (…) Don't carry ideals. (…) Ideals create hypocrisy in people. (…) Hypocrisy is the shadow of the ideal. (…) The bigger the ideal, the bigger the hypocrisy. (…) Sacrifice fantasies to reality, drop all ideals, and then life starts becoming integrated. All the rejected fragments start coming home; the repressed starts surfacing. For the first time, you start feeling a kind of togetherness; you are no longer falling apart. (…) My purpose here, my function here, is to take all ideals away from you. (…) Ideals are functioning as blocks; the more idealistic a person is, the more blocked he is. (…) My effort here is to send your roots deep into the soil of truth.

Self-communion is the base of all joy. (…) Only communion with psychological pain opens the door for its liberation and transcendence. (…) All that is painful has to be accepted; a dialogue has to be created with it. It is you. There is no other way to go beyond it; the only way is to absorb it. (…) Only full acceptance is its ending. (…) There must be no sense of avoidance, resistance, condemnation, justification, distortion or attachment in regard to what arises, but only a choiceless awareness, and self-communion is established. A choiceless awareness – that is the ultimate key to open the innermost mystery of your being.

The presence of Jesus makes people feel bankrupt. (…) Jesus is a kind of disturbance; his presence cannot be ignored. (…) Rather than rising higher, people destroy Buddha, they destroy Jesus, so that they can again fall asleep and dream their so-called sweet dreams.

In love, sometimes sex will be a part. In prayer, sex will disappear completely. Love is the bridge between sex and prayer. Don't get stuck on the bridge; go beyond sex – and all going beyond is always going through. Don't reject; anything rejected remains hanging around you like a loadstone.

The claim of tradition is basically anti-truth. (…) Truth cannot be transferred. (…) It arises in each individual's own being; it is a flowering of your own heart. (…) No true religion can ever be a tradition; every true religion is bound to be a revolution, a rebellion. (…) Truth cannot be caused.

Be aware of the being; that is growth. Growing inwards is growth; reaching inwards is growth.

To be an ego is to fall from your reality – the original sin. (…) Identification is the fall. (…) Ego-self arises out of identification; Self arises out of disidentification. And this is the whole art of religion. (…) The real Self is universal.

Move into consciousness. (…) Just go on cutting yourself off from the content. Slowly, slowly, the bridge is broken. The day you recognize the fact that you are never the content, but always the consciousness, you have arrived home. (…) Contemplation means the process of cutting yourself off from the mind, from the content. (…) Through disidentification, cutting yourself off from the mind and its contents, you become Christ. You are no longer outgoing; the inner journey has started. You have turned towards the source; you are coming home.

You will not reach to God as virtuous, because that is the ego.

Don't become too attached to things here. Whether seven days or seventy years, it doesn't matter: soon you will be gone, and all that you have accumulated will be lost. You have come empty-handed; you will go empty-handed. If you can live empty-handed, if you can live in awareness, God is all yours.

Religion is not an accidental phenomenon. It is not going to disappear from the world; no communism, no fascism can make it disappear. Religion is going to remain, because it is very essential.

The first step has to be that of self-knowledge. (…) Truth liberates; substitutes for truth create prisons. The ego is the greatest prison that man has yet invented; you are all feeling suffocated, crushed. (…) Your ego is a manufactured phenomenon. (…) "I am this", "I am that" – you are bringing more and more bricks to make the prison called ego. And this is what we go on doing our whole life.

That's what meditation is all about – just sitting silently, doing nothing. Thoughts arise; you watch. Desires arise; you watch. You remain the watcher. You don't become the victim of the desires and the thoughts that are arising; you remain the watcher. You remain the context of all contexts; you remain the space before which everything appears.

If you really want to search for the real self, don't get attached to any commitment, to any program, to any idea. Remain unattached, flexible, fluid. (…) Remain in a state of meltedness; don't become committed to any form or name. (…) Never become crystallized; if you become crystallized in something, you are encaged. Remain free; remain freedom. All identity creates fixation, and every

fixation, every identification, is a liability. The more fixed one's identity, the less the experience of which one is capable. The point is not to be positional. I am not saying to become unthinking. Remain intelligent, capable of thinking, but never get identified with any thought. Use the thought as a tool, as an instrument; remember that you are the master. Not to be attached to whatever position one has at any particular moment is the beginning of self-knowledge. One *is*; one experiences aliveness to the extent to which one can transcend particular positions and assume other viewpoints. That's what I mean by remaining fluid, flowing. One should remain available to the present. Die to the past each moment, so that nothing about you remains fixed. Don't carry a character around yourself; all characters are armors, imprisonments. The real man of character is characterless – he has consciousness, but no character. (…) And only a free consciousness can know the true self.

The times of confusion and chaos are the greatest times to live in. When the society is static, there is not much to live for, to live with. When a society is secure and there is no confusion and there is no chaos, then people live a dull, drab, dragging life – comfortable, convenient, stable, but not alive. It is only in times of chaos that great things can happen, because people are loose, uprooted. (…) But it can destroy yourself too. If you are not intelligent, the confusion, the chaos will destroy you. (…) The society is disappearing; the family is disappearing – now it is very difficult. Unless you are capable of being an individual, it is going to be difficult to live. Only individuals will survive. Now people who have become too accustomed to slavery, accustomed to being commanded, accustomed to being ordered by somebody else, people who have become too much accustomed to father-figures, they will be in a state of insanity.

The false gurus, the false so-called masters, provide you with better sleeping pills. They provide you with psychological strategies to remain comfortably asleep; they give you lullabies, so that you can live a drugged life. Their methods are nothing but psychological tranquilizers, non-medicinal tranquilizers. (…) I don't provide you with any consolations. You have to be shocked; you have to be brought to consciousness. (…) The unreal has become a thick foliage around you. (…) Only if you are shocked, only if somebody is there who can destroy you, who can destroy you as you are, only then will your real being come out.

I cannot be supported by the society. It is a sheer miracle that I am existing; it is very illogical. I should not be here at all.

The real man lives his life without any guilt. Sex appears one day and disappears one day. (…) Sex has existence only from the fourteenth to the forty-second year, if things go naturally. But they don't go naturally. (…) Guilt is created; sex energy becomes repressed, goes underneath into the unconscious. Now even at the age of eighty-two, it will remain. You will remain sex-obsessed; it can't leave you now. (…) The more you talk about celibacy, the more sex-obsessed you will become. If you accept sex as a natural phenomenon, you need not talk about celibacy; it comes in its own time. Just as youth turns into old age, sex turns into celibacy. Celibacy is sex truly lived; it is the fragrance of sex lived truly. Celibacy is sexuality having become mature. Otherwise, hypocrisy continues.

Mind is the original fall – the fall from the state of being. Mind is the original sin. To be in the mind is to be in the world; not to be in the mind is to be in God. (…) Meditate over three words: being, doing, having. From being to having, and doing is the process of coming from being to having. Being is God; having is the world; doing is the process of falling from being to having. (…) The mind is a doer. Watch your own mind, and you will understand. (…) Doing is the process by which the mind is created; it is condensed doing. Hence, meditation means a state of non-doing. (…) From being to doing to having – this is how Adam-consciousness arrives in the world. To move backwards, from having to doing, from doing to being – this is what Christ-consciousness means. (…) Sufis have a tremendously significant message for the world. They say that the perfect man is one who is capable of moving from being to doing to having (descending) to doing to being (ascending), and so on. When the circle is perfect, then the man is perfect. One should be capable of doing. I am not saying that you should become incapable of doing – that will not be of any value; that will be simply impotence. You should be capable of doing, but you should not be engrossed by it. You should not become involved in it; you should not become possessed by it – you should remain the master. And I am not saying that all that you have has to be dropped; I am not saying to renounce all that you have. Use it, but don't be used by it; that's all. Then, the perfect man is born. I call that perfect man a sannyasin; he will be both Adam plus Christ. (…) Man needs to become a totality, a wholeness. And my definition of being holy is nothing but to be whole – to be capable to come into the world, and yet to remain above it, beyond it; to be capable to use the mind, but yet to remain centered in your being. Then, the mind is an instrument of immense value.

Remember non-identification; remain a witness. Always remember to remain a witness. (…) Once you become identified with any stuff of the mind, you are trapped in a prison. Then you can go on changing and re-arranging the stuff again and again, but nothing will happen. That's what people go on doing: improving upon themselves, creating a beautiful character – but the basic thing has not yet been done. They are simply rearranging the stuff of the mind; (…) it remains the same stuff. The sinner and the so-called saint are not very different; both are different arrangements of the same mind. The real sage is one who has become aware that he is not the mind at all. The idea of sin arises in him, and he remains aloof; and the idea of being a saint arises in him, and he remains aloof. He gets identified with nothing – anger or compassion, hate or love, good or bad. He remains non-judgmental; he does not condemn anything in the mind; he does not praise anything in the mind. If you are just a witness, what is the point of condemning or praising anything? Condemnation and praise are just futile. He remains cool and collected and centered. The mind goes on raving around him, just from past momentum. (…) It goes on revolving and revolving for a few months, even for a few years. But if you can remain a silent watcher, a watcher on the hills, then slowly, slowly, the momentum is lost and the mind comes to a stop. The day the mind stops, you have arrived. (…) Once the mind stops, the whole energy that has remained involved with it is released. And that energy is tremendous; it starts falling on you. It is a great benediction; it is grace.

Believers and disbelievers, both are fanatics. (…) This is real revolution: jumping from the mind to the being. (…) If doing is the process of falling from being to having, then non-doing will be the process of coming back home.

Non-doing is not inactivity; it is not inaction. Action is there, because action is life. If action completely disappears, you will be dead. (…) One has to become a non-doer. (…) The non-doer is one who has relaxed with the river, who is floating with the river, flowing with the river, one who has become part of the river, one who has no individual destiny. That is the meaning of non-doing. Now the destiny of the total is his destiny. (…) Action continues, but the actor disappears; a non-doer is acting as a vehicle of the Divine, of the Whole. He lives the same life, but now he has a totally different quality; there is a different flavor to it.

The society cannot allow much freedom to people, much fire to people. It needs dead people, dull people, unintelligent people, so they can go on and on working for others' interests – for the priest, for the politician, they go on working. It needs millions of slaves. It is really a miracle that, once in a while, a Buddha, a Jesus, a Sanai, escapes from the clutches of the society and becomes independent. (…) only when you have become completely indifferent to what people say about you will you be able to face God; your energy is available to move God-wards. Otherwise you remain facing people – your eyes and your ears are outgoing; they are not ingoing.

Children are childish, but your so-called old people are just as childish as children, sometimes even more so. Maturity is very rare; people remain immature. If you are interested only in toys – possessing this, possessing that, becoming famous, reaching some political power, prestige, having money – if you are interested in these things, you remain part of this stupid world of futile fruitless pursuits. But those pursuits keep you engaged; they keep you occupied. They are intoxicants. (…) All that is needed is the understanding that whatsoever you have been doing up to now, and whatsoever you are doing now, is futile. Let this sink into your heart as deeply as possible, that whatsoever you are doing is futile. (…) The only real thing in the world is how much *being* you have got. *Having* is the fallen state; *being* is Christ risen, resurrected. (…) You can have only one world, this or that: either the world of dreams, or the world of waking. And people have chosen the world of dreams. (…) The world of waking will come only when the world of dreams has completely gone away, totally gone away. Even if a slight thin layer of dreams is there, it is not possible to see the real.

It is the essential truth of every seeker's life: every seeker has to die on the cross, and after three days of waiting… the resurrection. (…) Only by dying as Adam do you unlock the door to Christ-consciousness in you; only by dying as a mind do you unlock the door of being.

Only by thinking for yourself, only by looking into things for your own self, will you be able, slowly, slowly, to awaken. Otherwise, this dream is going to continue. (…) People will help you to remain mediocre, because that is how they can go on exploiting you. If you can find somebody who is ready to help you to

sharpen your intelligence, then be with that person; you have found a friend. It is very difficult to find a friend in this world; this world is very unfriendly. Everybody is interested in his own exploiting – and people who want to exploit you cannot want you to become intelligent. My effort here is to sharpen your intelligence as much as possible.

Only one thing has to be remembered: be authentic; be sincere to yourself. Declare your truth, whatsoever the cost. Even if life is risked, risk it, because truth is far more valuable than anything, because truth is true life. Don't compromise. Risk all – be authentic! (…) Melt yourself down in this search, and let the ego melt. (…) Be open, and God starts pouring into you like wine from every nook and corner of existence; (…) then life is a celebration.

I am not against life. I am not teaching you any suicide. I am against renouncing the world. I would like you to live in the world, to live more totally, to live more intensely. But then, labels and names will be needed. Then what has to be done? Don't get identified with them, that's all.

The ego exists through goals; what name you give to the goal does not matter. You can call it money, you can call it power, you can call it prestige, or you can call it infinity, vastness, God – it is the same ego trip. Now it has become even more subtle and more poisonous, because the more subtle the ego is, the more dangerous it is. (…) *Sannyas* means dropping all goals; *sannyas* means living life in utter ordinariness. (…) Living life in its pure ordinariness is *sannyas*.

Let love move through the process of meditation. (…) Make your motives conscious; bring them to light, and they will disappear. (…) the only way to transform your love is to bring all the motivations from the unconscious into the conscious. Slowly, slowly, those motives will die. And when love is unmotivated, then love is the greatest thing that can ever happen to anybody. Then love is something of the Ultimate, of the beyond.

Everybody is brought up with the idea of raging against existence, because that is the only way to create the ego – to fight against existence. Only through fighting with existence is the ego created, because in fighting you become separate; in fighting you start swimming upstream. Then, the stream and you are enemies: you have to conquer the stream, and any idea of conquering is very fundamental in creating ego. (…) Man becomes dignified only when man is not. When man disappears as man, and allows existence to flow through him, then there is dignity. (…) When you are not, there is splendor. If you stop fighting, you will disappear – automatically, you will disappear.

Love is your being; love represents the innermost core of existence itself.

There is something like the insecurity of security. Whatsoever you think is secure, is not; deep down, there is an undercurrent of insecurity. (…) People are accumulating rubbish. Money, knowledge, virtue – people are accumulating all kinds of rubbish. They think it is their security; they think it is going to save them. In fact, they will be drowned in it; they will be drowned because of it. (…)

Carrying such unnecessary luggage, they will always remain in the dark valleys of life. (…) All is insecure. You only pretend that things are secure. Your security is just a camouflage; behind it all is insecurity. Nothing is secure; all our security is superficial, a façade; behind it is insecurity. (…) When you drop the fear of insecurity, insecurity disappears; it exists in the fear of it. (…) Throw away the fear of insecurity; throw away the desire to be secure, and you are secure. (…) All security is in God, with God, with the Whole. If you exist separately as a self, you are insecure. If you forget about yourself, if you merge into the Whole, you are secure. In that union is security. (…) this is the basic evil: to search for security, the selling or trading of aliveness for survival. (…) the obsession with security cripples you, paralyzes you. (…) you will not be able to live at all; you will at the most survive. (…) to trade aliveness for survival is the fundamental evil.

The best way to waste your energy, your time, your life, is to go on thinking of the past and the future. (…) You are constantly forgetting to live here-now, and that is the only life there is. You go on rushing towards the past or towards the future, which are both meaningless; this is a simple leakage of energy. And then, you are impotent in the present; empty, hollow. You cannot connect with the present, and the present is the only door to the Divine.

You will have to create a different kind of space. A different space is needed; that space is called trust, surrender, let-go, faith, love, or whatever you want to call it. Once that space is created, you start moving on a totally different plane. You enter a new dimension: deathless is that dimension; fearless is that dimension. And then you live totally, boldly. (…) The religious person is one who creates space for God to enter him.

Intelligence is just an openness of being, a capacity to see without prejudice. (…) That's why it is so utterly different from intellectuality.

God cannot be conquered; you can only allow yourself to be conquered by God.

Renounce respectability; it is a bullshit. It doesn't matter whether people respect you or not. All that matters in the ultimate sense is whether you respect yourself or not. And you can respect yourself only if you have lived totally, passionately. And if you respect yourself, and you are courageous enough to live life in all its dimensions, God is happy with you. And when you enter into His presence, you will enter whole; you will enter healthy; you will enter as a total, orgasmic, organic unity.

My sole concern is religion; my major concern is religion. But I will comment on other things too, because I take life in its totality. (…) And a part of it is concerned with politics; you have to become aware of that too.

The more knowledgeable you become, the less wonder is felt. (…) Your inner space becomes so full of knowledge that wonder disappears; wonder has no space left to abide in you. (…) the moment wonder dies in you, religion dies in you, because religion consists of wonder and awe. Knowledge demystifies life and existence; and religion exists only when life is a mystery.

God will not be yours, as long as you cling to the soul and life, (…) to the idea of separation. (…) God is union, the union with existence – *unio mystica*.

The sage is nonexistential; he does not exist as a separate entity.

The doorway of the friend is closed because of our beliefs and disbeliefs.

When you were born, you were born *tabula rasa* – clean, pure, just a space. You were born an empty sky. And then clouds gathered, clouds and clouds, and all the purity and all the openness and all the space was lost. (…) *Sannyas* means to create that space again.

Christianity creates guilt in people, tremendous guilt. And if you are guilty, you cannot love yourself – you will hate yourself; you would like to destroy yourself. (…) Out of guilt, only destruction can arise, only suicide. (…) The whole strategy of the so-called religions consists of making you feel unworthy. Once you are unworthy, shaken, you lose confidence in yourself, you lose power, you become weak, you become fearful. And all kinds of exploitations become possible.

A prayer that comes out of fear is false. Prayer is true only when it is a fragrance of love.

I teach you self-love. (…) The person who loves himself cannot carry the ugly burden of the ego. (…) He loves himself so much that he cannot carry this poison inside him. (…) Self-love is not selfishness; self-love is unselfishness. In self-love, the self disappears; only love remains. And then you have created the context. Now many, many miracles are going to happen to you; now nothing is impossible for you, because love is the magic.

I have no views about caring, compassion, and service to the community. My whole effort is to transform the individual; I am utterly focused on the individual. And if the individual becomes luminous, then these things come naturally – compassion, caring, service.

Please don't control, because all control means control by the ego. Remain relaxed; remain natural.

All contradictions are apparent. If you meditate a little bit, you will see that there is no contradiction.

It seems so impossible to be contented the way we are, because the mind can always imagine better things. (…) You can always imagine, and your imagination makes you discontented with yourself as you are.

Growth has nothing to do with ambition, comparison, competition. Growth has something to do with energy; growth is an energy phenomenon. When energy is no longer wasted in competition and conflict, you become a reservoir; you accumulate much energy. Out of that energy comes creativity.

In my philosophy of life, only two things are valuable: one is meditation; the other is love.

The society teaches you doing as a way of having more, and having more as a way of becoming really rich, really contented. The truth is just the opposite: the more you have, the more you feel your inner poverty, in contrast.

The more learned a person is, the more confused he is. If you read the Vedas and the Koran and the Bible and the Dhammapada, not only will the information be of no help to you, but it will create more confusion in you. (…) You will not be able to understand the truth, because you don't know what the truth is. (…) Who is going to interpret? You cannot understand more than you know; you can understand only that much which you know on your own. (…) The real process is first to know within, and then go into the Vedas and the Gita and the Koran, and they will all become witnesses to your experience; they will authenticate your experience.

The real Master does not impart information; he imparts being.

The ambitious person cannot turn in; it is impossible. The competitive person cannot turn in – he is always looking at the other; he is always at war. How can he be meditative?

Non-identification is what is meant by witnessing.

One should be balanced. My sannyasins have to be extrovert introverts, introvert extroverts – both together.

The person who is negative about himself cannot be positive about anybody else either, because the faults that he finds in himself, he will find in others; in fact, he will magnify them in others. (…) Accept yourself; otherwise you will become a hypocrite.

Knowledge can never become a bridge; it is always a wall. (…) Love wells up in the heart. And love is another name for understanding. (…) When the heart is awake, it starts flowing in all directions. It loves the Whole – it simply loves; it is love. (…) Religion is a celebration. You cannot be indoctrinated in religion, because religion is not a doctrine at all. It is a very mad love affair.

A person can wake up in death only if he has tried hard to wake up in life, if his whole life has been a consistent effort to find a center in his being, a persistent effort to know "who am I?"

Only the head can be dominated; only heads can be reduced to slaves. The heart is always the king, the master.

You want to satisfy everybody – your father, your friends, your priests, your politicians. You are trying to satisfy everybody, and in satisfying everybody, you are destroying your own soul. (…) You have been listening to good advice from every nook and corner. Everybody is giving you rotten traditional ideas. Everybody is conditioning you, hypnotizing you. And because the crowd is big and you are alone, unless you bring your energies together, you will not be able to get rid of this prison, the prison of the crowd. Unless you sharpen your intelligence a little more, unless you start meditating a little more, you will not be able to break the chains that the society goes putting on you. And they go on telling you it is just for your welfare. They go on saying, "we are serving you", but they are destroying you. And the strangest thing is that you also think that they are well-wishers – they think they are well-wishers, and you think they are well-wishers. (…) The really religious person is one who gets out of entanglement of the mass psychology, of the mass hypnosis. The mass conditions you – rebel against it. Go out of this mass conditioning; become an individual. Then only can you remember from where you come, because only then will you know who you are.

Obedience has been one of the greatest calamities that has befallen humanity. One should be capable of disobeying. (…) In fact, only the person who is capable of disobeying carries value. The person who cannot say 'no', his 'yes' is always impotent. Only the person who can say 'no', his 'yes' has power, meaning, significance. He says 'yes' only when he means it. And one should be alert enough to say 'no' to all that takes you deeper and deeper into the mire of darkness, of blindness, of superstitiousness. And one should be capable of saying 'yes' to anything that takes you towards the light, towards love, towards life.

You remain a beggar; existence would like you to be an emperor.

Playing with toys – money, power, prestige; *all* toys. And all is vain, because death will take away everything. And you know it! And still you go on clinging.

No sexual contact can ever be satisfying, fulfilling. It brings more and more frustration.

People are living in imagination, not in reality. If you live in reality, God is everywhere. (…) Don't live in thoughts! Live in silence – and only the heart knows how to be still, because in the heart, there are no thoughts. Thoughts cannot penetrate into that innermost shrine. No noise ever penetrates there; it is absolute silence; it is virgin silence. Move into the heart, (…) and your whole life will become full of light, full of life, full of love, full of energy. (…) Until you start feeling God everywhere, you are asleep.

One has to give up one's fears if one wants to live in love, because it is the same energy that becomes fear and that becomes love. Drop the fears, and the same energy that was contained in the fear is released and becomes a flower of love.

I have nothing to offer to you – only nothing. But that is the greatest thing that can be given as a gift.

You cannot teach religion; you can only create the context.

The fish in the sea is not thirsty.

In this small life span, seventy or eighty years, how are you going to deal with the past which is so huge, immense – millions of years? There is no need to struggle, no need to fight. The wise way is to slip out of it. (…) Rebellion consists of the present, and only the present. It has no concern with the past; it has no concern with the future.

The real seeker wants the Master to go into his innermost core and stir the sleeping soul.

The animal is happy because there is no consciousness. Consciousness first brings pain, because suddenly you become aware of a thousand and one problems facing you. You have to encounter them; you have to solve them or dissolve them. All peace disappears. But human consciousness is still worthwhile. I agree with Socrates who said, "I would like to be a discontented Socrates rather than a contented pig." (…) To know discontent, one needs consciousness.

Man is in a kind of drunkenness, awake and yet not awake. Man sees a little bit, and yet everything seems to be dark, just shadows moving in the dark are felt. But nothing is absolutely clear; there is no clarity, no transparency, no light. This is the state of man. And we cannot go back, because there is no possibility of going back. Man tries hard to go back, through sex, through food, through alcohol, through drugs; man tries somehow to drown this little bit of consciousness that has arisen in him. But it comes back again and again, because whatsoever has been learnt has been learnt forever – it cannot be unlearnt. It has happened in your being; now there is no way to discard it. You have to live with it. The only possibility is to move ahead, to grow more into awareness.

You are dreaming, desiring, thinking, but you know nothing. And the less you know, the more you believe in your dreams – because one has to keep oneself occupied. The less you know, the more you desire – just to avoid your inner ignorance and emptiness. You rush in all directions; you go on rushing – you don't give yourself a little rest, because the rest seems too explosive, dangerous.

Finding at least one or two hours out of the hustle and bustle of life, sitting silently, doing nothing, you may start moving inwards; you may start remembering something, the origins – because deep down the memory of where you come from is still there. You may have forgotten it, but it is there – maybe covered with rubbish, all kinds of rubbish, but that rubbish can be removed. That's what meditation is all about: removing the rubbish – of thoughts, memories, dreams, desires, imaginations. And if you can remove all this rubbish that your head has gathered, your heart will start remembering. And once the source is remembered, the goal is known; (…) the source is the goal. We have to reach the same place from where we come.

Mad people have their own logic. Blind people have their own logic. People who are fast asleep have their own logic – logic that supports their sleep. (…) You can go on supporting your illusions, very logically.

Only mediocre, stupid people can follow the masses, can fulfill their expectations. A man who has any courage, a man who has any guts, is bound to be a rebel.

In this world, you will find two types of people: one who is just boringly religious, flat; another who is just worldly, but depressed. The pseudo-religious at least hopes that something great is going to happen after death, but the worldly man does not even have that hope – he is very depressed. You can see this – one in India; the other in the West.

Those who have only known the known have known nothing; those who have only seen the seeable have not seen anything. Unless you become capable of seeing the unseen and hearing the unheard, you have not come to your full potential yet. God gives you a great gift of potential. The only way to return the gift in gratitude and thankfulness is to make the potential actual. Be what your seed is carrying within you. Become it; be it.

Society makes you unworthy, because that is the only way to exploit you – to make you feel unworthy. Then you will try hard to become worthy, because that is the only way to gain self-respect. And to become worthy, you will follow the dictates of the society. Society creates fear in you, and then you are ready to yield, to bow down to any kind of nonsense.

The world is still intoxicating you – and you cannot be a sannyasin unless you are utterly frustrated with the world. (…) A sannyasin is a person who lives in the world, but lives meditatively, and meditation creates a distance. Then you can go on doing all kinds of things, but you don't become identified with them. (…) I teach transcendence, not escapism. (…) To live in awareness is the way of the sannyasin.

The world only promises; it never delivers the goods. That's its illusoriness; that's why in the East, we call it *maya*. (…) *Sannyas* is seeing the reality of the world, that it never fulfills, that it cannot fulfill, that it is beyond its capacity to fulfill… then, one turns in. One has been a beggar begging from this door to that door; when one turns in, begging disappears – one becomes an emperor. Then all is yours.

Each society has created its own ideas of good and bad, and they go on changing. They are utilitarian, remember. (…) There are ideas and ideas, but all ideas are human.

Religion does not think that life needs any answers. Life needs to be lived in its totality; (…) that is the only way to know it.

Existence remains alive through the tension of the polar opposites: the negative and the positive, man and woman, birth and death, darkness and light, love and hate, religion and science. These are polar opposites. Life needs them; without them, life will be a stagnant pool; it will not be a dialectical process anymore. Life is dialectics; it moves through thesis and antithesis, and again the synthesis becomes a thesis and creates an antithesis. That's how life goes on progressing.

The average mental age of human beings is only twelve years.

All meditation is nothing but an effort to know the witness. (…) When all thoughts disappear, and all desires are gone, and when there is nothing to witness, then you become aware of the witness. Then witnessing turns upon itself. Having nothing else to see, it starts seeing itself. If something remains there as an object, it remains focused on the object. Meditation is a process of taking all objects away from you; all contents of the mind are to be taken away. Slowly, slowly, one day… sudden emptiness.

What is important? It depends on you. If you ask me, to me, it is all the same. You can say that everything is important, or you can say that nothing is important. Both mean the same. Everything is ordinary, or everything is extraordinary. (…) Whichever attracts you more, that can become your path: 'no' can become your path; 'yes' can become your path. Kabir's path is that of 'yes'; Buddha's path is that of 'no'. But, really, 'yes' and 'no' are not significant. What is significant is *totality*. If you say 'yes' with your total being, it is totality that liberates. If you say 'no' with totality, it is totality that liberates. But it all depends on you. (…) It depends on you what is important. How can I say what is important? To me, nothing is, and everything is.

Once God is understood as significance, your life starts changing. (…) Then you start moving in a totally different way, in an altogether different dimension. If God is significance, then you have to create meaning in your life, because only meaning can meet the meaning. You have to create significance in your life, because only significance can meet the significance. You have to become more aware, more loving, more sensitive.

Religion can only be expressed through poetry, through music, through dance. Any other way of expressing religion falls short, is inadequate. The mysterious has to be indicated only by something mysterious. God cannot be approached through the mind of calculation, mathematics. It is not possible to approach God through prose. The door opens only when you approach Him through poetry.

The sane person moves in solitude; and the insane person searches for the crowd. And your religions are nothing but crowds.

A really religious person has no morality imposed upon himself. His morality arises out of his consciousness. He is not trying to do the right; he is not trying to avoid the wrong – he simply remains conscious, and acts out of his consciousness, and whatsoever he does is right. In fact, it is impossible to do anything wrong consciously.

Religion is based not in morality, but in meditation. Religion is rooted not in character, but in consciousness. A really religious person has no character at all – he is characterless. (…) he does not function out of his past; he acts moment-to-moment; he acts spontaneously. He has no ready-made formula; he has no routine. He does not act out of habits. (…) Creating consciousness, not habits, is religiousness.

Unless your heart responds, the head cannot become a bridge to God. (…) The ways of the head are controllable, manipulatable. Hence the society is interested in your head, not in your heart. The society wants you to understand that there is no heart, but only the head. (…) By heart is not meant the physical part, but hidden behind the physical, is the real heart. Don't be finished with the physical. (…) Corresponding to each physical phenomenon in you, there is a spiritual phenomenon.

I don't teach you the middle way; I teach you the total way. And then a balance comes of its own accord, and that balance has tremendous beauty and grace. (…) Nothing remains; everything passes by. The only thing that always abides is your witnessing. That witnessing brings balance, because you remain unidentified. Witnessing is balance.

What is needed is consciousness, not conscience. Conscience is a pseudo-thing, artificial, arbitrary. Conscience is created in you by the society. It is a subtle method of slavery. (…) The need is to drop the conscience and to develop consciousness. Drop all that you have been taught by others, and start searching and living on your own.

It is impossible to have beliefs and still live in peace. The belief is the root cause of all conflict. Only a world of agnostic seekers can be one. Believers cannot allow the world to be one. (…) Differing beliefs divide people. Belief is the way of division. (…) Beliefs have nothing to do with nature; beliefs are man-made. All beliefs are basically political, tactics, strategy, to manipulate the crowds, to control the crowds. (…) A real man does not believe; either he knows, or he doesn't know.

Religion has to be found by your own heart.

Knowledge is always old, and life is always fresh. Knowledge and life never meet.

Man can be natural and honest, but then beliefs have to be dropped – all kinds of beliefs have to be dropped. And dropping the beliefs, your energy is freed, and that same energy becomes enquiry, and that same energy can take you to the ultimate truth.

Thinking is a lower activity; seeing is a higher activity.

One fundamental law has to be understood: nothing can go backwards. At the most, you can pretend; at the most, you can deceive – but nothing can go backwards. (…) The only way is to grow towards the Divine; the only way is forwards. The only way is to become that which is your potential; the only way is to transform the potential into the actual. Man is potential God; and unless he becomes actual God, there is no possibility of contentment.

The true way is that of understanding your mind, not of dropping it. The true way is: sitting silently and watching the mind; (…) just be a witness to your mind. And, slowly, slowly, by witnessing it, you will understand what games it has been playing with you. You stop it from one door, it comes from another; you stop it from that door, it makes a third door – and it goes on and on, *ad nauseam*. (…) Mind jumps to such new faces, takes such new masks! (…) Watch. Don't renounce the world, and don't try to drop the mind. Just become more alert. In alertness, suddenly mind disappears, and with the mind disappears the whole world. And when there is no mind and no world, God is.

Man has been conditioned down the centuries for goals, destinations, purposes. (…) Because of these ideologies, you cannot allow yourself to relax in the moment. They go on goading you – you have to attain something; you have to achieve something. Your whole education system is a strategy of poisoning your consciousness; it is a strategy of driving you crazy after goals; it is a strategy of creating ambition in you. And ambition is neurosis. But this has been done for so long that it has become part and parcel of the human mind. That is why you go on thinking in terms of goal or destination. It is not you; it is the society that goes on thinking in you, through you, (…) and you are identified with them. You don't know that you are separate. (…) Mind is a social phenomenon; (…) it is social exploitation. It is society that makes a mind in you, and through that mind controls you, keeps you imprisoned, chained, reduces you to a slave. (…) Learn to be a witness to all that goes on in the mind. (…) those thoughts are the content of the consciousness, but they are not consciousness itself. And this is what meditation is all about: creating a distance between you and your mind.

Mind can only live in memories or projections, because mind can only exist in the past or in the future. Mind cannot exist here-now. (…) Mind has no present tense at all; either it is past, or it is future. It is always in the non-existential.

Existence utterly is; existence is transcendental – neither purpose nor no purpose; neither meaning nor no meaning. It is not going anywhere. There is no goal to life, and if you have a goal, then you are going against life, and you will suffer.

People are simply wasting away. Their lives could have become great oases, but they remain dry deserts.

We are always in the middle of life. Life has been there before you ever entered the stream, and life will be there when you are gone. You will know only a few glimpses in the middle. (…) There is no beginning, no end; life is an eternal continuum. Hence you cannot ever complete things. (…) But your attitude

towards life still remains goal-oriented. (…) Once the goal grips you, you are in the hands of the mind. (…) Who is this devil who tempts Jesus in the desert? It is the mind. The devil is an ancient metaphor for the mind.

Intelligence is not intellect – intellect is part of the mind; intelligence is part of the heart. (…) What comes from outside, creates intellect; what comes from within, is intelligence. (…) Life's challenges are meant to provoke your intelligence into activity, to bring your intelligence above your intellect. Only new situations which your intellect cannot cope with, only such spaces which your knowledge has not heard about, can help to bring your intelligence to the surface. All that is needed is intelligence, understanding, awareness, and you will know you have come home. And great gratitude will arise in your being, and great thankfulness. That gratitude, that thankfulness, is prayer.

The West is too much interested in speed, too much in action. And the action is futile, because it is simply the occupation of a neurotic mind. The East is not interested in action at all; that is again another kind of neurosis, the opposite kind. People talk about renouncing the world, but they are just philosophizing about their laziness.

People keep themselves occupied the whole day, and then they fall asleep and become occupied in their dreams. Twenty-four hours a day, it is a constant occupation. Meditation means giving a few minutes to non-occupation.

Death will reveal to you your true identity. Death will take away all your masks and will reveal your original face. Death will for the first time make it possible for you to encounter your innermost, interiormost subjectivity as it is, without camouflage, without a pretense, without any pseudo-personality. Hence, everybody is afraid of death, and everybody is attracted. (…) Death is also a beginning. Each end is always a beginning, because nothing ever ends totally; nothing can ever end. Everything continues; only forms change. Your form will die, but you have something formless in you too. Your body will not be there, but you have something in you, within your body, which is not part of your body. Your earthly part will drop into the earth, dust unto dust, but you have something of the sky in you, something of the beyond, which will take a new journey, a new pilgrimage. Death creates fear if you think of the ego; and death appeals to you, attracts you, if you think of your true Self. So vaguely one remains attracted towards death – if you become clearly aware of it, it can become a transforming understanding; it can become a mutant force. (…) The meditator has to overcome fear. The meditator has to fall in love with death; the meditator has to invite death – the meditator has not to wait for it; he has to call it, because death is a friend to the meditator.

The mystic experience, the experience of unity with existence, is not as rare as people think, and the mystic experience has nothing to do with religion as such. It happens in many spaces which are not thought to be religious at all. (…) Remain available to the dimension of the mysterious.

To become means to become false; to become means to become that which you are not. To be is already the case. Man has not to become anything other than he is; he has to relax into his being and know the truth. (…) All becoming is the world; not to be a part of becoming is to be a sannyasin.

Man is the only conscious being, and consciousness has two possibilities: either it can become God-consciousness, then it is a benediction; or it can become self-consciousness, then it is a curse.

You have to learn to become egoless; you have to learn to melt into existence; you have to learn the path of surrender. (…) And slowly, slowly, you become a host. The day you are a host, the Guest comes. (…) without merging with God, you are going to remain discontented. Contentment, real contentment, has only one meaning – that is the meeting with the Guest.

Your sleep is not much of a rest. To know God is to know ultimate rest.

Being with God means only one thing: dissolving in Him, just as rivers come from the mountains and disappear into the ocean. (…) There is great nostalgia for all the memories and a great desire not to lose one's identity, but the river cannot go back.

Greed means postponing your life for tomorrow.

This is the situation. You are not yourself. You go on doing things – getting married, giving birth to children, bringing up children – and you are not yourself. You will do all the functions of your life and die – and you have never lived. (…) Somebody else lived in your place, and somebody else will die. (…) You are *not* yourself. You are *not* your faces. (…) Between birth and death, you have many faces which are not yours. (…) Start searching for who you are; begin the search for your original face.

Get out of the interference of others. (…) Get out of others' expectations. Don't go on fulfilling others' expectations; that is a very subtle slavery. (…) Everybody is making demands on you; nobody leaves you alone. (…) And the others who are expecting are not aware of what they are doing to you; they are simply expecting things which were expected from them. (…) Get out of all this bondage. This is what *sannyas* is all about: a declaration of freedom, a declaration to be oneself whatsoever the cost and whatsoever the consequences. (…) You are not here to fulfill others' expectations; you are here to live your authentic life.

A person who loves himself deeply becomes so blissful that his whole life becomes a prayer, a service, compassion. Only a blissful person can have compassion, and only a blissful person can have love.

Freedom simply means that you start living intelligently on your own – neither according to other people, neither against them. If you are against other people, you can never be free. Don't be against anybody, and don't be for anybody – simply live out of your own intelligence.

Don't get distracted by mosquitoes. (…) They are doing their thing; that much has to be accepted. They are not particularly against you; they are not particularly trying to disturb you. (…) Shake them off, throw them away – attentively, fully alert, but with no irritation. Irritation will disturb the meditation. (…) The real problem never comes from the outside; the real problem always comes from inner irritation.

Security is the greatest illusion there is. The more alive you are, the more insecure you are.

To write an autobiography seems to be almost impossible, because you always go on arranging your memories. When you look back, it is not the real past that you are looking at. It is no longer there – just your chosen memory of it. (…) All autobiographies are fiction.

Man without God is a corpse; man with God is a celebration. Minus God or plus God; these are the only two ways to live. Minus God, you are a negative, black hole. Minus God, you only pretend to live; you cannot live. (…) You go through all the empty motions, gestures; you act as if you are alive – but deep down, you know that you are not alive; life has not yet happened to you. Birth has happened, but not life. Life happens only when God has happened; then a man is twice-born. (…) Then a man really becomes a *Brahmin* – one who has known Brahma, one who has become one with God.

The devotee knows a totally different kind of restlessness than you have known. (…) his restlessness is not on the surface. On the surface, Kabir will be found utterly calm and quiet, but his heart is burning; his heart is on fire – deep down, he is carrying a storm: "I don't care about food, and I don't care about sleep. My whole concern is You; my whole concentration is You. Day in, day out, I only think about You. I simply wait at the door; I wait for You. The wind comes and knocks on the door; I rush to the door to open – maybe He has come? Dry leaves move on the street with the wind, I rush – maybe these are the sounds of His footsteps?"

Once the politician has got the means to influence your sleeping mind, he cannot leave you alone. At least right now, you are free to dream; soon the danger is that you will not even be free to dream. The government will go on influencing your dreams; it will allow you only to dream certain dreams; it will create dreams in you. (…) And if your unconscious becomes available to the politicians, man is utterly destroyed. (…) these new techniques in behaviorist psychology can destroy you in your psychology. (…) Right now at least, you have some privacy. Politicians are not even willing to give you that much privacy; they want to interfere; they want to poke into your dreams. But up to now, it has not happened much; they have succeeded in experimentation, but it has not been used on a wide scale. (1979)

The person who does not believe in anything can simply move beyond thoughts; the person who believes clings to thinking. (…) The man who cannot believe is in a better situation. (…) Belief becomes a disturbance.

The false ego which you have created by not looking in, by continuously looking out, is the root cause of fear. You will be afraid of all those spaces in which you have to look.

Man had always lived with nature. To live with nature is to live with God in an indirect way, because nature reflects God in a thousand and one ways. (…) man has remained constantly aware of some invisible, mysterious force behind it all. That force was called God. (…) Still when you go deep into the Himalayas, you again start feeling a kind of reverence, awe, wonder. Again, you start feeling something that was very easily available to the primitive man. The civilized man has lost something, because now we live in the man-made world where it is almost impossible to find a signature of God. How can you find God on asphalt roads? (…) How can you find God in machines, in technology? (…) even the greatest machine cannot give you the sense of the mysterious, of the miraculous. Even facing the greatest machine, you cannot feel awe; you cannot feel reverence; you cannot feel like falling on your knees and praying. And if you cannot feel like falling on your knees and praying once in a while, how can God remain a part of your being?

It takes time to recognize the fact that "I am no more". Sometimes it can take years to understand that the ego has been left somewhere on the path long before.

Choose your path, love or meditation, and go totally with it. If meditation is your path, awareness is going to be your key, the master key. Go totally with it, and don't be worried about the lovers. Many times, many things will make you jealous, because those who follow the path of love, they will dance, they will sing, they will laugh, they will celebrate. A thousand and one flowers will bloom on their path – their eyes will sparkle, will become candles; their lives will become more and more juicy. On the path of awareness, those things don't happen at all. A totally different kind of beauty happens – the beauty of the desert, the silence of the desert.

Out of fear arises pseudoness; out of fear arises pretension. Hence people go on pretending. One needs to be fearless to be authentic. (…) People are starving their reality and feeding their unreality.

You can die consciously only if you expose yourself totally, so that all that the unconscious is carrying is poured out, all that the unconscious is repressing is released, so that the unconscious becomes empty and there is nothing to hide. Remember, a person who has any repression cannot die consciously; repression creates unconsciousness. The more repressed you are, the bigger an unconscious you have. (…) The unconscious is the part of the mind that you don't want to see, the part of the mind that you bypass, the part of your house where you never go. You go on throwing all kinds of things in it, and you never go into it. The unconscious is not a natural phenomenon. The more man becomes civilized, the more the unconscious becomes bigger. (…) When you don't repress anything, you cannot create dreams. A dream is the boiling unconscious. The whole day you go on repressing, and in the night, when you fall asleep, the repressor falls

asleep, and all that is repressed starts surfacing. That's what your dreaming is – the surfacing of the repressed past. (…) Primitives don't dream; the primitive man has no unconscious. In a primitive society, once in a while somebody dreams, only once in a while, and the person who dreams has a totally different kind of dream than you. His dream is not the dream that Freud, Jung and Adler study. His dream is intuitive; his dream is a prediction of the future; his dream is a foreshadowing of something that is going to happen. So in a primitive society, the dreamer becomes the seer; he becomes the shaman. He becomes the most important person; he becomes the religious head of the commune, because his dreams become predictions, his dreams always prove true. (…) The unconscious is a creation of civilization – the more civilized you are, the more unconscious you are. If you become absolutely civilized, you will be robots; you will be absolutely unconscious. That's what's happening; that calamity is happening all over the world.

If you can live consciously for a few years, that will be enough to die consciously; then one becomes capable of dying consciously. And to die consciously is to be resurrected into a totally different dimension, the dimension of the Divine. I would like all of my sannyasins to live and to die so deeply that they are never born again, so that they can disappear into the cosmos, become part of the Whole.

There are two kinds of foolish people in the world: one, who would not like to use the boat, who would like to walk on the water; and the other, who will use the boat, and when they have reached to the other shore, they will not leave the boat. Just out of gratitude, they will carry the boat on their heads for the rest of their whole lives.

Trust is through knowing, not through believing.

All doors bring you to God. What is needed is sincerity, and intensity, and totality.

Relationship is the need of those who cannot be alone.

There is a hierarchy of needs: body, mind, soul, God. *You cannot bypass any step.* If you bypass any step, you will have to come back to it again. Life has an intrinsic logic in it. Each step has its own place, and you cannot miss a single step. Otherwise, the chain will be broken, and your life will become discontinuous; your life will become a chaos.

God is not to be worshipped, but realized. There is no need to make temples for God; you are the temple. God has already chosen His abode. You have to learn how to look within.

Go on dying always to the plane you find yourself to be in, so that you can move to the higher. You have to leave the lower step; only then can you reach the higher step. If you cling to the lower, you cannot reach the higher.

Look at your life: there is a daily sense of failure; every day, you know that again you are going to fail. The morning comes and you know, another day of dragging; and the evening comes, and tired you go to sleep. One day is finished, and your hands are still empty, and your heart is still empty. Nothing has been achieved, and one day is lost. And you know that tomorrow it is going to be repeated again, because it has been so in the past, not only in this life, but in many, many lives. Days come and go, years come and go, lives come and go, and you remain as empty as ever – no fulfillment, no contentment.

Those who are too much obsessed with analysis, they are blind; they will not be able to understand that which resides in you.

Receptivity is a state of no-mind. When you are utterly empty of all thought, when consciousness has no content, when the mirror reflects nothing – this is receptivity. Receptivity is the door to the Divine. Drop the mind and be.

That's how we go on missing life: the past becomes a barrier, encloses you, traps you into something that is no more. You become encapsulated in the dead. And the more you become experienced, grown-up, the more the shell of the dead experiences goes on becoming thicker and thicker around you. You become more and more closed. (…) Then you exist, but you exist alienated; you exist uprooted. Then you don't have a communion with life.

The real enquirer is not satisfied with any concept of God. How can a concept be of any help? When you are thirsty, you cannot be satisfied by the formula H_2O; the formula H_2O cannot quench your thirst. (…) Philosophy talks about water; religion drinks.

The god of the crowds is an ugly concept – it shows much about your weaknesses, but nothing about the truth of existence.

Those who are really with me are on the way of disappearing, evaporating. Just as in the early morning sun, the dewdrops start disappearing, that is the way of the disciple to disappear when he is in a close love relationship with the Master. (…) *Sannyas* is the will to die, so that God can live. (…) I teach you crucifixion, because resurrection follows; it inevitably follows.

One has to be unmotivated in the world of religion. (…) One has not to be result-oriented, and that is the most difficult thing for the modern mind to do. (…) Whatsoever we do, we always do it for something else. Everything is a means; and everything has to be used for some end. And what I am teaching here is the end in itself; it is not a means to anything else. Each moment is an end unto itself.

Go on dying to the past experiences, so that you can remain available to the present – fresh, young, utterly intelligent; and then, life has a totally different flavor.

Man is always a project, a becoming. His being consists of becoming. (…) He is always a bridge hanging between the past and the future. He is a surpassing, a continuous surpassing. Man is never content with that which he is; he is trying to go beyond, always trying to go beyond. Whatsoever he is doing, all his effort is basically how to become something more, something higher, something better. Man is a progress, a wayfarer, a pilgrim, and his life is a pilgrimage, a non-ending pilgrimage, that goes on and on. A dog is born a dog; a tree is born a tree. Man is not a given fact; man is born only with a possibility, with a potential. Man is born as a blank, as a nothingness; nothing is written. (…) Man is capable of creating himself. He has not been given a map; he has not been ordered. (…) Man is the only being who is uncommanded, with no orders. (…) This is his dignity; and this is his problem too. (…) The animals are at ease; man is a tension. (…) Man comes into existence empty; and then he starts groping for his being – he starts groping and creating and searching. Man is an adventure, but with the adventure is uncertainty, insecurity, failure. One can always go wrong. (…) Man's glory is his freedom; man's misery is his uncertainty, his insecurity.

Man has created god in his own image; man's god is a human god.

Individuality arises only when you become very clear-cut, when you attain an original shape of your being, when you don't care what others say, when you are ready to sacrifice your whole life for your freedom, when freedom becomes your ultimate value, and nothing else matters. And only individuals can go into utter dissolution, utter disappearance. First, you have to be; only then can you disappear. First, you have to detach yourself from the crowd. The mass man cannot go into dissolution, because he does not know who he is. (…) First go through the turmoil of human anguish – the joys and miseries of human love, of human life. Let yourself become ripe through it. Then only do you have the fragrance which can be offered to God, not before. (…) Out of desiring comes the state of desirelessness, the lotus of desirelessness.

Beauty is choosing one standpoint; ugliness is choosing another standpoint. Truth is not choosing any standpoint at all. Truth is not choosing. God is not any aspect of reality; God is all the aspects together without any choice. (…) Once you don't take any standpoint, you disappear. And in that disappearance is God.

The old definition of the worldly is to live in the world; and the definition of the non-worldly is not to live in the world, to get out of it. My definition is different. The worldly is one who gets into his act and becomes unconscious and forgets that it is an act. It is as if you are playing on the stage, acting some role. You are in a drama playing the role of Julius Caesar, and when the curtains fall, you come home as Julius Caesar – you forget that it is a role. Then you are in trouble. (…) And the sannyasin, the other-worldly man, is the man who goes on playing acts, who knows they are acts, who never gets hooked by any act. These are all games; these are roles; these are functions. (…) I call the man worldly who does not know how to play a game and who gets too serious about it. (…) If one lives in the world in a worldly way, one becomes dead. If one becomes an old traditional kind of sannyasin, one shrinks and becomes dead. Both are ways of death. Life is where opposites meet; life is where day and night meet. Life is in the world, and

yet only for those who can remain beyond it. Be a lotus flower, in the water and yet untouched by it.

Man has created outer standards of success to deceive himself. (…) A man tries to possess things because he does not possess himself. (…) This is a way of explaining away his inner emptiness. (…) Being is missing, and you are trying to replace it by having – but it cannot be replaced by any having. Having and being – this is the whole struggle of the human mind. (…) So the first thing I would like to tell you is that there are no outer standards of success. They are efforts to cover up your inner emptiness, efforts to deceive yourself and to make you feel that you have not failed. There is only one success, absolutely only one – and that is to be. (…) Once the illusion of outer success goes, you will be in a deep crisis. (…) Now, you will have to take a very decisive step, a very radical step: you will have to learn the ways of inner success. The outer will never appeal to you anymore; so don't go on making efforts in the outer – direct your energies towards the inner. Now, only that can have any meaning.

Each age creates its own myth to live by. (…) The belief in the myth of change is the most dangerous kind of belief. Man has suffered much from it, much more than from any other kind of belief. The myth of change – that something better is possible, that man can improve upon himself, that there is some place to go to, that there is somebody to be, that there is some kind of utopia – has corrupted the human mind infinitely down the centuries. It has been a constant poisoning.

The West says, the mind has to be completely analyzed. The East says, analyzing the mind is a non-ending process; the mind has to be dropped, transcended. In solving it, you remain in it; in solving it, you create more and more problems.

In Zen, they say that if you really want to become a painter, then learn painting for years. Then, for a few years, forget all about painting; throw away the canvas and the brush. And then, one day, you will be truly painting; expertise and innocence will both be there.

The moment you take *sannyas*, you are part of me; you are lost.

The contents that flow in the consciousness are temporary. One moment they are there; the other moment they are gone. Don't be worried about them; don't be either in favour of them or against them. Don't try to possess them; don't hold on to them, because they are going to go. They have to go. It is the very nature of things that they cannot be permanent. (…) It's the rhythm of life – day and night, life and death, summer and winter. The wheel goes on moving. Life is a flux. Only one thing is eternally there, and that is your consciousness, that innermost watcher. (…) Witnessing is eternal.

On the path of action towards God, *karma yoga*, consciousness changes the content. (…) When you allow God to become your will, when you surrender your will to the feet of God and His will starts flowing through you, then it is the path of *karma yoga*.

With the three paths (*karma*, *gyana*, *bhakti*), something remains in the mind that has to be done. With transcendence, the fourth path, *rajas yoga*, the *royal yoga*, all becoming disappears. There is no goal with the fourth way. You remain just a witness. You are no longer doing anything here; you are just being here. The flame has disappeared into the infinity; one simply ceases to be. (…) The fourth way means content not affecting consciousness; consciousness not affecting content. The world is there; I am here – there is no bridge; there is no meeting. This is the path of Sufism, the path of Zen, the path of all essential religions.

Deep in you, meditation is already the case.

Life problems are not to be solved; they are in a first place to be understood. A meditative man has insight. He can see how he himself creates his problems. And then, naturally, one stops creating them. It is not that one solves them; they are no longer created.

Man is born without a definition; (…) he comes into the world as freedom. He knows he is, but he does not know who he is. The whole life's task is to know who one is.

One has to move into darkness, not knowing where one is going. But one still has to move.

One has to commit many mistakes before one can know what truth is.

Man has the characteristic of self-transcendence. You have to go beyond whatsoever you think of as yourself. Always and always, you have to leave whatsoever you think of as yourself – you have to drop it; you have to renounce it. (…) This is the task, the life task, that faces everybody.

Man must create for himself his own essence, his own soul, his own being. Man is a continual birth – by himself, to himself; through himself, for himself.

Freedom is the essence of man; existence precedes essence. Man first is; only afterwards is this or that.

Don't remain a spectator, because it is only by being a participant that one comes to know anything.

Islam is the first pillar of Sufism – surrender, peace, silence. (…) The second pillar is *Iman* – 1) trust, faith (not belief); 2) religion; 3) commitment, involvement, in thought and in deed – commitment in your totality. (…) The third pillar is *Ihsan* – 1) authenticity, sincerity; 2) inner virtue, not imposed from the outside; 3) totality, wholeness. These three pillars have to be imbibed. And they contain all that is needed for any religious person. (…) Man is imprisoned, imprisoned in his own ego. Man is the prison, and if you want to get out of the prison, this is the map: *Islam*, *Iman*, *Ihsan*.

Paradox is my way, so that you will never be able to cling to anything I say.

The sinner is negative mind; the saint is positive mind; the sage is no-mind.

Faqr means spiritual poverty, egolessness, simplicity, dissolving the idea of 'I'. And *zikr* means remembrance of God.

A spiritual seeker has to be in an intimate love relationship with a Master. It is a delicate phenomenon; it takes time. You cannot just go from one door to another; you will remain a beggar. Yes, you can collect some information, but all that information inside you will become chaotic, because each school has its own methods, and those methods are perfectly right in that school, in that particular milieu. They have been designed by Masters; there is a pattern which has to be followed. Those methods cannot be mixed with other methods. If a person goes from one teacher to another, (…) he will go neurotic.

A lover remains a virgin; all lovers are virgin.

Education is a bridge between the potentiality and the actuality. Education is to help you to become that which you are only in a seed form. And this is what I am doing here; this is a place of education – education is to bring out your inner richness. (…) Real education will bring out what is hidden in you. (…) Education is to bring you from darkness to light. (…) The so-called education that goes on in the world does not prepare you for life. It is nothing but a preparation for a cut-throat, competitive world where everybody is the enemy of everybody else. (…) My vision of education is that life should not be taken as a struggle for survival; life should be taken as a celebration.

I am teaching you rebellion. I am teaching you to be yourself. I am teaching you to be fearless; I am teaching you not to yield to the social pressure; I am teaching you not to be a conformist. I am teaching you not to hanker for comfort and convenience, because if you hanker for comfort and convenience, the society will give them to you, but at a cost. And the cost is great: you get convenience, but you lose your consciousness; you get comfort, but you lose your soul. You can have respectability, but then you are not true to yourself – you are a pseudo human being; you have betrayed God and yourself. But the society wants that you betray yourself. The society creates efficient robots; the society wants to use you as a machine; the society wants you to be obedient. The society does not need you to function as an intelligent being, because an intelligent being will behave in an intelligent way, and there may be moments when he will say, "no, I will not do this", "no, I will not follow stupid orders".

The priests, the politicians, the pundits have been substituting every real thing with something unreal. That is the most fundamental strategy of how this prison, this slavery, has been created.

Man is living in hypocrisy, in utter hypocrisy. You are not what you think you are; you are not what others say you are; you are not what you believe you are.

The more knowledgeable a person is, the more he feels uprooted. Knowledge does not lead to wisdom; knowledge leads to madness. Knowledge does not lead to enlightenment; it leads to deeper and darker unconscious realms of your being. Knowledge takes away all celebration from your life; it destroys all poetry, all song, all dance – it makes you serious. Wisdom knows how to laugh; knowledge cannot laugh. Knowledge is always serious; wisdom is always playful. Wisdom is light; knowledge is heavy. You cannot attain to wisdom through knowledge. (…) The more you know, the less you will know.

The ordinary life of humanity is a constant effort to avoid oneself. Everybody is doing it, in different ways of course. Nobody can sit silently and be alone. (…) There are only two types of people: one, who escapes from their loneliness – the majority, the ninety-nine percent; and the remaining one percent are the meditators. (…) Meditation means you are not escaping anymore. And by encountering yourself, by knowing yourself deeply, you will become a man of wisdom.

Whatsoever you have, use it gratefully. Whenever you have, use it gratefully, thankfully. And when you don't have, use that not-having gratefully also.

Freedom from is negative freedom; freedom for is positive freedom. (…) The real freedom is transcendental freedom, pure freedom. (…) One has to watch and understand the ego to attain the third freedom.

Thinking is a substitute for meditation; philosophy is a substitute for religion.

Truth has to be discovered by everybody in his own being.

Your so-called learned people, Sufis call them donkeys. (…) A donkey can carry all the scriptures, and yet the donkey will remain unaware of what he is carrying.

Remember it always: you have to be worthy to get something better. (…) The disciple is one who prepares himself to receive more.

Borrowed, learned from others, from scriptures, from traditions, your knowledge is never going to become your knowing. It will make you only more and more ridiculous. (…) Just learning words, theories, systems of thought, is not going to help you at all. Deep down, you will remain the same. (…) This is not the way of the seeker. The seeker has to begin in absolute openness, with no conclusions this way or that. The seeker has to begin without any belief or disbelief. The seeker has to begin with great trust in his intelligence, but not in any conceptions.

Always be authentic to yourself. (…) A compromising person has no soul. The more you compromise, the less soul you have. By and by, you are just nothing, just apparently alive, but deep down, dead. Beware of it. (…) If you cannot assert yourself in the way you want to be, then you are a coward; (…) then you will never have a centering; you will never have an integrated being; you will never find yourself crystallized. (…) The soul is born through sacrifices. (…) all these

problems are worth facing – these are the steps of the temple of God; this is real sacrifice, austerity. And slowly, slowly, when one passes through such fire, the gold that you are carrying with you becomes pure; and only through the purity of your inner gold, one day, the golden flower blooms. (…) Freedom means, don't betray yourself, whatsoever the cost. Remain true to yourself, and you will be true to God.

The man of awareness becomes the man of the essence. Personality consists of the non-essential. (…) The non-essential is momentary; it disappears sooner or later.

If you look at the deepest core, all Masters are one.

A really intelligent person is not clever or smart; he does not try to show that he is clever or smart. When you have intelligence, what need do you have of being clever? Your very life shows your intelligence. But the clever person is trying to show that he is intelligent – only one who is not intelligent tries to show that he is intelligent; (…) only the ignorant person tries to show his intelligence.

Religion is the quest for truth. (…) Religion is a quest; philosophy is only a curiosity.

Intelligence comes only when you discover yourself; intelligence is the shadow of that discovery. (…) Suddenly you are rooted in existence; suddenly you are beyond time.

Mysticism is the declaration that life is essentially unknowable. (…) That unknowable can be experienced, but not known.

First you have to go through an extinguishing; and then that very extinguishing becomes enlightenment.

The enlightened person is one who has lived through all kinds of states; he is fully aware of all possible human states. He has passed through all the agonies that you are passing. He has been as deceptive as you are; he has been lying to the world as much as you do; he has been as much of a pretender, as much of a hypocrite as you are. He has lived all possible human existences; he knows all. He has arrived. Nothing is unknown to him.

One can become obsessive about anything. Anything that may be intelligent within boundaries may become neurotic if you stretch it too far, if you move towards one extreme or the other.

I am not teaching you to fight with your conditionings. Become more intelligent about them. Understand them. (…) In your very understanding, you are free. Understanding is freedom, and that freedom I call rebellion. The real rebel is not a fighter; he is a man of understanding. (…) You have just to be a witness. And the witnessing is your original face; the one who witnesses is your real

consciousness. That which is witnessed is conditioning; the one who witnesses is the divine source in your being.

When a soul enters into a woman's womb, it can enter only if the womb is suitable for it, if the womb is somehow harmonious with the rhythm of the soul. (…) the womb attracts only something harmonious to it, and the soul – a higher soul – can enter only in a higher womb.

Desire always leads you into tense states of mind. Desire is tension; non-desire is relaxation.

There is an inner music which is continuously flowing in you. That inner music Sufis call *sama*. Once it is heard, all outer music just becomes noise and nothing else.

The moment a person becomes a disciple, he has chosen suicide. He has chosen to destroy himself, because he has known that to be is to be in misery, that to be is to be in hell. Now he wants to learn the ways not to be.

The struggle is between the mind and the heart, between the outgoing energy and the ingoing energy, between exhalation and inhalation.

Prayer created by fear remains political, a strategy of the mind to persuade God – it is a kind of bribery. Real prayer arises out of understanding, out of love.

Industrialization and the growth of technology have not made man automatic, have not made man a machine. Man has always been a machine. Industrialization has only revealed the truth. Man has always lived in slavery; (…) freedom was always an illusion, a very consoling illusion. (…) Freedom exists only when you are utterly conscious. (…) Freedom is in Buddhahood – nobody else is free; nobody else can be free.

This world is nothing but games; this world is nothing but our projections.

I am against all kinds of imitation, because I respect the individual.

My own observation is this: that out of a hundred loves, ninety-nine are narcissistic. (…) it is mutual ego-satisfaction. The real love knows nothing of the ego. The real love starts first as self-love.

The word 'alienation' comes from a Latin root, *alienare*, which means 'to make strange or to separate what once was united'. The person who thinks "I am" certainly will have to draw lines around himself to make it clear who he is. (…) He will have to go on defining himself. He will have to eliminate millions of things; then a tiny space will be left of which he will think "I am". This is alienation – to think oneself separate from existence. (…) Alienation is bound to create some kind of neurosis, schizophrenia, some kind of great paranoia, because if you are a small identity, then you are against this whole vast world.

One who has arrived becomes poetry.

If problems are manageable and you can co-exist with the problems, you remain sane. When you see, it is too much, you go insane; madness is the last resort. Insanity is a built-in process of avoiding problems, realities, anxieties, stress situations.

Remember again and again who you are, and don't be identified with that which has been added to you. Don't be identified with the *persona*, with the mask, with the idea implanted in you about yourself. (…) Continuously keep reminding yourself, "who am I?" (…) Remember who you are; that is your original face.

Sufis say, if you can keep something a secret, it goes deeper in you. Everything moves; if you don't allow it to move outwards, it will automatically move inwards. (…) Don't go anywhere; don't talk. Move into privacy, into secrecy, into your innermost chamber. Let the secret go deeper and deeper into the soil of your heart; let it reach to the very core. Only when it reaches to the core, one becomes aflame.

You go on projecting and transferring your own ideas upon others.

On the periphery, we exist as many. Your personality is different from the personality of your neighbour. Your individuality is different from anyone else. But your innermost center is not different – your innermost center is the innermost center of all. When you reach the innermost, you reach the one.

The patient has become maladjusted; he needs adjustment, and the psychiatrist helps him to be adjusted again. But adjusted to whom? Adjusted to this world, this society, which is absolutely ill. What you call the *normal* human being is nothing but normal pathology or normal madness, normal insanity. The *normal* man is insane, but insane within the accepted boundaries of the society, of the culture. (…) And the psychiatrist exists on the boundary to help this man back, back to the crowd.

Great philosophies have tumbled down and gone to dust: go to Rome; see what has happened! Go to Athens; see what has happened! (…) The great systems in the end come to dust; all thoughts finally prove to be useless, because thought is just a man-created thing. Only in *no-thought* do you come to know the Divine. Thought cannot be of the eternal. No philosophy, no system can be eternal, because thought is of time.

Once you come to realize who you are, all diseases disappear. They exist basically because you have been hiding self-knowledge; you have been avoiding yourself; you have been avoiding the basic encounter because you don't want to look at yourself. Unless you are ready to encounter yourself, you cannot become a disciple, because a Master can do nothing if you are not ready to face yourself. He can only help you to face yourself.

Why are you so afraid? … Because something has gone wrong somewhere in the past. A child is born and he is not accepted as he is. Many things have to be changed, forced; he has to be disciplined. He has many parts which the society and his parents cannot accept, so those parts have to be denied, repressed; only a few parts can be accepted and appreciated. So the child has to work it out. He has to deny many fragments of his being which cannot be allowed manifestation. He has to deny them so much that he himself becomes unaware of them. This is what repression is, and the whole society exists on repression. Unless a child is accepted totally as he is, this fear is bound to remain. But no society has yet existed which accepts a child totally – and it seems that no society will ever exist which will accept a child totally, because it is almost impossible. So repression is bound to be there, more or less. And everybody has to face, some day, this problem of facing oneself. You become disciples the very day you forget about what is good, what is bad; you forget about what is accepted, what is not accepted. You only become a disciple the day you are ready to expose your whole being to yourself.

The Master is just a midwife. He helps you to pass through a new birth, to be reborn.

Energy has to move, energy cannot be static; if you close one outlet, it starts finding another. When both eyes are closed, the energy that was moving through these two eyes starts turning – a conversion happens; that energy is now returning towards source. That energy hits the third eye in you. (…) Only through that third eye is a Buddha seen; only through that eye is a Jesus realized. If you don't have that third eye, Jesus will be there, but you will miss him.

Only the body is born out of the body. The inner self is not born out of the body – it is born of the Holy Ghost; it is of the Divine. But first, you have to attain the eyes to see; you have to attain the ears to hear.

In the old days, you were needed. (…) But now, nobody needs you. You can be disposed of easily; you are nothing. Technology has created comfort and made you disposable. (…) Technology has made you better houses, but not better men, because better men need some other dimension – and that dimension is not of mechanics. That dimension is of awareness, not of mechanicalness.

The last will be the first in my kingdom. (…) Jesus was saying that the humblest will be the most significant; the poorest will be the richest; and one who is not recognized at all here will be recognized there – all upside down. It has to be so.

Whatsoever you call life is a slow poison, because finally it comes to death. It kills you; it never does anything else. (…) The kingdom of this world belongs to death, but the kingdom of heaven belongs to eternal life.

That which is not known to us can be explained only in terms of *like*. Hence all myth. Mythology means trying to explain things which you don't know, and cannot know in this state of mind, through something which you know. Trying to explain the unknown in terms of the known is myth – bringing some

understanding to you where you are. (…) This is the most difficult thing in the world – parables, myths, stories; trying to explain something which cannot be explained through some symbols which you know.

The kingdom of heaven cannot be explained directly, immediately. It is impossible. Unless you enter it, there is no way to say anything about it. Whatsoever is said, will be wrong. The truth cannot be said.

When you are not, God is there; when there is emptiness in your hand, then God is there. When you are no more, then God is there. (…) The seed has died, and now the tree has sprouted. (…) You are the kingdom of heaven; you are like a mustard seed. Be ready to die; prepare for your death! (…) The seed has to die and trust in the unknown. (…) Get ready to die, because that is the only way to be reborn.

Unless you have become enlightened, illusions are necessary to live.

To become divine is difficult, arduous; a long hard path; (…)a long process - one needs the courage to wait; one needs not to be tempted by the shortcut. In life, there are no shortcuts; only illusions are shortcuts. Life is arduous, because only through arduous struggle does growth come to you – it never comes easily. You cannot get it cheaply; anything that is cheap cannot help you to grow. (…) Mind finds shortcuts, and illusions are shortcuts – *maya* is the easiest and the cheapest thing to achieve. Reality is hard, arduous; one has to suffer and pass through fires. The more you pass through fires, the more seasoned you become. Your divinity cannot be purchased in a market; you cannot bargain for it – you have to pay with your whole life. When your whole life is at stake, only then does it happen.

You fight with others because this is an easy way. You think you are good, the other is bad, and the fight is outward. If you look at yourself, then the fight becomes inward. And through that inner conflict – and it is a technique, remember; it is one of the greatest techniques that has been used through the centuries – if there is inner conflict, then you become integrated. If there is inner conflict, then beyond the conflicting parties, a new center of witnessing arises. If there is inner conflict, then energies are involved – your total being is in turmoil; chaos is created; and out of that chaos, a new being is born. (…) New birth needs chaos. (…) Through conflict, growth is achieved; through struggle, centering happens; through war, peace flowers.

People come to me and I can see the way they come, the problems they bring: they want consolation. (…) If you come to a true Master, this is the criterion: whatsoever peace you have, that too will be destroyed; whatsoever at-easeness you have is going to go to the dogs. He will create more turmoil, more conflict. He is not going to console you; all consolations are poisons. He will not give you a false peace. He will help you to grow, and out of that growth, some day you will flower. And that flowering will be the true peace, the true silence.

You have to pass through the chaos, because as you are, you are absolutely wrong. In this state, if somebody consoles you, he is your enemy. With him you will lose time, life, energy, and in the end, when death comes, all consolations will evaporate.

All the needs are of the body, and your consciousness only sees; your self is only a witness. (…) What belongs to the earth belongs to the earth; fulfill it, but don't get obsessed.

Fire is not just the fire you know; it is the innermost fire upon which life exists. It is only possible to bring this fire to a particular level if it is not released, and that is why all the religions which use fire are against sex. If it is released through sex, then it cannot be brought to a particular degree, because then you have an outlet. So all the outlets have to be closed completely, so there is no leakage of the fire and it reaches the one-hundred-degree point: a certain degree at which, suddenly, the transformation happens. The soul and the body are separate – the sword has worked! Then you know what is earth in you and what is heaven; then you know what has come from your father and mother, and what has come from the invisible.

Energy is always created through friction. (…) If you are not in friction, then you use only the superficial layer of energy. (…) Try it this way: (…) don't go to sleep – use the method of vigil. (…) What happens? (…) a friction is created, you become two: the one who wants to sleep, and the one who doesn't want to sleep. Now there are two parts fighting. If you stick and don't yield, suddenly you will find all sleepiness has gone and you have become as fresh as you have never been in the morning. Suddenly all sleepiness has gone, you are fresh, and even if you want to go to sleep, it will be difficult now. What happened? There were only two possibilities, and through the friction between them, energy was created.

If you yield, that will be very bad, because if you yield, the body has won and the consciousness has lost a fight. So if you try, try with with a mind determined not to yield; otherwise it is better not to try. Friction methods are dangerous: if you try, then you have to win. If you don't win, you are lost, because then you lose your confidence. Your consciousness will become weaker, and the body will become stronger. And if you lose many times, then there is less and less possibility of winning. Once you use any friction method, then make it a point to win. It is not to be lost; the battle must be won. And once you win, you achieve a different layer of energy. Now you can see that if you win, the energy that was in the other part is absorbed by you, so you become stronger. And then every fight will make you stronger, still stronger, until a moment comes when the whole energy of the body is absorbed by the self.

Those who know the innermost secret story of Jesus' life say that he was not crucified, but that he managed to be crucified – it was a drama that he arranged. (…) What happened on the cross was the last inner war, the last and greatest friction. When he was dying, but not losing trust in the Divine, when the earth was falling back to the earth, when the division was absolute, total – he was not identified at all. He allowed it. (…) that is what religion is: managing your own

crucifixion. Going to the cross means going to the climax of friction – where death is.

Once you are not identified with the body, you have broken from the family; you are uprooted. (…) if you become a meditator, if you become a *sannyasin*, (…) then the family no longer has power over you; then you are no longer part of the family, because you are no longer part of this world.

Once you start to find yourself, all that has been before will be disrupted; there is going to be chaos. (…) The family is the basic unit of society. When you go beyond society, you go beyond the family. (…) They will pull you back; they will try to bring you back; they will make every effort to do so. (…) That is going to happen anyway. So what should you do? There are two ways: one is the old way, which is to escape from them, not to give them any opportunity – but I think that is no longer applicable. The other is to be with them, but as an actor: don't give them the opportunity to know that you are moving beyond them; be a good actor. A *sannyasin* must be a good actor. By being a good actor, I mean that you are not related at all, but you go on fulfilling the formalities. Deep down, you are uprooted, but you don't even give a hint that you are uprooted – because then, they will start trying to change you. Don't give them any chance. They will be happy then, because they live in formalities, they live on the outside – just the show is enough. (…) Create the conflict inside but don't create it outside. The inner conflict is more than enough; it will give you the growth, the maturity needed.

When you become religious, you become solitary; then there is no society for you – you are alone, you stand alone. And to accept that you are alone is the greatest transformation that can happen to you, because mind is afraid of being alone; mind wants somebody else to hang on to, to cling to. (…) That's why the crowd has become so important. (…) A crowd is needed in which you are no longer solitary, where you can relax. (…) But a religious man is a solitary because he is trying to reach his highest peak. He is not to lose himself in others. (…) This is the truth: that everybody is alone, and there is no possibility of any togetherness. Your consciousness is a solitary peak; (…) your mindfulness remains the innermost peak. There, in that shrine, you remain alone. Nobody enters there; nobody can enter there. In the innermost core of your being, you are alone. (…) Come to the marketplace, but bring your aloneness with you. Don't get lost there. Remain aware and alert; move into society, go into a crowd, but remain alone.

The hands are without; the eyes are without; the heart is also without, on the periphery. The innermost core is not even the heart. Hunger arises in your body, love arises in your heart – not prayer. Prayer is still deeper, deeper than the heart. Hunger is a bodily need; love is a need of the heart – God is a need of the beyond, not even of the heart. One has to transcend the mind; one has to transcend the heart too. One has to transcend all peripheries, so that only the center remains. (…) Religion arises at a deeper layer, at the deepest beyond which there is no going, at your very center, which is not even the heart. (…) Jesus is neither head-oriented nor heart-oriented; he is not oriented at all. He says, simply throw all orientations; throw all that is without and come to the

innermost core where only you are, where only the being throbs, where only existence is. You can come to this, and if you come to this, then every mystery is revealed and all doors are opened. (…) So do one thing: go beyond. Neither fall a victim of logic, of intellect, nor become a victim of emotions, of sentimentality. The head is in the body, and the heart is also in the body. Go beyond both. What is beyond? There, is simple existence; you simply are. Being is without any attributes. That simple beingness is *dhyan*; that simple beingness is meditation.

There is a certain method of auto-hypnotizing yourself: if you think a particular thought continuously, you will be hypnotized by it; if you look at a thing continuously, you will be hypnotized by it; if you brood on something continuously, you will be hypnotized by it. (…) Once a man realizes, "I am the magician and I am the sheep", then things start changing – because then, the first spark of transformation has entered. (…) A breaking point has come – something of awareness has entered you.

Hearing something again and again, you will fall asleep – you have hypnotized yourself. Remember this, because you are doing this continuously, and this is being done by society continuously. The whole mechanism of propaganda consists of repetitions. Politicians go on repeating certain things. They go on repeating them, and they don't bother whether you listen or not. Listening is not the point, because if they just go on repeating, by and by you are convinced, persuaded; not logically, not rationally – they never argue with you – but just through repetition you are hypnotized.

Really, if you are under hypnosis, it never stops. Death doesn't make much difference: in the next life, you start again the same way, because the next life starts from where the last was discontinued; it is a continuity. So when a child is born, he is not really a child; he is very, very old, very ancient. He brings all his ancient *karma* with him, all the *samskaras* and conditioning. He starts as an old man – he already has his hypnosis.

The mind, if it is drunk, may find excuses, but all of those excuses are false. (…) The real fact is that you are not ready to recognize that the mind has become compulsive, that you are under an obsession, that you are under a hypnosis. This is what Jesus finds: everyone drunk and fast asleep. (…) The whole world is moving in a somnambulism.

If you are drunk with this world, you cannot be thirsty for the other. (…) this world and its wine can give you only temporary relief, only temporary gaps of forgetfulness. (…) When someone is drunk with this world and its wines, he is hypnotized, asleep, moves in a slumber – his whole life is a long dream. There is no search. (…) When a man is not drunk with this world, a thirst arises. And that thirst cannot be fulfilled by anything that belongs to this world. Only the unknown can fulfill it; only the invisible can fulfill it. (…) When someone is drunk with God's wine, he is totally alert, aware, fully conscious.

God means the great abyss, the ultimate abyss. (…) Meditation is nothing but coming to terms with your inner emptiness: recognizing it, not escaping; living through it, not escaping; being through it, not escaping. Then suddenly the emptiness becomes full of life.

Jesus has given a beautiful key: "Just repent, and the whole past is washed clean!" (…) If you repent totally, if it comes from the heart, when your whole being repents, your whole being throbs and you feel it in every pore, every fiber, that you have done wrong, and you have done wrong because you have been drunk, and now you repent – then suddenly there is a transformation. The past disappears and the projection of the future from the past disappears; you are thrown to here and now; you are thrown to your own being. (…) That is why Jesus completely dropped the idea of rebirth – just to give repentance totality. If there are many lives, your repentance cannot be total. You can wait, you can postpone. That's what Hindus have been doing. (…) The whole teaching of Jesus and John the Baptist depends on: "Repent!" Because time is running fast; life is running out of your hands; soon there is no more time left – you will then be lost. (…) This is going to be the last day, and tomorrow the world is going to disappear. (…) They bring the whole thing to an intensity. (…) then your total being will be focused, centered; you will be here and now. (…) If this repentance happens – this is an intensity of becoming alert – all the past is cleaned. No need to undo it – no, because it has never been a reality.

The mind says, "tomorrow" – always. Tomorrow is the shelter. Tomorrow is the shelter of all sin, and virtue arises at this moment.

Society cannot tolerate somebody who is rebellious, because he will destroy the whole structure. (…) Society cannot tolerate this, so it will punish you. But it also rationalizes: it says this is just to put you right; it punishes you for your own good. And nobody ever bothers whether that good is ever achieved or not.

The kingdom of God is like a shepherd who had one hundred sheep. One of them went astray, which was the largest. (…) It is always so – the one who goes astray is always the best. If you are a father, if you have five children, only the best child will try to resist and deny you; only the best child will assert himself. The mediocre ones will always yield to you, but the one who is not mediocre will rebel, because the very quality of his mind is rebellious. Intelligence is rebellious; the more intelligent, the more rebellious. And those who are not rebellious, who are yea-sayers, are almost dead; you may like them, but they have no life in them. They follow you not because they love you; they follow you because they are weak, they are afraid, they cannot stand alone, they cannot stand against – they are impotent.

Ninety-nine sheep can be left in the forest – there is no fear about them. They will not be lost, because they will huddle together, so they can be found any moment. The problem is not with them, but with the one, the best, who has left the fold. Whenever a sheep can leave the fold, it means power exists there, and the sheep is not afraid of the forest, not afraid of the wild animals, not afraid at

all; the sheep has become fearless – only then can it leave the fold. And fearlessness is the first step of being ready.

Out of weakness, much goodness appears. It is an appearance; it is a false coin. (…) Look around: people whom you think are good are almost always those who are weak. Their goodness does not come out of their strength; it comes out of their weakness. (…) Lord Acton has said: "Power corrupts, and absolute power corrupts absolutely." But I would like to make it conditional: Power corrupts only if you are weak, and your goodness comes out of your weakness. If goodness comes out of strength, no power can corrupt. (…) A man who is good because he cannot be bad is not really good. The moment he becomes stronger, he will become bad; give him power, and power will corrupt him immediately. (…) How can goodness arise out of weakness? Goodness needs overflowing energy. (…) Goodness must come out of overflowing strength, only then is it good, because then it has life, a floodlike life. Only if you become a saint out of your strength, you will reach.

When you have something, you would like to give it. (…) You cling to something only when you don't really own it. (…) If you are clinging to it, then deep down you are afraid, and you are not the master of it. You know deep down that it does not belong to you, and that sooner or later it will be taken away from you. That is why you cannot give. So only when a person gives his love does he show that he has love; only when a person gives his whole life does he show that he is alive. There is no other way.

Sin doesn't make any distinction between your acts and your thoughts. If you think, the seed is there; whether it sprouts in the act or not is not the problem. If it becomes an act, then it will be a crime. But if you have thought it, you have already committed the sin – for the Divine, you have become a criminal; you have gone astray.

This is the point to be understood, a very difficult one: that those who go astray are always more powerful than those who remain on the path. Those who go astray are always the best. (…) This looks very absurd: a mediocre person remains sane, and a genius goes mad. Why? No energy to move astray. (…) A bloodless, anemic mind will not go astray, cannot, because it is difficult to afford that much energy; it is difficult to move to that extreme, to that abyss. But those who go astray – if they are ever found – they become Buddhas. If Nietzsche had ever gone into meditation, he would have become a Buddha. He had the energy to become mad, so he had the energy to become enlightened. It is the same energy; only the direction changes. (…) It can happen in a single moment if the energy is there. If the energy is not there, then it is difficult. The whole system of *yoga* is how to create energy, more energy. The whole dynamics of *tantra* is how to create more energy in you, so you become a floodlike phenomenon.

The whole of life is such a puzzling thing that if you can see deeper, it will be very difficult to remain sane, very difficult. One remains sane because one cannot see. If you come to see, it will be such a flood that you will not be able to tolerate it – you will go insane.

The process of growth is that first you have to attain the ego. If you don't attain to a crystallized ego, surrender is never possible. Looks paradoxical, but this is how it is. First, you have to attain a very crystallized ego, and then you have to drop it. If you don't attain to a crystallized ego, surrender can never happen to you. (...) To become a saint, you must have been a sinner first. (…) Ego is the first step to surrender. (…) The first part of life for a rightly maturing person is to attain the ego; and the second part is to renounce it – then the circle becomes complete. (…) A child only grows when he resists his parents, when he fights with the parents; when he moves away from them, against them, he attains his own individual ego. If he goes on clinging to his parents, following them, he will never be an individual in his own right. He has to go astray – this is how life is meant to be. He has to become independent, and there is pain in becoming independent. There is a fight. (…) Before individuality, you are just a crowd, the local crowd, numbers in the crowd. Then you attain individuality – you go astray; you become independent; you become an ego. And then, when you lose this ego, you become the ocean, you become the Whole.

A society exists as a crowd. You can turn it into an army immediately, with no trouble. (…) There is no individuality, because individuality is not allowed; you should not assert yourself. This is the sheeplike crowd, the sheeplike mind. (…) A conscious man has no society – he belongs to no one; he stands on his own two feet.

How can you seek God? You only know meaningless words and theories; they will not help. (…) This is the problem: ninety-nine sheep create all religions; and the real religion happens only to the one sheep who has gone astray.

First, the society has to be dropped – and that is the inner mechanics – because your ego cannot exist only with the society. If you go on dropping the society, there will come a moment when the ego will be alone, because the society has been dropped. But then, without the society, the ego cannot exist, because society helps you to exist as an ego. If you go on dropping the society, by and by the base is dropped. When there is no "thou", the "I" cannot exist. At the final stage, "I" disappears because "thou" has been dropped. When there is no "you", "I" am not. The "you" has to be dropped, then the "I" drops.

Be courageous! Move beyond the clearing; go to the wild. Life is there, and only then will you grow. There may be suffering, because there is no growth without suffering. There may be a cross, because without it there is no maturity. Society may take revenge through crucifixion – accept it, that is bound to happen.

If you go outside, you may achieve much, but you will miss the one. And that one is the very center; if you miss it, you have missed all. You may attain much, but that much will not count in the end, because unless one attains to oneself, nothing is attained. If you are a stranger to yourself, even the whole world will not fulfill you. (…) The inner emptiness cannot be filled by outer things. The inner emptiness can be filled only when you achieve yourself, when you attain to your being. (…) If you are searching outside, you will miss. Nothing will be of much help; whatsoever you do, you will be a failure.

The many is the realm of death; the one is the realm of deathlessness. The seeker has to be sought not in outside objects, but in your subjectivity; you have to turn within. A conversion is needed, a turning, an absolute about-turn, so the eyes which see outside start seeing inside. (…) Unless you are totally frustrated with the world, this cannot happen; if even a slight hope remains, you will go on moving. (…) The sooner you fail in the outside world, the better; the sooner you get totally frustrated, the better – because failure in the outside world becomes the first step towards the inner.

Who is the wise man? The one who is ready to lose all for the one. And who is the fool? He who has sold the Master and filled his house with useless things.

Whatsoever you get – eighteen-hole golf courses, three swimming pools, five hundred rooms, or donkeys, horses and cows – whatsoever you can get outside will not make you rich, because really the house remains empty, you remain empty. (…) Had it been outside, then there would have been no problem. If you had felt the emptiness outside, on the periphery, then it would have been filled by houses, cars, horses, or anything. But the emptiness is felt within; you feel meaninglessness within. (…) Every day in the morning, you wake up again to go – and nowhere to go. Every day in the morning, you get dressed, but you know, by the evening nothing is attained, nothing is achieved. Inside you go on feeling empty; there is nothing. With outside things, you can at most deceive others, not yourself.

The more things you accumulate, the more life is wasted, because they have to be purchased at the cost of life. And you cannot go back – the time that is wasted cannot be returned to you; there is no way. (…) You accumulate things just to see that you are rich in the eyes of others. We exist in the eyes of others; our identity consists of the opinion of others. Others' eyes are the mirrors; we look at our faces in others' eyes. But only the outer can be reflected.

Meditation means closing your eyes; not looking at the reflection, but looking at your own being. Otherwise, the whole day, you are engaged with others. In the night also, when you sleep, either you are unconscious when there is deep sleep, or you are again engaged with others in your dreams. Continuously living with the other is the problem: you are born into society, you live in a society, you die in a society – your whole existence consists of the social. Whatsoever those eyes reflect, they impress on you. Your identity depends on others; it is a hypnosis through others. Move into loneliness – live with the others, but don't exhaust yourself with the others. At least for one hour a day, just close your eyes – closing your eyes means, you are closed to the society; no society exists, only you. Move once a year for a few days where there is nobody, only you. Otherwise, continuously living with others will create a hypnosis in you. (…) Meditation is needed to give you a break from the eyes of others, the mirror of others. (…) Then a transformation starts; then you start looking for the inner riches, the treasury that exists within you – not for the treasuries that are spread all around.

Whatsoever you can get in this world will be snatched away from you. You cannot possess anything in the world, in reality. Your possession is just like a dream. (…) You can live in an illusion. You can live in the illusion that you possess this house, this wife, this husband, these children, but this is an illusion; sooner or later the dream will go away. (…) If you are looking for the eternal, then be like the prudent merchant: sell all that you got. Sell it and purchase the one, the one pearl of your inner being which cannot be drowned, which cannot be snatched away.

Around you exists time, the ocean of time. Within you exists eternity, timelessness.

Why does uneasiness exist? Why is man a vagabond deep down? – Because your home is missing, and you are in search of it. (…) Your home exists within you. Don't search for it outside – there you will meet the many, the multiple, what Hindus call *maya*. (…) You go on searching, but you never get anything, because it is a magical world: whenever you come closer to it, it disappears like a rainbow. Whenever you arrive, you find there is nothing. The rainbow was a dream, an illusion.

Remember this well: You are the goal, and you have to achieve yourself – nothing else is worthwile.

Look for the deathless and remain alert; don't waste your time with that which is not going to endure; don't waste your life for that which is going to change, which is part of the changing world. (…) If there is form, change is going to happen. (…) Things change around you, and thoughts change within you – but the self, the witnessing self, remains the same. (…) Go to the formlessness within you. (…) That is the pearl, the witnessing self. (…) Purchase one at the cost of the many. One is the pearl; the many are just false stones – they may look very valuable, but they cannot endure. (…) Endurance, *nityata*, eternity, is the criterion of truth.

The nature of the self is just like space: empty, infinitely empty, formless. Everything happens within it; nothing happens to it.

If you are ready to accept your failure in this world, then you are ready to enter the other world. The moment one is ready to recognize that, "The success of this world is not for me; I am not for it", immediately a conversion happens, a turning. Then, consciousness doesn't move outward; it starts moving inward. (…) Then, the heart becomes the source of your being, and the heart is innocence.

You cannot be a child again – how is it possible? Once you have tasted knowledge, you cannot fall back. You can transcend it, but you cannot go back; there is no way to go back. You can go ahead; you can go beyond it; but you cannot go behind it now – there is no way. (…) Remember this, otherwise you may start imitating a child, and that imitation will be a cunningness. Then this childhood will be a false thing. (…) A saint, a sage, becomes like a child in a totally different sense. He has transcended, he has gone beyond the mind, because he

has understood the futility of it. He has understood the whole nonsense of being a successful man in this world – he has renounced the desire to succeed, the desire to impress others, the desire to be the greatest, the most important, the desire to fulfill the ego. He has come to understand the absolute futility of it. (…) The very understanding transcends – immediately, you are transformed into a different dimension. Then, there is again a childhood; that is called the second childhood. Hindus have called that stage "the twice born", *dwij*. Again you are born, but this is a different birth – it is through your self that you are born. (…) The second birth is a virgin birth – and then, you are innocent again. This innocence cannot be taken away, because it is the climax, the crescendo of growth; there is no further growth. If there is growth, then things will change; if you have reached the goal beyond which nothing exists, only then will things not change.

The innocence of a child is poor because there is no experience; the innocence of childhood is just like an absence of something. But the innocence of a sage is a presence of something, not an absence. He has known all the ways of the world; he has moved; he has experienced all that was to be experienced. He moved to the very opposite end: he became a sinner; he delved deep; he indulged; he experienced all that this world can give, and now he has come out of it. His innocence is very, very rich, because experience is there. You cannot destroy it now, because he has known all that can be known. You cannot motivate him anymore; all motivation has gone. If you reach this stage, your life has been a circle, complete; this is what perfection is. If you don't reach the source again, your life has been incomplete. Incompletion is suffering. That is what Buddha calls *dukkha*, misery. (…) A sage dies fulfilled – then there is no more birth, because then there is no need to come back to the world of experience. You die incomplete, and because of that incompleteness, you have to be born again. Your being will persist, again and again, to be complete; and unless you are complete, you will have to move again and again into birth, into death. That is what Hindus call the wheel of life and death.

Deep down, you are looking for sex – everywhere. You will not be innocent if this looking for sex remains. Then the looking will go on being concerned with the outer; it cannot become inner; you cannot move within; you cannot be meditative. (…) Sex is the basic duality, and this duality will not allow you to see the real. So unless sex disappears, the oneness, the nondual, the Brahma is not going to happen. (…) It is a very deep biological phenomenon; it is alchemical, because your whole body needs a transformation. (…) Sex goes on following you to the very end, to the last. If a man has not transcended mind, the last thing in the mind when he dies will be sex, because that was the first thing when he was born. (…) A sage transcends sex, but a sage has not repressed sex. If you repress, you are still divided. A sage has not repressed anything. Rather, on the contrary, the male and the female energy within him have become a unity; now he is neither male nor female. That is what Hindus mean when they depict Shiva *ardhanarishwar* – half-man, half-woman: he has become one. (…) And when you are half-man and half-woman consciously, both become one circle and both disappear. The duality has disappeared; he has become one.

The real is beyond happiness and unhappiness. (…) Hindus have called that *ananda*; it means "beyond the two". (…) A sage is blissful; he has passed the duality. Now there are no hills and no valleys, no ups and downs; he moves on one level.

Normally, as you are, you are a divided being: your male energy seeking female energy outside; your female energy seeking male energy outside – this is the normal human being. The whole thing has to be transformed: your male energy seeking female energy within, the man within you trying to meet the woman within you. Nature has not provided for it; nature has given you an urge to meet the woman outside, to meet the man outside. (…) The woman outside always helps the inner woman to become awake. The outer woman or the outer man is just a representative of the inner. You carry a woman within. Whenever any woman fits with that inner woman, suddenly you are in love. It is something very unconscious. (…) When your two inner energies, male and female, are meeting, something very mysterious is happening inside: you are becoming a circle; you are becoming *ardhanarishwar*. Every nerve of the body will vibrate with life, because this circle spreads all over the body. For a single moment, the one happens in you. Watch it! Watch the reaching of the peak, the meeting of the inner energies. Then watch, when the tide has gone, the energies separate again. If you do it a few times, you will immediately become aware that the outer woman or man is not needed. This can be done without the outer, because this is happening without the outer – the outer is just a trigger-point. That trigger-point can be created inside. And once you know what is happening, the outer can be dropped, and then you are no longer dependent on it. Then you can allow the phenomenon to happen inside, and a moment comes when this inner circle remains forever. When this circle remains continuously within you, this is the state of *ardhanarishwar*. Then you have entered: you have become perfect; you are not divided; you have become indivisible. Now you have a self: now you have freedom and independence; now you lack nothing; you are complete in yourself. Unless this circle happens, you will lack something, and you will depend on others to fulfill it. That is why sex looks like bondage – it is! (…) Sadness is always present with lovers, because no woman can fulfill a man. Something or other will always be lacking. (…) Unless you attain to the inner unity, you will move from one misery to another. The change may give you hope, but the whole affair is hopeless.

Self-knowledge is the most difficult thing – not because it is difficult, but because you are scared to know about yourself. A deep fear exists. Everybody is trying to escape, escape from himself. (…) if this unconscious fear is there, (…) on the one hand you will try to know yourself, and on the other hand you will create all sorts of hindrances so that you cannot know.

If you really penetrate within yourself, your image that you have created in the world will prove to be false. Your whole past will come to mean nothing, because it was like a dream. You have invested so much in it, you have lived for it, and now, to know that it has been a false phenomenon, you feel hurt: then your whole life has been wasted. (…) whatsoever you have been living has been a pseudo-life, not authentic. (…) the whole thing has been a pretense. (…) You have

deceived nobody else but yourself. (…) You have been thinking that you are something unique; everybody does. That is the most ordinary thing in the world, to think oneself extraordinary, something special, "the chosen". But if you look at yourself, you will come to know that there is nothing, there is nothing to be egoistic about. Then where will the ego stand? It will tumble down, fall down to dust. (…) to support the ego, all these fictions are needed. (…) But your support doesn't make anything real – if it is a fiction, it is a fiction. If you look at yourself, immediately you will feel that you are nobody, nothing important. But then the whole earth, the base under your feet is withdrawn – you are an abyss. Better not to look at it; just continue in your dreams. They may be dreams, but they help you to live in a sane way. (…) You also create fictions about the other; you cannot look directly, you cannot see through them; your perception is not immediate. You live in a *maya*, in an illusion created by yourself.

Fear is there, so you do not look at yourself. In not looking, you can go on creating dreams about yourself, images about yourself. And it is very easy and cheap to create an image, but it is very difficult and hard to really be something. One always chooses the cheapest – and you have chosen the cheapest. Now, to look at it is difficult. (…) To create an image that you are unique is cheap, but to be unique is arduous, very hard. Many, many lives of struggle, striving; many lives of effort culminate into something when you become unique. But to believe that you are unique is just cheap. (…) And you have been believing in cheap things – that's why fear exists.

Rather than looking in the mirror, you will break all mirrors (…) – because it is so painful to realize that you are nobody. (…) You have never been honest, you have pretended; you have never been true, you have pretended – your whole life is a long series of pretenses. And now, because you have wasted so much life in it, just to recognize that the whole thing has been only a fiction is too much. Now you think, "Somehow I'll carry it to the very end." But even if you carry it up to the very end, it is not going to give anything. It is simply a wastage, and in the end, the whole frustration will erupt. That's why death is so difficult.

All your occupations are just ways to remain engaged outside. That's why nobody is ready to be alone, even for a single moment. (…) It is so fearful, because when you are alone, you may come across yourself. (…) When you are alone, you are with you – and the reality may erupt. So everybody tries for continuous occupation, to be occupied twenty-four hours a day. (…) Psychologists say that if a man is left unoccupied for a long period, he will go insane. But why? (…) If you are sane, then in a long fallow period, a long period where nothing is done, you will become more sane, you will grow. But why should you become insane if you are left alone for a long period? Because you *are* insane. Your occupation simply hides the fact. (…) A man is constantly occupied with money. What is he really doing? Focusing his mind on money, so he can avoid himself. (…) When you get the money, you immediately demand more, because the basic motivation is not the money; the basic motivation is to remain occupied. Whenever occupation is not there, you are uncomfortable; a deep unease arises in you. What to do? If there is nothing to do, you will read the same newspaper again and again – the same newspaper you have already read

completely. If there is no occupation, you may do anything which is not needed at all, but you cannot remain at ease. Hence the insistence of all the Masters, that if you can sit for a few hours without doing anything, soon you will become enlightened. (…) A husband is enough occupation for a wife; a wife is enough occupation for her husband. This is mutual deception: they have agreed to deceive each other and help each other to remain occupied. (…) If I accept your fiction, then you can help my fiction; this is the mutual game that is going on. And this game is so satisfying that you don't want to break it. But a deep discontent also follows like a shadow. It is bound to be so, because the whole thing is a fiction.

Sometimes you even play the game of knowing yourself. (…) I come across many people who play the game of knowing themselves – and they don't want to know. (…) They say, "I have realized this, I have realized that", and they look at me and their eyes are begging. If I say, "Yes, you have experienced this", they are supported, they go away happy. And if I say "No", they become unhappy, they never come back to me again. (…) they have to find somebody else, some other authority. (…) If you have realized something, you have realized it – no need for any authority, because the experience in itself is self-evident. (…) you will not need anybody's recognition, a certificate. Even if the whole world says you have not realized, it makes no difference; a vote is not needed – you know it has happened. (…) And whenever you are playing tricks, deep down you know it, and nobody is needed to show it to you – but you want to hide the fact.

Unless you stop playing games and become sober about the fact that fictions have to be dropped and the hard truth has to be faced as it is, nothing is possible – because this is the door. And if nobody supports you, then you yourself support yourself. Then you stop talking with people, because they cannot understand you.

If you look into yourself, the change is certain, absolutely certain, because once the fiction is realized as a fiction, it starts dropping. To be retained, a fiction has to be retained as a fact; if it is to be carried, even an untruth has to be thought of as true. The moment you realize that this is untrue and the thing penetrates, it starts dropping – it is already out of your hands; you cannot catch it. To continue the dream, one has to believe that this is not a dream; this is reality. The moment you become aware that this is a dream, the dream is already disappearing.

What is happening in the world? Is it worth living in it? (…) You don't realize what is happening in the world, what man has done to man, what man is continuously doing to man: such violence, such foolishness, such a poisoning of every type of significance, of everything that is beautiful and true and good. (…) If you look, then it will be very difficult to decide to live in it. That's why it's better not to look, just move as if you are in a hypnosis.

People who try to transform the society are the mischief-makers; people who try to change the other are always dangerous. They are murderers in a very subtle way, but their murder is so subtle that you cannot catch it. They don't kill you directly, but they cripple you, they cut you – and "for your own good", so you

cannot say anything against them. (…) do-gooders can kill you before you are due, and do-gooders are always dangerous. But you are all do-gooders in your own ways, small or big. Everybody wants to change the other, because everybody thinks the other is wrong; everybody wants to change the world. (…) The politician starts from the world, but he never reaches any goal, because (…) he creates more problems; through his efforts, he creates more misery. (…) A religious person looks from precisely the other end. He thinks, "I am wrong, that is why the world is wrong, because I contribute to the evil in it. Through me the world is wrong. Unless I change myself, there can be no change." (…) A religious man changes himself. He *only* changes himself, because that is the only thing that is possible. (…) whenever there is a Christ, whenever a consciousness rises as high as the consciousness of Jesus, all other consciousnesses are simultaneously affected. They also rise, they also have a glimpse – and they cannot be the same again, the same old level cannot be achieved.

Self-knowledge is not a means; self-knowledge is the end in itself. (…) All other knowledge is a means: first you have to know the know-how, and then you have to do something. But with self-knowledge, the quality is absolutely different: you know, and the very knowing changes you.

When thou castest the beam out of thine eye, then thou wilt see clearly. (…) Drop the fictions.

In Sanskrit, there is only one word for *rishi* and *kavi*, for the seer and the poet. There are not two words, because they say whenever there is a real poet, he is a seer; whenever there is a seer, he is a poet. Clarity – then life becomes poetry. (…) Meditate. (…) Just look. If you can clear your perception, if you can attain a clarity of looking, everything is achieved.

Self-knowledge happens to a clear mind, not to a mind filled with knowledge, not to a mind filled with judgments of good and bad; not to a mind filled with beauty, ugliness, but to a mind that is without words. Self-knowledge happens to a wordless mind. 'I' is always there, you only need a clarity of mind to perceive it so that it can be reflected; you need a mirrorlike mind so that the reflection becomes possible. Once this happens, then you can help your neighbor; never before.

You want to be as free as a poor man, because only a poor man can be free – he has no burden; he has nothing to protect; you cannot rob him. He is unafraid. You cannot snatch anything from him, because he has nothing; with nothing, he is at ease. (…) Nobody is his enemy, because he is not a competitor at all; he is not competing with anybody. (…) but you also want to be as secure as a rich man, as safe as an emperor. (…) Outwardly, the rich man has made all the arrangements; he is not vulnerable: he has protections against death; you cannot murder him so easily; he has an armor. (…) you would like to be free like a beggar and to be secure like an emperor – then you are mounted on two horses, and it is impossible to reach anywhere. (…) And I say to you: this is in every direction. So there are not only two horses; there are millions of horses altogether, and every moment you are living a contradiction. (…) You are a confusion, a mess, a chaos.

(…) Silence can exist only when all the contradictions are dropped. It needs arduous effort, very penetrating intelligence, understanding, maturity. (…) You have to understand it and drop it through understanding; (…) then no more horses will be added. On the contrary, old horses will be released to their freedom, (…) and you can move and reach your goal. (…) just the understanding of the problem is the solution. You understand the problem and the problem disappears.

Doubt is like an illness. (…) doubt creates anxiety because deep down, you are uneasy. (…) Unless you have trust, you cannot be at ease, because doubt means wavering, and wavering is uneasy. (…) Not even on a single point is decision possible through doubt. At the most, you can decide with the part of your mind which becomes the majority. But the minority is there to rebel; it is a constant turmoil within you. (…) You are divided; there is always conflict. (…) Trust you also want. You also want to be in faith, because faith gives you health; there is no indecisiveness; you are completely certain. (…) there is no wavering, you are unwavering; you are whole, not divided – and wholeness is health. (…) but then you become vulnerable; anybody can deceive you. If you trust you are in danger, because there are people all around you who would like to exploit you, and they can exploit you only when you trust. If you doubt, they cannot exploit. (…) So you are trying the impossible: to make a compromise, not to go to this extreme, because there neurosis comes; not to go to the other extreme, because there blindness happens. Then what to do? Then simple reasoning says, "Just compromise both, half and half – a little doubt, a little faith". But then you mount two horses, doubt and faith. (…) You will remain constantly in anxiety and anguish; you will deteriorate. In this conflict of the two horses, you will die.

This is the only possible way to grow: to live without doubt and without faith; just to live simply, spontaneously, with awareness. And this is really what trust is. This is trusting life: wheresoever it leads, without doubt, without faith, you simply move, you move innocently.

If you make a compromise, you create a division within your being – you are two; you become a crowd. Then what to do? Just understand the problem and get down from both horses – don't make any compromise. Then a totally different sort of being, a totally different quality to your consciousness happens. (…) You simply have to be fully alert. (…) You cannot cheat a fully alert man. It is impossible, because he looks through you; you are transparent; he has such consciousness that you are transparent.

Your mind sticks to its own conclusions, because if one conclusion is lost, your confidence is lost. So whatsoever the situation, you stick to your conclusions. That gives you ground for your ego and your mind to stand on. (…) Mind is just thoughts, shadows, nothing substantial in it. But it can go on playing rationalizations, and you will feel good.

It is impossible for a man to mount two horses and stretch two bows; and it is impossible for a servant to serve two masters, otherwise he will honor the one and offend the other. (…) Christians miss the whole point. They think Jesus is saying, "Choose!" Jesus can never say, "Choose!" – Jesus means choicelessness. Because if you choose, the choosing mind is strengthened, not destroyed; the mind which is choosing becomes stronger through the choice. No, it is not a question of choice. And through choice, you can never be total, because you have to deny something. (…) If you choose one, you honor the one and offend the other – and the offended part of you will take revenge; it will become rebellious. (…) your being will be divided: the dropped, the repressed, the denied part will become the unconscious; the accepted, the welcomed part will become the conscious. And then, there will be a continuous struggle between the conscious and the unconscious.

This is a deep understanding, that if you choose between contraries, you will remain divided in the contraries. A sannyasin is not against this world and for that one; a sannyasin is simply neither for nor against – he simply moves without friends and without enemies.

As you are, anxiety-ridden, divided, mounted on two horses, trying to stretch two bows together, you are schizophrenic; you are ill; you are wavering. Or, at the most, you have made a compromise, and you have become normally neurotic. (…) When you are not in anguish, bliss happens. You have created the capacity, you have opened the door, and the sunrays enter and fill you.

The whole human problem consists of choosing between the momentary and the eternal. If you choose the momentary, you are building your house on sands – it is going to fall. If you choose the eternal, then something is achieved which is going to be forever and forever. And nothing less can satisfy you; only the eternal can satisfy you.

No one ever succeeds in this world. At the most, you can go on postponing the failure, that's all. (…) how can you succeed with the momentary, that which is fleeting? (…) That which his passing moment to moment, going out of existence, how can you make a house on it, an abode on it? By the time the house is ready, the moment is gone. That's why every moment you feel frustrated – but again you start doing the same thing. It seems you are not aware; it seems you are not alert to what you are doing – it seems you have not learned anything from life. You have remained ignorant of life; you have not attained to any experience. (…) you have not learned through experience that on the momentary, the house cannot be built.

If you build your life on the momentary, you are going to be in difficulty with the Whole, because it will never adjust. It will never be harmonious; something or other will always be wrong. The Whole has to be looked to *before* you make your city; *before* you make your abode, the Whole has to be consulted and referred to. With the vision of the Whole, you should create your life and the pattern of your life; you should live with the vision of the Whole. Only then will your life be a harmony, a melody.

Shiva is the highest consciousness. Shiva is not a person; Shiva means the perfect consciousness. Perfect consciousness lives on Gourishankar, the highest mountain-top.

The sinner means one who lives constantly in sleep; the saint means one who is not asleep even in his sleep. (…) The totality of the yogi never goes to sleep. A point of witnessing always remains there; he witnesses his own sleep. In sleep you fall down; in awareness you rise high. When nothing is asleep in you, when your whole consciousness has become a light, when not a single fragment is unconscious, when your complete being is filled with light – that is what we mean by a Buddha, a Christ. No unconsciousness exists – this is the highest peak. Hence the symbolic meaning of *a city built on a mountain*. You are building your cities, your houses, in a valley, and ordinary sleep is not enough for you; you also seek drugs to fall more asleep; you seek methods of hypnosis to become more sleepy, more unconscious – because consciousness is pain; it is anguish.

Why does consciousness fortify you? Because the more conscious you become, the more you know you cannot die; there is no death. Death exists only in the dark valley. (…) The more conscious you are, the more you know you are the eternal, the Divine. Right now, you don't know who you are. This is the valley of ignorance, and there only death happens, nothing else; and you live trembling, shaking with fear. (…) If you move to the heights, love will be within, and eternity all around. There will be no fear – there cannot be. This is the fortification Jesus speaks about: *A city being built on a high mountain and fortified, cannot fall nor can it ever be hidden*. (…) Remember, the high altitude is the fortification. (…) People fall whenever they are on the heights, but those heights belong to the valley; they are not real heights. (…) Whatsoever you achieve in this world will be taken away. Knowing cannot go back; once achieved, it becomes your being, and you cannot unknow it.

This world is just a bridge. Move on. Cross it, but don't stop on it. This is no place to make a home. Nobody makes a home on the bridge. (…) It is a bridge because it is on a river, and the river is of the momentary. Time is just a momentary river – it goes on flowing and flowing. (…) This world is just a bridge, and you have made a house on it. (…) For fifty years you have been making the house, and it is always *almost* ready, never ready. It cannot be; that is not the nature of it.

Whenever there is a man like Jesus or Buddha, you try to escape from him in every possible way, because he is like a death to you. (…) whenever truth is asserted, you will start throwing stones at the man who asserts it – because if he is true, your whole life is false. (…) So there are only two possibilities: either you are ready to collapse completely, or you will throw stones at this man.

To gather knowledge is easy, because you need not to transform yourself.

Self-knowledge remains individual. No country can possess it; it cannot become a heritage; it is not a tradition. A man knows, and when that man dies, that knowledge disappears from the world. It has to be discovered again and again and again; you cannot make it a possession.

A man of understanding moves with understanding. Whatsoever the situation that arises, he responds with his awareness; he is neither brave nor a coward.

The very nature of desire is to remain unfulfilled. However much time is given, even many eternities, the desire will remain unfulfilled. (…) It will arise again and again, and the more you try to fulfill it, the more it will arise; you are simply feeding the desire when you think you are fulfilling it. (…) This is so with every desire. (…) Desire has no bottom; that's why it cannot be fulfilled. (…) You are dying because you have been running all the way, and faster and faster and faster, and this thing has no bottom.

When you drop the future, the past is dropped immediately. (…) It is just like making a bridge on a river. The bridge needs two banks to exist. If one bank disappears, the other bank alone cannot support the bridge – the bridge falls; everything disappears. The past and the future are the two banks, and between these two, you have made a bridge of desire. You are always going somewhere, always going. If you are not reaching, then the mind says, "Move faster!". (…) The more speed, the more lost you will be; then it will be difficult to come back home. This is why self-knowledge has become almost impossible in this age, the age of speed.

A real religious man, a Master, wants to make you stronger. And a priest is just a cunning man who knows what your weakness is.

If you do not know yourselves, then you are in poverty and you are poverty. (…) There is only one poverty: when you don't know yourself. (…) Ignorance of self is the only poverty. (…) You are emperors, sons of a living God, (…) but you are unaware of it, and you go on begging. All desires are begging.

What is meaning? Meaning means to know the fragment in relation to the Whole; meaning is a relationship of the fragment to the Whole.

A vegetative life (…) is the greatest misfortune that can happen to a man, because he will never grow in awareness and maturity; and he will not have higher layers of consciousness, because those higher layers come into existence only when they are challenged. Suffering is a challenge. When there is a problem, you are challenged. When you encounter the problem, only then do you grow. More insecurity, more growth; more security, less growth. (…) Life exists in danger; life always exists in the possibility of going astray. (…) if you want to win the war, you will have to lose many battles. If you are afraid to lose a battle, you will never enter into the war; then there is no possibility. (…) Whenever you fail in something, it is not the ultimate failure; you can transcend it.

Hindus have called this world *sansar*. *Sansar* means the wheel: you simply repeat the same mistakes again and again and again. Situations may differ, but the mistake remains the same, of the same quality. (…) Hindus have said that you have to be born again and again, because you have not yet grown. Only a grown-up person goes beyond this world. Those who have not grown, they have to fall back in the pit; they have to learn.

Suffering brings in consciousness, but if you move more and more in consciousness, suffering disappears. (…) In the center, there is awareness; on the circumference, there is suffering, as if suffering belongs to somebody else: you are not identified. (…) The body becomes the object, and you become the subject; there is a gap. (…) In awareness, all bridges are broken; the identification is broken – and that is the key to life.

Jesus on the cross is just a symbol of the final suffering, the absolute suffering, of the peak of suffering. (…) I always say that before the moment of crucifixion, he was Jesus; after that moment, he became Christ. At that moment, the total transmutation happened. At the moment of crucifixion, he came to the perfect awareness.

Wherever you feel any identification, your energy moves there.

Use all your suffering for meditation, and soon you will come to know that the suffering disappears, because the energy starts moving inwards.

Jesus said: Look upon the living one as long as you live, lest you die and seek to see him and be unable to see him. (…) In you, there is one who is a living one, and one who is already dead. In you, two worlds meet: the world of matter and the world of spirit – you exist on the boundary. In you, two realms meet: the realm of death and the realm of life – you exist in between. If you pay too much attention to that which belongs to death, you will always remain afraid, suffering, fearful. If you pay attention to your center, which belongs to life, to eternal life, to immortality, fear will disappear.

If for your whole life you have been attentive to the realm of death – the realm of things, the realm of matter and the world – it will be difficult, almost impossible, to look at the realm of life when you are dying. (…) Your whole life you have been looking outward – your neck will be paralyzed; you cannot turn back. It needs a continuous movement towards the world of the deathless while you live. (…) Obsession with the outside has to be broken. No need to escape the forest, that will not help; but in twenty-four hours, you have enough moments to look within. (…) Just a little practice is needed to see and become attuned to the inner light. It is inner darkness right now because you are attuned to the outer light. (…) Become attuned to the inner light – look, wait, watch. Soon your eyes will become accustomed and you will be able to see.

All the religions have tried fasting – why? Because when you fast, awareness grows intense, because it is not part of food. Really, food destroys awareness, and when you don't eat, you become more and more aware, because food gives a sort of sleep; it is an intoxicant. (…) Without food, more awareness happens. (…) When you give the body food, to absorb the food, to digest it, your whole energy is needed. You feel sleepy, because the energy that was working as consciousness is required in the stomach to work as a digestive force. So people who eat too much cannot meditate well, impossible. They can sleep well, but they cannot be aware; they cannot be very conscious. (…) Their whole life is a food-circle.

If you go on a long fast, after the third, fourth or fifth day, hunger disappears, because the body insists for three, four, five days – the body does not have a very long memory – it insists on the old habit for a few days, and then, if you don't listen, the body makes its arrangement in a different way. Every day, you have to eat to give the body its daily quota. If you don't give it food for five to seven days, then the body has an emergency measure: the accumulated flesh in the body, the accumulated fat. Every ordinary, healthy person accumulates enough fat for at least three months; that is a reservoir. When the body thinks that you are not going to give food, the body starts eating its own reservoir. (…) All the religions became aware that if you fast, awareness increases, because the energy is released when there is nothing to digest. Nothing to be taken in and thrown out, all work stops. The work at the factory of the body is not there; the factory is locked. Then the whole energy that you have got becomes awareness. That's why it is difficult to sleep when you are on a fast. And if you have been on a fast for at least twenty, thirty, forty days, you will have a new type of sleep: your body will sleep, and you will remain awake.

Jesus said: Two will rest on a bed; the one will die, the one will live. (…) Exactly the same words are in the Upanishads. They say that there are two birds on a tree, one sitting on a lower branch, another sitting on a higher branch. The bird on the lower branch thinks, gets worried, desires, demands, accumulates, fights, competes; it remains in anguish, tension, jumps from this branch to that, always moving, never in repose. The other bird, who is sitting on a higher branch, is in repose. He is so silent, as if he is not. He has no desires; no dreams happen to him. He has no needs to fulfill, as if everything is fulfilled, as if he has attained, nowhere to go. He simply sits, enjoying himself, and he watches the bird who is on the lower branch. These are the two dimensions in you. You are the tree.

Now the whole question is to whom the attention should be paid. Towards whom should you move, towards whom should your whole energy flow? Who should become your goal? Ordinarily, the one who is going to die is your goal. That's why you are always in anxiety, because you are building a house on sands. (…) You are always trembling, because you are making a signature on water. (…) Your anxiety is because you are concerned with the realm of death, and you have not looked towards life. (…) Pay more attention to the witness; turn towards it more and more – that's what conversion means. Conversion means the movement of attention from the death realm to the life realm. It is an about-turn: looking at the witness, becoming one with the witness, losing yourself into the witness, into awareness, and then you know that which is going to die will die.

Hume has said, "Many people have talked about going in and looking there. Whenever I look, I find nothing – just thoughts, desires, dreams, floating here and there – just a chaos." You will also feel the same. And if you conclude that there is nothing worthwile in going again and again to see this chaos, then you will miss. In the beginning you will see this, because your eyes can only see this – they need a tuning. (…) Don't conclude too soon. (…) impatience is the greatest barrier; infinite patience is needed.

In this world, you always enter as imperfect. Perfection simply disappears from this world. Perfection is not of this world, cannot be; it is against the very law. Once somebody is perfect, his whole life enters into a vertical dimension. (…) He moves in eternity, not in time. (…) It is said in old scriptures that whenever a man comes near perfection, he will leave something imperfect in order to come back and help people. (…) Before dying, Ramakrishna said that he had been clinging to food just as a part of something imperfect in him, so that he could be here and serve you. Many Masters have done that. The moment they feel that something is going to be completely perfect in them, they will cling to some imperfection just to be here; otherwise this bank is not for them. If all the fetters are broken, then their boat sails towards the other bank, then it cannot remain here. They will keep one fetter; they will keep some relationship; they will choose some weakness in themselves, and they will not allow it to disappear. Through that gap, they can remain here.

Hindus alone dispose of their gods. They make a god for two or three weeks; they worship it; and then, when the worship is over, they go to the ocean and dispose of the god. (…) Being, not the form, you will find everywhere. And that beingness is the point to be understood – that beingness is God. (…) *Cleave a piece of wood and I am there; lift up the stone and you will find me there.*

Rejection means that something has to be done; as you are, you are wrong; something has to be cut, something has to be thrown. As you are, you are not accepted; you are not welcome. You will have to change yourself; only then will you be welcome. Vedanta says that as you are, you are welcome. Nothing is to be done – the very concept of doing has been the cause of your misery, because whatsoever you do will lead you into the world. That's why Hindus say it's because of *karma* you are in the world. *Karma* does not mean doing bad; *karma* simply means doing. Because you have been paying too much attention to doing this or that, you are in the world. Don't pay much attention to the doing; pay much attention to the being. Don't think of what is to be done; just think of who you are. (…) The problem is not that others reject you; the problem is that you reject yourself. And if you reject yourself, you are in a vicious circle. Then you will try to improve, and nothing can be improved, because it is impossible to improve you. You are God himself; as you are, you are divine – how can the Divine be improved? (…) When you come to understand the futility of your effort, you will drop all effort and become aware of who you are. Then the problem will be solved.

Karma is a cycle, a wheel: one *karma* leads to another.

Vedanta says you are not a sinner – you may be ignorant, but you are not a sinner. (…) Hindus will say that you may have got into trouble because you ate the fruit of the tree of ignorance, not of knowledge. (…) So religion means gaining more light, more knowledge, more awareness; not more morality, not more virtue. Virtue will be a by-product. When you are aware, virtue will happen; it will follow like a shadow. When you are unaware, sin will follow, because ignorance cannot do anything else; it can only commit mistakes.

Jesus is a poet of the Ultimate.

Christianity depends not on Jesus, but on Jesus' miracles. (…) No miracle can prove anything. Miracles really prove the ignorance of those who are impressed by miracles, nothing else. (…) all tricks are useless; they prove nothing. They prove your ignorance, and they prove that the other man is cunning and exploiting you.

Christians missed the inner thing that happened at the crucifixion. Only a few can see it. Those who have seen themselves can see what happened at the crucifixion: this man accepted – that was the miracle. This man suffered and accepted; this man suffered and still remained filled with love – that was the miracle. Those who were killing him, murdering him, he could pray even for them – that is the miracle, the greatest miracle that ever happened on earth. (…) This is the greatest miracle, at the crucifixion: the whole body is suffering, and he is dying – yet still filled with love. (…) Miracles did happen, but they were not miracles which the eyes can see; they were those which only the heart can feel.

Try to understand: as there is an inner blindness, there is an inner leprosy. You are so guilt-ridden, fear-filled, jealous, anxious – this is the leprosy. It is eating your inner world like a worm; you are a wound inside. Jesus healed, but that is a private thing. It happens between a Master and the disciple; nobody else becomes aware of it.

Your misery is that you cannot remember who you are. Self-remembering is needed; nothing else is to be done. You have to become more conscious. You have to raise your consciousness to a peak from where you can see. At that moment you become illuminated – no corner remains dark; your whole being becomes aflame. Then you will understand Jesus; then you will understand Buddha; then you will understand Krishna; or then you will understand me, because the whole effort is to make you aware of who you are.

Man is born a slave and remains a slave all his life – a slave of his desires, a slave of the body or of the mind, but all the same, slavery continues. From the moment you are born to the moment you die, it is a long struggle against slavery. And religion consists of being free. Religion is freedom from all slavery.

To be completely free is very difficult. It will need a crystallization within you; it will need a center. And right now, there is no center in you; you are not a crystallized being; you are just a chaos. (…) Sometimes one desire overpowers you, (…) and only a few minutes later, another desire overtakes you. (…) you get identified with each desire; you say, "I am this." (…) This identification is the root cause of all slavery, and unless this identification disappears, you will never be free. Freedom means the disappearance of identification with the body, mind, heart.

Your whole life is a long cry for some desires to be fulfilled – that's why there is so much suffering. It stops only when you are dead. Religion gives you the keys to make you free; but you being a slave, and the life of a slave being convenient, comfortable, you create mock religions which don't give you any freedom, which simply give you new types of slavery. Christianity, Hinduism, Buddhism, or Islam, as they are, organized, established, they are new sorts of imprisonments. Jesus is freedom, Mohammed is freedom, Krishna is freedom, Buddha is freedom; but not Buddhism, not Mohammedanism, not Christianity, not Hinduism – they are mock. So a new slavery is born: (…) you become slaves to the priests. More slavery happens out of your mock religions, and nothing changes in you.

The crowd that you are has to disappear, disappear in a crystallized center. You will have to disappear completely. (…) Fire is an alchemical term; anything that needs to be crystallized will have to pass through fire. If you want to make something out of gold, the gold will have to pass through fire. First it will have to become liquid, then it will be purified. It will be pure gold, and then you can mold it into anything else. (…) And the same thing is going to happen to a disciple: the Master is a fire, and you have to become completely liquid, so that all that was wrong is burned, and all that was right has become liquid and one. Then you will crystallize. (…) to come to Jesus is difficult: you are coming near a fire, and the nearer you come, the more you will feel burned. (…) So Jesus says, *Whoever is near to me is near a fire, and whoever is far away from me is far away from the kingdom.* (…) When a disciple allows the fire to work, he passes through a furnace. And when he comes out of it, the crowd has gone; the baser metal has changed into the higher – there has been a transformation.

When I say it has been a transformation, I mean it is discontinuous with the past. If there is a continuity, there is no mutation, only modification. (…) You go on modifying yourself a little bit here and there. It is a patchwork, but a patchwork is never a revolution; (…) you are never transformed. Somewhere you change a little bit, but the totality remains the same. And the totality is so powerful that the new that you have made will not remain new for long. Sooner or later, the totality will absorb it, and it will be the old. You go on improving yourself, but no improvement can lead you to religion. Religion is not an improvement. Whom are you improving? You are the illness; you are the disease; and you are improving a disease. You may polish it, you may give it a mask, but the illness remains.

A transformation is a new birth, a resurrection. (…) There is a gap: the old drops, and the new comes, and there is no causal link. (…) The old has disappeared from the known, and the new has come from the unknown. (…) The old has gone into nothingness, and the new has come out of nothingness.

When you meditate, you are creating an opening; when you pray, you are creating an opening.

The kingdom has to be achieved; that is the fulfillment. Without it, you will remain unfulfilled; without it, you will remain a barren womb, without giving birth to anything; without it, you will remain futile, meaningless; without it, your whole life will be just a nightmare, leading nowhere – running so fast, and reaching nowhere.

One has to decide. Decision is final, because you cannot go back. Once you are in the fire, you cannot go back. Once you are really intimate with Jesus, then there is no going back.

You have to be purified; you have to be really completely dissolved, so there comes an emptiness. And in that emptiness, the ray of creation, God's ray, enters, and then you are fulfilled. (…) Then, you remain in the bliss eternal; then, the ecstasy is there. Not that it happens through something: then, it is your nature, your very being. If ecstasy happens through something, it cannot be eternal, because that something can be lost; if it is caused by something outside, then it cannot remain forever – it can be only momentary. Ecstasy and bliss can remain permanently with you, eternally with you, non-temporally with you, only when you have come to realize them as your being.

Wherever you feel only consolations, escape from there – priests may be there, but not a Master. (…) "Do something good: make a hospital, a school; go and serve the masses, the poor, the downtrodden, the ill. Donate some money to the church." These are ways to console you. (…) You may not exploit, you may start serving, but the old is there – there is no transformation. (…) This is not change. This is just throwing away guilt. It becomes a release; it gives you a feeling that you are good. It's a calculation – because you have been bad, you are just trying to balance the account. But you remain the same, the same cunning mind.

Always remember that when the positive becomes negative, it gives you a false feeling that you have changed. It is just like a man standing on his head: the man remains the same. (…) You accumulate money; then you donate money. It has changed: from positive, the greed has become negative. But you have not changed; you remain the same. Money remains the most significant thing; you remain money-obsessed. First, it was positive; now, it is negative. (…) If you can change from the positive to the negative, you can change from the negative to the positive. These are the two poles of the same mind. (…) Both can be dropped, but you cannot do the impossible: choosing one and denying the other. Whosoever denies, affirms; whosoever suppresses, feeds. (…) A man of greed remains a man of greed; a man of anger remains a man of anger; a man of sex remains a man of sex; just moving to the opposite pole makes no change, remember this. (…) You can throw the whole thing out, that's possible, but then you are neither a *brahmachari* nor one who indulges. Then you are neither male nor female. That's what Jesus means when he says "eunuchs of God": when both polarities have been thrown out.

Mind always likes to move to the opposite pole, because mind always gets fed up with one thing. And the opposite gives the taste again. (…) Look at this polarity. (…) Mock religion helps you to move to the opposite pole, which is not a transformation; real religion simply helps you to burn both the polarities completely. That's why real religion is real fire. (…) And when desire, positive and negative, both disappear, the kingdom is there. (…) When your eyes are not filled with desire this way or that way, when you are not moving in sex or against sex, when you are not obsessed with food or with fasting, when you are simply without desires, then your eyes have clarity. (…) Fire will burn all your desires, all your future and past; it will leave you simply here and now. Suddenly the energy turns within; there is a conversion, a transformation. Nothing left to look at, you have to go within. Energy has to move; finding no passage outside, the whole energy turns within. The kingdom of God is there.

A Master is needed, who is awake, who will not allow your sleep to create new dreams, who will go on shaking you.

It is always good to have one Master. Even if you have two Masters, you will know trouble, and if the Masters are millions, you will be in constant confusion. Millions of orders will be received, and you will be pulled in every direction; you will become a chaos. That's how madness happens, because you cannot see what to do. Whom to follow and whom not to follow? Your greed says, "Just go on accumulating money". Your sex says, "Go on indulging in sex". But then there is a problem, because there is a conflict. (…) So what to do? So many Masters, and only one slave. It is good if you choose one Master. At least a million voices dissolve, only Jesus has to be followed, and you can throw all the responsibility on him. And he says, *Easy is my yoke*. Why is it easy? Because even if he asks you to surrender, he is asking you to do so only that you become free of your other Masters. Once you are free of your desires, he will throw his yoke also. This is just an interim arrangement, just a passage. Once you have thrown all the desires, then this surrender is not needed. (…) You have become enlightened in your own light, in your own right. (…) The surrender is a passage for the disciple to become a Master himself. (…) Surrender means that now the ego cannot persist in you; there is no meaning to it, and there is no feeding it. (…) Jesus used the symbolic terms of drinking and eating: *Whoever drinks from my mouth shall become as I am and I myself will become he, and the hidden things shall be revealed to him.* He says, "Eat me, drink me, absorb me completely in you." That's what the meaning of eating and drinking is: let me move within you; digest me so completely that I become part of your being; (…) then the disciple has become the Master.

Before you can become a Master, you have to be totally a disciple. (…) You have to allow somebody to help you deeply. And that deep help is possible only when you are not there, because you are the disturbance, you are the hindrance.

The deepest urge in man is to be totally free. Freedom, *moksha*, is the goal. Jesus calls it the kingdom of God: to be like kings, so that there is no fetter to your existence, no bondage, no boundary; you exist as infinity, as if you were alone. Freedom and aloneness are two aspects of the same thing. That's why Mahavira

called his concept of *moksha*, *kaivalya*. *Kaivalya* means to be absolutely alone, as if nothing else exists. (…) those who are in search of freedom will have to find their solitariness; they will have to find a way, means, method to reach their aloneness.

Politics, psychology, culture, education, they are all in the service of society. Religion alone is basically rebellious. But the society has fooled you; it has created its own religions – these are social tricks. (…) Jesus is antisocial; Buddha is antisocial – but Christianity is not antisocial; Buddhism is not antisocial. Society is very cunning: it immediately absorbs – even antisocial phenomena it absorbs into the social. It creates a façade, it gives you a false coin, and then you are happy. (…) Established religions give you consolation; they give you good sleep; they allow a soothing existence in this torturing slavery all around; they give you a feeling that everything is okay, nothing is wrong. They are like tranquilizers; they are drugs.

Something has to be understood: society is not without you; it is something within you. And unless the root causes within you disappear, wherever you go, the society will come into existence again and again and again. (…) It is not the society that follows you – it *is* you. You always create your society around you – you are a creator. Something in you exists as a seed which creates the society. This really shows that unless you are transformed completely, you can never go beyond society; you will always create your society. And all societies are the same; the forms may differ, but the basic pattern is the same.

You cannot live with yourself. Whenever you are alone, you become uneasy; immediately you feel inconvenience, discomfort, a deep anxiety. What to do? Go to the club, go to the church, go to the theater – but go somewhere, meet the other. Or just go shopping. (…) To be alone is very difficult, very unusual, extraordinary – because whenever you are alone, your whole meaning disappears.

Jesus says, *It is very difficult for a rich man to enter into the kingdom of God. A camel may enter through the eye of a needle, but not a rich man into the kingdom of God.* – Why? Because a man who has been accumulating riches is trying to become significant through wealth. He wants to be somebody, and whosoever wants to be somebody, the door of the kingdom is closed for him.

Who is a solitary? One who does not ask any meaning from you, from your eyes, from your responses. If you give your love, he will be grateful, but if you don't give, there is no complaint; he is as good as ever. If you come to visit him, he will be happy, but if you don't come, he is as happy as ever. If he moves in a crowd, he will enjoy it, but if he lives in a hermitage, he will enjoy that also. (…) You cannot change the mood of a solitary man; you cannot change his inner climate. (…) You cannot make a solitary man unhappy, because he has learned to live with himself and be happy with himself. Alone, he is sufficient. That's why people who are related to each other never like the other to become religious. If one starts moving in the direction of religion and God, the other feels disturbed. Why? An unconscious fear comes into the conscious – the fear that someone is trying to

become sufficient unto himself. (…) A *sannyasin* means one who is sufficient unto himself, who does not need anybody, who is not in any way dependent. And that gives fear: then you become useless. Your whole existence has been around this need, that he needed you. (…) There will be disturbance; your ego will be hurt.

Those who need a crowd will be thrown again and again into the crowd – that is their need; that's their demand; that's their desire. God fulfills whatsoever you ask, and whatsoever you are is just a fulfillment of your past desires. Don't blame it on anybody else; it is what you have been praying for. And remember, this is one of the dangerous things in the world: whatsoever you desire will be fulfilled. (…) Think before you desire. (…) Desire with full awareness, because every desire is bound to be fulfilled sometime or other.

Blessed are the solitary and elect, for you shall find the kingdom; and because you come from it you shall go there again. (…) A solitary becomes an elect; he is the chosen one of God. Why? Because a solitary never desires anything of this world. He does not need to; he has learned whatsoever was to be learned from this world; this school is finished; he has passed through it, transcended it. He has become like a high peak which remains alone in the sky. (…) A Buddha, a Jesus, they are high peaks, solitary peaks. That's their beauty: they exist alone. (…) What has the solitary chosen? He has chosen only his own being. And when you choose your own being, you have chosen the being of the whole universe. (…) Alone, the solitary is whole. This beingness, this wholeness makes you a circle, and the beginning and the end meet; the alpha and the omega meet. A solitary is not like a line. You are like a line – your beginning and end will never meet. A solitary is like a circle – his beginning and end meet; he becomes one with the source.

The society, the crowd does not allow anybody to become a solitary. They will haunt you; they will try to press you back into the society. They will want you to come back to the prison. (…) And they will feel uncomfortable with you if you become a solitary one, because your very presence makes them doubtful about their own existence. (…) This man seems so happy, not needing anybody, not being needed, so solitary, so alone, and so blissful; and you are almost neurotic, almost mad. Something is wrong with you, not with this man. You will try in every way to prove that this man is wrong. (…) it is because he gives you a doubt about yourself. That's why we have never welcomed such people, never. We have always rejected them when they were alive. We welcome them when they are dead, because then we can paint their faces in our own ways; we can arrange everything according to ourselves.

The cross is a symbol of time and eternity meeting. And that point must be your death, (…) because when you disappear from the time-world, you become a part of eternity. (…) you will die as you are, and you will be reborn. (…) And through that birth, no death exists, but life eternal. To Jesus, the cross was a time symbol: time and eternity crossing. But for Christianity, it became a sad death symbol of suffering.

If they say to you 'From where have you originated?' say to them, 'We have come from the light, where the light originated through itself.' If they ask you, What is the sign of your Father in you?' say to them: 'It is a movement and a rest.' (…) We are moving and yet at rest. (…) We are in the crowd, but not of the crowd. (…) We live and move in this world, but we don't belong to this world. (…) We move, and yet there is no tension in the movement; we walk, but at the center of our being there is no movement, because there is no motivation to reach anywhere – we have attained. This is the sign of the Father. (…) There is no desire, and yet we go on working. There is no motivation, yet we go on breathing and living. (…) We live, and yet we do not. You see us in time, and yet time has disappeared for us; we have entered eternity. This is the sign of a perfect Master: movement and rest; living in the world, not renouncing it – and yet totally renounced. Where contradictions meet, the Ultimate appears. If you choose one, you have missed. (…) Extremes are easy to choose: you can move into activity and get lost in it, or you can renounce the activity and get lost in rest. But both will be choices – you will be as far away from God as possible, because God has not rejected anything; he has not renounced anything. He is in all; he is all. (…) Be choiceless, a choiceless awareness; let movement be there, and let rest be there, and let movement and rest rest together. Become a symphony, not a single note.

Unless mystery dissolves, man cannot rest at peace.

Dreams bring misery; existence is pure ecstasy.

To know Jesus, you will have to know your innermost nothingness. Without knowing it, you cannot make anybody else acquainted with Jesus.

Moses gave a very crude discipline to society. He could not have done better; there was no way. Human consciousness existed in a very primitive way. A little bit of civilization was more than one could expect. But Moses prepared the way, and Jesus is the fulfilment. What Moses started, Jesus completes. Moses has laid the foundation; Jesus raises the whole temple. Those stones in the foundation have to be crude and ugly. Only on those crude and ugly stones can a beautiful marble temple be built. (…) Jesus is not against Moses. But the Jews misunderstood him, because Moses talks about law and Jesus talks about love. (…) Jesus does not exist at the level of justice; he exists at the level of compassion.

Life is meaningless, unless you give meaning to it. There is no in-built meaning in it; it has to be created. (…) Life is just blank. It is just an opportunity. You can create meaning; you can create meaninglessness too. You can create freedom; you can create imprisonment too. It all depends on you. Your freedom is total. Man is very afraid of this freedom, because this freedom becomes a great responsibility. You would like somebody to give you meaning, so that then you are not responsible. (…) If you are simply waiting for some meaning to come into your life, you are waiting like a beggar with a begging bowl. Then you will never get it. And because you are waiting, you will continuously feel meaningless. (…) *Sannyas* means a creative approach towards God. Your prayer should not just be impotent.

A man who lives moment-to-moment will have many contradictions. He cannot be very consistent; only dead people can be consistent.

Understand Jesus; there is no need to follow. If you follow, that will be against Jesus, because he never followed anybody. If you follow Jesus, you will be carrying a blueprint in your head, and you will always be looking from that blueprint: what to do? what not to do? And Jesus never came to any conclusions. He lived an open life.

You are not completely fed up with the mind. There must be some subtle infatuation still lingering. You are still hoping that maybe something better can come out of it. (…) But this will be just a reformation. (…) That does not make any difference. The mind will be there, and the mind creates the barrier between you and God. (…) So, don't be in a hurry. If you are not totally fed up with the mind, get a little more fed up with it. But it needs a let-go. (…) Let go of it. In its dropping is the benediction. (…) The mind is very cunning in playing games. (…) The one that says "I am fed up" is but a part of the mind; (…) the mind divides and then goes on playing the game of hide-and-seek. The one that you are fed up with and the one who is fed up – both are the same. The object and the subject are the same. See it; look into it. Just be choiceless. Choice is mind. (…) Just watch. (…) Don't decide. Don't take sides. Go on watching. (…) Simply watch without deciding that you have to do anything about the mind. (…) Be a witness. Just watch what is happening.

There are three stages of enlightenment. First is when the glimpse happens. I call it mini-*satori*. (…) from that moment, the seed will be in your heart and growing. (…) The second I call *satori*: that is when you have become capable of retaining this gap as long as you want. (…) But a little effort is still needed on your part. If you drop the effort, the *satori* disappears. (…) It will not happen if you are not groping in the dark at all. (…) real gropers can accept all kinds of defeats and frustrations, but their search continues. Unwavering, they go on groping. The darkness is great, it seems to be almost endless, but their hope is greater than the darkness. That is the meaning of faith. (…) Faith means trying to see that which you have not seen, and you cannot even be certain whether it exists or not. A great passion is needed to have that much faith. (…) Then the second becomes a more conscious groping. (…) Now faith is not needed; experience is enough. (…) Now you grope more consciously; you make efforts in the right direction. (…) Now things become more clear; now it is not just waiting in the darkness. You can start moving; you can have a direction. Still you falter; still sometimes you fall. (…) But never again can doubt arise in you. The doubt has been killed by the first *satori*. Then, more and more, it will come. And sooner or later, you will become capable of bringing it on order; whenever you want, you can create that milieu in you which brings it. (…) This is the second stage. But still, effort is needed to tune. You are not continuously tuned on your own; you have to work it out. (…) Then the third thing happens. (…) It becomes a natural quality. That I call *samadhi*.

What I say is just an excuse. What I am is the real thing.

Man in himself is not a being, but a passage. In himself, man is not a being, because man is continuously becoming. There is no rest in being a man. Rest is below man or above man. Below is nature; above is God. Man is just in between – a link, a ladder. (…) The ladder cannot become your abode. Man has to be surpassed; man has to be transcended. (…) The whole message of Jesus is how to go beyond man. That's why again and again he says: I am the Son of man and the Son of God. He goes on insisting on this contradiction, because he wants it to be completely clear that he is both: on the one hand part of nature; on the other hand part of God. That is the meaning of the word *son*: son means a part of the father. And because man belongs to these two realities, two separate realities, there is tension in man, there is a constant conflict in man, because these two realities go on fighting. Hence, as man, there is no possibility of peace. Either you have to become absolutely unconscious, like a drunkard, or you become a Buddha or a Christ – then there is peace. Either fall below man, or go beyond man. Don't go on clinging to being a man, because then you are clinging to a disease. That's exactly what man is: a disease, a constant tension, a constant fight between the lower and the higher. To understand man as a conflict, to understand man as a constant tension will help immensely, because then you stop clinging to man as such.

The mind has five layers. First, the mind of the child, the pre-mind or the primal mind. (…) You don't have any understanding; you don't have any identity; nobody exists in you. (…) You are not yet real. (…) Second, the collective mind. (…) The collective mind functions through conditionings. (…) The third mind I call the 'individual mind' or the 'ego mind'; Nietzsche calls it 'the lion'. It is independence; it is assertion; it is rebellion. The ego has evolved. The ego has become very crystallized. The man is no more just a part of a church, country, tribe, clan, family; he is himself. The real culture can only start when you have become an individual. The sense of the self is a must, and this is the third stage of the mind. The identity is no more of belonging; (…) the identity is more personal; (…) the identity is more creative. (…) In the nebulous mind, a center arises by and by. In the child's mind, there was no center. In the collective mind, there was a false center imposed from the outside. In the individual mind, an inner center arises. The first was a kind of chaos – no order. The second was a kind of patriarchy – an imposed order by the demanding society. The third is a kind of fraternity; a brotherhood arises. (…) You respect others' freedom as much as you respect your own freedom.

The man who always says yes – his yes is not of much worth. But the man who says no ninety-nine times and says yes one time – he means it. It has an authenticity.

If you fall from the third, the individual mind, you will go immediately into madness, because falling back to the second is no more possible. You have learnt no-saying; you have learnt being rebellious; you have tasted freedom – now you cannot fall back to the second. That door no more exists for you; that is finished forever. If you fall from the third, (…) you will go mad. That's exactly what happened to Friedrich Nietzsche himself. He was a lion, but the lion went mad, roaring and roaring and roaring, and could not find a way beyond the third. (…)

Nietzsche needed a man like Buddha. And because Buddha was not available, and because the Western mind has not yet been able to make it possible for people to go beyond the third, he had to go mad. In the West, it is almost a certainty that whenever a person becomes really evolved at the third stage, he starts slipping into madness, because the fourth is not available there yet. If the fourth is available, then the third is very creative. If there is a possibility to surrender the ego, then the ego is of immense value. But the value is in its surrender. If you cannot surrender it, then it will become a load – a great load on you. It will be unbearable. Then the lion will go on roaring and roaring, and there will be no other way than to go mad.

This is a very critical state – the third; it is just in the middle. Two minds are below it, and two minds are above it. It is exactly mid-link. If you fall, you go into the abyss of madness; if you rise, you go into the beatitude of being a Christ or a Buddha.

Religion helps you to go through the third door. That is the difference between psychoanalysis and religion. Religion also makes you adjusted, but not with the society; it makes you adjusted with the Whole, with the universe, with God. That is real adjustment, and great joy arises out of it.

The fourth mind is universal mind. (…) Near the age of forty-two, forty-five, a man starts looking for the fourth mind. (…) he starts looking for *samadhi*, meditation. (…) the ego can be dissolved, because the ego has matured. Remember, let me repeat: the ego can be dissolved only when it has become mature. (…) When ego has been used and dropped, when the ego's function is fulfilled, it is no more necessary; one has gone beyond it. The boat can be left behind.

God loves individuals, but not persons. And the difference is great. A person is one who has an ego definition. And an individual is one who has dropped his ego and knows who he is. A person is a circle with a center; and the individual is a circle without the center – just pure space. "The person is only a mask; it is a theatrical creation, a mere stage-prop" (Viktor Frankl). The longing for freedom, salvation or *nirvana* means simply the wish to be relieved of your so-called personality and the prison that it creates. "The trouble with the self is that it is derived from other. It is constructed in an attempt to live up to the expectations of others. The others have become installed in our hearts, and we call them ourselves." The self is not you. It belongs to others who surround you. It exists in you, but is possessed by others. It is the subtlest slavery yet invented by the priests and the politicians. It is like a Delgado electrode inserted in your head and manipulated by remote control. (…) Revolution is possible only through the egoist. But the egoist can be manipulated very easily. Give him the Nobel Prize, give him a doctorate, and he is ready to do anything.

One has to go beyond the third state of mind, and the fourth state of mind, the universal mind, has to be created. The separation with the cosmos has to disappear. You have to become one with the Whole. (…) In India, we say: *satyam, shivam, sunderam* – then there is truth, then there is good, and then there is

beauty. (…) With the universal mind, these three flowers come into bloom. (…) You have disappeared, and all the energy that was involved in the ego is freed. That energy becomes beauty, good, truth. (…) With the fourth stage, love starts flowing. (…) The poet Schiller has called it "the universal kiss". (…) The universal mind lives in trust – *shraddha*; it is not belief; it is your own vision, your own experience. This is true religion: when you become a witness of God, (…) when you have not taken it as borrowed; it is no more knowledge, no more belief; it has become your existential experience. (…) Then God flows through you. (…) The real creativity is possible only with the universal. (…) you become instrumental – God is the doer.

The universal mind is not chaotic; it has a self-discipline. It has an inner cosmos, an inner order – not irresponsible like the first (primal mind); not responsible like the second (collective mind). (…) You see the right, and the right has to be done. Knowledge here becomes virtue. You act according to your awareness; your life is transformed. There is innocence; there is intelligence; there is love – but all is coming from your innermost core; your inner fountain is flowing.

And then the fifth, the last, the transcendental, is when you go even beyond the universal. Because even to think that it is the universal mind is to think. You have some ideas of the individual and the universe still left lingering somewhere. You are still conscious that you are one with the Whole, but you are, and you are one with the Whole. The unity is not yet total, is not utter, is not ultimate. When the unity is really ultimate, there is no individual, no universal. This is the fifth mind: Christ-mind, Buddha-mind. Now, three other characteristics appear: *satchitananda*. *Sat* means being; *that* means consciousness; *ananda* means bliss. (…) Man has surpassed himself; the bridge is no more. You are for the first time a being; becoming is no more. (…) You are fully awake. (…) That's what Jesus calls *the kingdom of God*.

It is not a question of repeating any formal prayer; the real question is of the heart – not what you say, but what you mean.

You can enter into God only in your absolute aloneness. (…) One has to go alone. The gate is very narrow. (…) You will have to go as an individual.

Jesus' sayings are addressed to the third mind, the individual, because they can be addressed only to the third mind. All the scriptures are addressed to the third mind, because only at the point of the third mind is understanding possible – difficult, but possible. (…) So remember, the first cannot listen; the second can listen, but cannot understand; the third can understand, but cannot follow; the fourth can follow, but only follow; the fifth can become the transcendental mind.

In life, one has to continuously move. It is movement; it is process. (…) one has to go on and on, till the goal is reached.

Jesus talks about prayer. Prayer is the way – Jesus' way – to be alone. Buddha's way is meditation; Jesus' way is prayer. But the intrinsic quality has to be the same. Jesus says: Be silent; language is not needed. (…) Language is to relate with the other; and God is not the other – God is your innermost core. There is no need for any language. (…) Language dropped, you have dropped the whole world. (…) You just have to be there, silent, present, utterly non-verbal, not saying a single thing. (…) Prayer should be in solitude; nobody should know about it. There is no need. It is nobody else's concern. *But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father in secret.*

Don't live psychologically in the past or in the future. But practically, sometimes you will have to remember past things, or consider future arrangements. (…) But you don't *live* there.

The depth of love has nothing to do with a relationship, one person or two persons. (…) *that you should remain in love always* – that brings depth. (…) You love a person not for the person's sake; you love the person for love's sake. (…) because only love, when it becomes deep, brings you closer to prayer.

God is an invitation for the ultimate journey. Let God be a quest, not a belief. Let it be a question mark on your heart, at the deepest core of your being. Let the question trouble you; let the question become a turmoil. Let the question create chaos in you, because only through chaos stars are born. And only when the quest has destroyed all your belief systems and you are freed of all conclusions given by others, will you be able to open your eyes to the naked truth.

Don't waste your time. I am not here to make you more argumentative. I am not here to make you more logical. I am not here to make you more capable of discussing, analyzing, interpreting things. I am here to help you see. And seeing comes when you are without the mind.

When you are related with somebody, relationship brings many complexities. There is a constant struggle to dominate. It is not really argument that you are interested in or your wife is interested in; it is really a question of who dominates whom. Each point becomes a power struggle. See it, and don't waste your time. (…) Standpoints are bound to be there up to the third mind, the individual mind. With the fourth mind, there is no argument; compassion arises. Only with the fourth – understanding, compassion. And with the fifth, one forgets about others or about oneself; then there is no division.

Man is not a meaning, but an opportunity. The meaning is possible, but it is not given. The meaning can be created, but it is not already there. It is a task, not a gift. Meaning is a search; the meaning, the *logos*, has to be created by man. Man has to transform himself into that meaning. It cannot be something exterior to man; it can only be something interior. Man's inner being has to become illumined.

In deep sleep, you are inside. In wakefulness, you are outside. In dream, you are just in the middle, hanging, not settled yet where to go, still indecisive, in doubt, uncertain. With the waking state, the ego enters in. In the dream state, there are just rudimentary fragments of the ego arising, but they settle in the third: the ego becomes the most concrete, most solid, most decisive phenomenon. Then whatsoever you do, you do because of the ego. The third state brings a little consciousness – just one percent, not much of it, just a flickering consciousness, momentary consciousness. The first was absolute unconsciousness; the second was unconsciousness disturbed; the third is the first glimpse of consciousness. And because of that – the momentary glimpse of consciousness – that one percent of consciousness coming in creates the ego. Now the future also enters in. First, there is only the present unconscious; then, there is the past unconscious; now, there is the future unconscious. Past, present, future, and the whole complexity of time revolves around you.

The third state is the state where people are stuck, where you are stuck, where everybody is stuck. And if you go on building your house with these three dimensions, you will be building it on sand, because your whole effort will be unconscious. (…) people are making sand castles – with money, with power, with prestige. Unconscious, asleep, snoring, they go on making their house, not knowing what they are doing. They will be crushed under it. (…) You will live a meaningless life if you live only with these three. You will live a meaningless life, because you will not be able to create yourself. How can you create in such unawareness? (…) People live only in the first three dimensions of human consciousness. The fourth dimension carries the meaning; hence the people who live only in the three live a meaningless life. They know it. You know it! If you look into your life, you will not find any meaning there, just a haphazard, accidental progression of things. One thing is followed by another, but with no particular consistency, with no particular relevance. One thing is followed by another, just accidentally. That's what Jean-Paul Sartre means when he says, "man is a useless passion"; man is accidental. Yes, he is true if he is talking about the first three dimensions – but he is not true about the fourth. And he cannot say anything about the fourth because he has not experienced anything of it. Only a Christ or a Buddha can say something about the fourth. (…) The fourth dimension is of awareness, witnessing – what Patanjali calls *turiya.* (…) To remain confined in the first three dimensions is to be in the world. To enter into the fourth is to enter into *nirvana*, to enter into the *kingdom of God*. (…) Only with the fourth do you come home. Only with the fourth are you grounded in existence.

Once you have come to the fourth dimension, you can be asleep and remain alert. (…) And just the reverse is the situation with you: you are asleep while awake. (…) Ninety-nine percent consists of sleep – only one percent of wakefulness. And that one percent also goes on changing. Sometimes it is there, and sometimes it is not there at all. (…) you are awake only in rare moments. (…) It is very delicate. Anybody and everything can take it and destroy it, and very easily. You were very okay, a little thing happens, somebody says something, and suddenly you are no more okay. All is disturbed. (…) you have lost even that small awareness. (…) Your awareness is not very much. (…) And that is the situation of the

ordinary human consciousness. You go on moving in the same unconscious way, in the same unconscious direction. (…) Life is absolutely free. But to see that freedom, first you will have to free your unconsciousness.

If you are unconscious and you go on reading the Bible and the Koran and the Vedas and the Gita, it is not going to help, because your unconsciousness cannot be changed by your studies. In fact, the scripture cannot change your consciousness, but your unconsciousness will change the scripture – the meaning of the scriptures. You will find your own meanings there. You will interpret in such a way that the Bible, the Veda, the Koran, will start functioning as imprisonments. That's how Christians and Hindus and Mohammedans are – all imprisoned. (…) You cannot help the blind man to know what is white, or what is colour, or what is light. All your help is going to give him something wrong. There is no way to help the blind man by definitions, by explanations, by theories, by dogmas, by scriptures. The only way to help him is to heal his eyes. (…) So I insist again and again that the stories reported by the Bible are not miracles, but parables. (…) Jesus was not simply curing physical eyes. There is no need – this can be done by science. Religion has far higher things to do. (…) People *are* blind, and the Jesus-touch *is* a magic touch. He helps them to see; he helps them to become aware; he helps them to become more conscious. He brings the fourth dimension.

Jesus was not very fortunate, because the disciples that he found turned out to be very ordinary, and the religion became almost a political organization. The church became not a follower of Jesus, but deep down really antagonistic to Jesus. The church has been going against Jesus in the name of Jesus. Buddha was more fortunate. The followers never became a church; they never became so organized politically; and they never became so worldly. They carried little bits of Buddha's message down the ages.

The fourth dimension has to be understood as deeply as possible. (…) It is pure consciousness, simplicity again. The first was simple but unconscious; the fourth is simple but conscious. Unity again, bliss again – with only one difference: now everything is conscious; the inner light is burning bright. You are fully alert. (…) And when one is totally alert, ego cannot exist. Ego is a shadow cast in unawareness. When all is light, the ego cannot exist. You will be able to see the falsity of it, the pseudoness of it. And in that very seeing is its disappearance. (…) That is the meaning of enlightenment: the inner illumination. Again there is only one time left – present, but now it is conscious present. (…) A man who is aware lives in the present, here-now. Here is his only space, and now is his only time. And because he is only here-now, time as such disappears. Eternity is born; timelessness is born.

To go into the fourth, work is needed – work in the sense that Gurdjieff used to use that word. Work means a great effort to transform your being, a great effort to center your being, a great effort to drop all that which creates darkness, and to bring all that which can help a little light to come in. If a door has to be opened, then open the door and let the light come in. If a wall has to be broken, then break the wall and let the light come in. Work means conscious effort to search,

to enquire, to explore into the fourth dimension – into light, into awareness – and a conscious effort to drop all that which helps you remain unconscious, to drop all that keeps you mechanical. (…) The mechanical mind, the instinctive mind, the repetitive mind – that has to be broken and dropped. Work means an alchemical change. Great effort is needed. Hard and arduous is the path. It is an uphill task.

You have to surrender your will, and you have to follow God's will. (…) Only very, very willed people, who have a strong willpower, can surrender, because surrender is the ultimate in willpower. It is the last; there is nothing higher than that. To surrender, you will need great will; you will have to put all your willpower into it. (…) when surrender happens, the will disappears and not even a trace is left. Surrender is the will committing suicide. And only when your will has committed suicide can God's will flow into you. (…) First surrender, and then you come to know. (…) In your disappearance, God appears. Your absence becomes His presence. When you are empty as far as your self is concerned, you become full with His presence. He comes only when you are not. And then the great transformation happens. (…) Jesus says again and again to his disciples, "Rejoice! Celebrate! Be glad!" (…) You can be fulfilled only when God has become a resident in you; otherwise you are empty, hollow.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. This has to be understood. (…) If you don't love, there will be no challenge in your life; if you love, there will be great challenge in your life. If you don't meditate, there will be no challenge; if you meditate, the whole mind will strike against you, will become antagonistic, will try to destroy your meditation. This is some basic law in life: that if you try to attain something higher, it has to be tested; it has to pass through many tests and many criterions. And those tests look like winds and they will strike hard on you. But they are good, because only they will make you strong and crystallized. And only they will show whether you have built on rock or on the sands. (…) Be a wise man; don't be a fool. (…) Make something out of your consciousness, so death cannot destroy it. There is something which is deathless, and unless you attain it, you will live in agony, suffering and fear. Once it is attained, all agony, all misery, all hell disappears. And then there is beauty, and then there is benediction.

If you can love *one* enlightened person, sooner or later you will understand *all* the enlightened persons in the world.

Jesus' words are so potent, so full of love, so full of poetry, that no comparison exists. I have not come across such potent words.

The Master is sharing – not out of responsibility, but out of compassion. He is sharing because he has so much that he has to share. (…) it is not some kind of duty that he is fulfilling; it is his joy to share.

The unconscious is always against the conscious; they move like polar opposites. (…) They exist together. (…) If you love a man through the conscious, you hate the man through the unconscious. Love never exists alone, and hate does never exist alone; they always exist together. If you ask psychoanalysts, they say, "Love-hate is one relationship". (…) From one side it is love; from the other side it is hate.

The only thing is how to live in this moment. Only forms change; we are not going anywhere. (…) So live totally in the now, and live relaxedly.

Just like a shadow, morality follows a religious person *naturally*. He never considers it; he never deliberately thinks about it; it is his natural flavor. But when religion is dead, when life has disappeared, then one starts thinking about morality continuously. Consciousness has disappeared, and conscience becomes the only shelter. (…) Conscience is a pseudo-phenomenon. Consciousness is yours; conscience is borrowed. Conscience is of the society, of the collective mind; it does not arise in your being. (…) A religious person is one who has eyes to see, who has awareness. In that awareness, actions are naturally good. (…) But when religion has disappeared, then you have to manage it. Then you have to constantly think about what is right and what is wrong. (…) You will learn morality from others, and you have to learn from others, because you don't have your own insight. So morality is borrowed – it is social; it is mob; it comes from the masses, (…) from tradition. They have heard what is right and what is wrong, and they have carried it down the ages.

There are a thousand and one moralities. If you go on deciding, you will be in difficulty; it will be impossible for you. You will go mad, (…) you will not be able to do anything.

The Master functions as a catalytic agent, not as a cause.

Silence is possible only when you are one, when there is nobody else within you, when you are one piece – not fragmented.

Morality creates schizophrenia, split personalities, divisions. A moral person is not an individual because he is divided. Only a religious person is an individual. The moral person has a personality, but no individuality. Personality means *persona*, mask. And he has many personalities, not just one, because he has to have many personalities around him. In different situations, different personalities are needed. With different people, different personalities are needed. To one, he shows one face; to another he shows another face. One goes on changing faces. (…) Your smiles are not true; your tears are also not true – your whole personality is synthetic, plastic. (…) Morality creates conflict in you, because it creates many faces. And the problem is that when you have so many faces, you tend to forget which is your original one.

The Zen Masters say that the first thing for a seeker to know is his original face, because only then can something start. Only the original face can grow; a mask cannot grow; a false face can have no growth. Growth is possible only for the original face, because only the original has life. So the first thing is to know "What is my original face?", and it is arduous, because there is a long queue of false faces, and you are lost in your false faces.

The moralist is always making efforts to impose his morality on others. (…) First, he uses morality to manipulate himself. Then, he does the same to others; he starts using morality to manipulate others. (…) Naturally, he learns a trick: that if he can enforce his morality on others, then things will be easier. (…) He is very much afraid. He knows that just as he is deceiving others, so others may be deceiving him. Bertrand Russell has said that thieves are always against stealing. (…) Just think: a society where it is an accepted phenomenon that everybody tells lies – then you will be at a loss; you will not be able to cheat people; you will not be able to exploit people. So, in his own interest, the liar has to go on preaching morality. This has to be understood.

A religious man is a totally different person. He will be able to forgive; he will be able to understand. He will be able to see the limitations of man and the problems of man. He will not be so hard and cruel – he cannot be. His compassion will be infinite.

The world is a kind of big hospital, because everybody is ill here and everybody is on the deathbed; and everybody is full of anger and violence and aggression and jealousy and possessiveness; and everybody is false, pseudo, and everybody is a hypocrite – this is the world. You don't feel it, but when a Jesus moves amidst you, he feels it, because he comes from the heights. (…) So Jesus would go to the mountains in aloneness to cleanse his being, to cleanse his consciousness. (…) Meditation is like an inner bath. To be alone for a few moments every day is a must; otherwise you will gather too much dust, and because of that dust, your mirror will not reflect anymore, or will not reflect rightly.

You cannot trap a Jesus or a Buddha; it is impossible – you will be trapped. You exist at a lower state of mind. How can you trap a higher state of mind? That is just foolish. The higher state of mind can trap you immediately, because from the higher state, your whole being is available.

The very being of Jesus is that of a stranger, because he is an outsider. He lives on a different plane; he lives in a different dimension. He lives in God; you live in the world. (…) You cannot understand him; he is incomprehensible. (…) You can be introduced to Jesus only through meditation – not through any kind of teaching, not through the Catholic catechism. It is all rubbish. In fact, rather than helping you to become acquainted with Jesus, it becomes a barrier. (…) No theory can make Jesus comprehensible. All theology is false. (…) So it sometimes happens that one who has not been brought up as a Christian may have fresher eyes to see Jesus, because his mind will be uncluttered. He will not know anything; he will look through innocence. He will not have any conditionings; he will look empty.

Jesus and Mohammed and Buddha and Krishna remain strangers. They do not belong to this world, that's why Hindus call them *avatars*. *Avatar* means one who has come from beyond, descended from the beyond, like a ray of light descends into darkness. It comes from the transcendental world, from the world of *turiya* – the fourth dimension. (…) Only if you are a nobody can you meet with Christ or Buddha or Krishna. And these are different names for the same state of consciousness.

All the so-called *siddhis* and miraculous powers just enhance your ego and are against spiritual growth. Be aware of them. (…) Let it be understood deeply. *All* is possible if the will is dissolved into God's will. *All* is possible – with no conditions. But if you want to do it at will, then you will become more and more egoistic. And that's what happens. (…) Mind has great powers, but to use the powers of the mind is to prevent yourself from going higher than the mind. You will get stuck there. (…) A few people are lost in worldly powers; a few people are lost in mental powers. Then you can have clairaudience, telepathy – things like that – mind reading. But you will be lost; you will never move beyond that. Get out of the world, and get out of the mind too!

Through friction, ego is created. You start fighting with something.

The ego is subtle; its working is very complex. It is a puzzle, and a puzzle that cannot be solved – that can only be seen through and through, but cannot be solved. (…) All efforts that are made to solve it make it more complex, make it more difficult. If you fight with it, you are fighting with yourself. There can never be victory; you cannot defeat it by fighting. Because by fighting, you will be dividing yourself into two – the fighter and the fought. (…) It will be just ego dividing into two parts, playing the game of fight. Sometimes one part can pretend to win; sometimes the other part can pretend to win – but nobody ever wins. The struggle becomes infinite, and meanwhile energy is dissipated; meanwhile life is wasted. Remember, you cannot fight the ego.

The ego is subtle; its ways are subtle; its working is very complex. (…) all the efforts that are made to solve it, make it more complex, make it more difficult. (…) Fighting the ego, repressing the ego, sublimating the ego (identifying the ego with higher goals) – these are the three available ways, and nothing helps. (…) No way will ever bring you out of it. (…) To see it is to be on the right path. (…) Otherwise it will come, and it will come in more subtle forms, and you will be deceived far more. (…) Each remedy brings three egos into your being instead of one. How does it happen? In accepting a remedy, you become the one who you are, plus the one who is helping you become other than you are, plus the one who you hope to become. (…) You are divided in three, and this division is not going to help; it will confuse you; it will make you insane, neurotic, schizophrenic. The remedy proves far more dangerous than the disease itself. (…) So the first thing to be understood: the ego is the basic problem that anybody who is searching for his real self has to face. Now it cannot be countered by anything outside. No remedy is going to help; no method is going to help; no remedy can be imposed from the outside. (…) The way to get out of the ego is clarity, transparency, to look through and through, to watch how the ego

functions, to see its subtle games. You throw it out from the front door and it has come back from the back door. You throw it from one side; it starts imposing itself from another side. You think you have got rid of it; suddenly you find it is there sitting inside. So without any condemnation, without any conclusion, the ego has to be looked into through and through. Go innocently into it.

The first thing you will come across is the ego's mechanicalness. (…) The ego consists of your dead past. And if sometimes the ego thinks of the future, that too is nothing but a projection of the past and from the past – maybe a little modified, sophisticated, decorated, but it is the same thing. (…) Right at this moment, if you go into yourself, you will not find any ego. There will just be fragments from the past floating in the present consciousness. The present consciousness is always egoless, and that is your reality. (…) *Unless you are like a child, you will not enter into the kingdom of God.* (…) A child means one which has no past.

The man who is free, who has become free, avoids nothing. He has no antagonism towards life. (…) People who repress become angry; (…) they become irritated by small things. (…) Deny anything, and it becomes overpowering. (…) Freedom from sex is not repression of sex; it is the understanding of sex. And through understanding, one goes beyond it. (…) The man who has gone beyond sex is free from sex. To say that he has no interest in sex is also wrong. His interest is not personal anymore. (…) The man who is free of sex has no personal involvement in it; he has no desire for it. Not that he is against it; just his desires have moved higher. (…) Your sex energy is the nourishment for your *samadhi*. Never repress it! (…) God has chosen sex as the vehicle for life. Life comes through sex, in sex, out of sex. It is life-giving energy. (…) Sex is life; sex is potential spirituality. (…) It is out of the mud of sex that the lotus of *samadhi* is going to bloom. (…) Knowing your sexuality, one day you will stumble upon your spirituality. Then you become free; your energy has risen. Now sex is just like a toy.

Maturity is mature enough only when it can accept the immature, bless the immature.

Ego is a constriction, a limitation of the mind. When the ego disappears, mind becomes Mind. (…) When you have dropped the ego-mind, then the cosmic Mind arises in you. Then you start functioning not from your own; you start functioning from the original source. Then God functions through you.

Meaning arises only when you start rising upwards. The higher you go, the more meaning, the more significance. (…) Life starts becoming a song.

God comes to you only in that proportion in which you go into Him.

Cathartic therapies help. They will not produce insight; they will only clear the way.

Adam dies to God, and is born to the world. Christ dies to the world, and is born into God. And Jesus remains in the limbo – half-half, divided, split.

Ego is an effort to create a kind of unity inside yourself. The natural unity is lost. Now you have to create an unnatural, synthetic unity. The ego is a synthetic self, a created self, a managed self. One part of your being becomes the master and forces other parts to be the slaves. A kind of government arises in you.

Jesus touched the feet of his disciples. That is a rare phenomenon, a great message – that there is no higher, no lower; that all hierarchies are of the mind, are political; that in spirituality, there is no hierarchy. It is all one; it is all the same. It is one being all over the place. It is one heart beating in millions of hearts. It is one consciousness in every consciousness. It is one moon reflected in millions of pools.

Always fall back to the witness; go deeper and deeper into witnessing. Never allow any other identification to settle. (…) All identifications are bondages. Total freedom is not in identification; total freedom is in non-identification with each and every thing. Someday, when all identifications are broken and they fall down, then you will know who you are. (…) You are gods in exile. Only by witnessing will you remember who you are. Then all misery disappears; all poverty disappears. You are the very kingdom of God.

Unless one understands *maya*, one goes on doing things which are eventually found to be meaningless. (…) Once you understand it, you need initiation, initiation into the other world, the dimension of religion. (…) Once this world is understood to be just a dream, the other becomes available.

Through your hope, you go on. Through your hope, the unhappiness remains. My whole effort is to kill the hope, to leave you in such total darkness that you cannot allow any dream any longer. Once this intensity reaches to the hundredth degree, you evaporate.

Religion is nothing but the search for a home.

All attachments are absurd. Except for your innermost consciousness, everything can be renounced. Deep down, one should live in renouncement; one should be in the world, but one should remain in renouncement.

Healing is a function of love.

Everyone is defeated in this world. Even those who appear to be victorious are also defeated. They only appear victorious to others; in themselves they are utterly defeated. (…) if we look within man, everyone is defeated. This world is a long story of defeats. Here victory does not happen, cannot happen; (…) defeat is the destiny here, the destiny of being in the world. (…) Nobody ever wins here. (…) Prayer means the realization of a person who has been defeated in the world.

Understanding the pattern and the behavior of one desire, one comes to know the whole nature of all desires, and one becomes a Buddha. (…) The race after desires is due to the fact that some dream always appears to be coming to its fulfillment somewhere in the far distance. (…) Tis is called *adhyas*, or projection, illusion.

Do you have a single thought which may be yours, which you can say is yours? There are none. (…) they are all borrowed; they have come to you from somewhere.

Whatsoever becomes your experience, you are beyond it.

Life is merely a neutral opportunity; you may use it the way you like.

One who is conscious while awake slowly learns how to sleep consciously. One who lives consciously one day dies consciously. (…) Death feels like a friend to him.

Never betray your innermost experience. If you betray it, you are committing suicide; (…) you are destroying your very soul.

Truth cannot be accepted, because people are living comfortable lives.

When a Buddha is fasting, it is not to destroy the body. It is to destroy the demands. (…) The Buddha is changing the seat of power, who the master is. (…) The deeper the master, the more is your freedom.

We live in a deep illusion – the illusion of hope, of future, of tomorrow. As man is, man cannot exist without self-deception; (…) man needs lies to exist. (…) As man is, he cannot exist with the truth.

Yoga is a method to come to a non-dreaming mind. *Yoga* is the science to be in the here and now. (…) *Yoga* means to encounter the reality as it is. (…) Only reality can become liberation. (…) *Yoga* means that now there is no hope; now there is no future; now there are no desires. One is ready to know what is. (…) *Yoga* is an inward turning; (…) you start moving within yourself. (…) *Yoga* is concerned with your total being, with your roots.

Total despair is needed. That despair is called *dukkha* by Buddha.

Discipline means creating an order within you. As you are, you are a crowd.

The non-moving *yoga* posture is not a physiological training – it is to create a situation in which centering can happen, in which you can become disciplined.

Yoga is the cessation of mind. *Yoga* is the state of no-mind. (…) When the mind ceases, the witness is established in itself. (…) Except witnessing, in all states, you are identified with the mind. You become one with the flow of thoughts; you become one with the clouds.

Yoga says there is no possibility to expect anything; there is no possibility of any fulfillment in the future. (…) *Yoga* expects you to be mature, to understand that toys will not help. (…) When you have come to a point where suicide has become a meaningful thing, where life has lost all its meaning, where you can kill yourself, in that moment *yoga* becomes possible, because you will not be ready to transform yourself unless this intense futility of life has happened to you. You will be ready to transform yourself when you feel that there is no other way – either suicide or *sadhana*; either commit suicide or transform your being. When only these two alternatives are left, only then *yoga* is chosen, never before. (…) It depends on your intensity. If your realization is so deep that it is total, that desire is misery, you will not only have entered *yoga*, you have become a *siddha*. You have reached the goal.

Unless this life becomes absolutely meaningless, you cannot transcend it; you will cling to it. And unless you transcend this life, this mode of existence, you will not know what bliss is. (…) Desiring must cease; (…) only then the door opens, and you can enter into the unknown.

Through understanding, the mind drops.

Mind can be either the source of bondage or the source of freedom. Mind becomes the gate for this world; it can also become the exit. (…) Right use of mind becomes meditation; wrong use of mind becomes madness.

Sanity is this: you will become aware that you are not centered.

Mind has two centers: one of right knowledge; it starts functioning through concentration, meditation, contemplation, prayer – then, whatsoever you know is true. There is a wrong center; it functions if you are sleepy, live in a hypnotic-like state, intoxicated with something – then, whatsoever you know is false.

Samadhi means perfect meditation, where even meditation has become unnecessary, meaningless. You cannot do it; you have become it. (…) When mind is transcended, when no-mind is achieved, you are a pure being, *satchitananda*. There is no happening in you; neither action is there, nor knowing is there – (…) all duality is transcended.

Just by witnessing, identification is broken.

When we say, the mind ceases, we mean your identification is broken. The mind has not really ceased; it has not really ceased to be – otherwise cognition is impossible.

Imagination has to be understood. (…) We go on projecting. Our mind is just completely filled and fixed from the very childhood. (…) Put aside your knowledge, your conceptions, your preformulated information, and look afresh. (…) When all imagination falls, only then truth appears. Otherwise, imagination goes on making conditions, and truth cannot appear. Only in a naked mind, in an empty mind, truth appears, because you don't distort it.

Abhyasa means constant inner practice, constant repetition; and *vairagya* means non-attachment, desirelessness.

Yoga does not believe in intellectual understanding; it believes in total understanding, in which your wholeness is involved. Not only you change in your head, but the deep sources of your being also change.

Anything can become unconscious if you go on repeating it continuously. (…) Constant repetition in the child goes deeper, because the child has no conscious, really. He has more of unconscious just near the surface; everything enters into the unconscious. As he will learn, as he will get educated, the conscious will become a thick layer – then less and less penetrates towards the unconscious. Psychologists say that almost fifty percent of your learning is finished by the seventh year of your age.

Just to change the inner mechanism, repetitive practice will be needed – a reconditioning of the whole body-mind pattern. But this is possible only if you have dropped desiring. (…) The deepest pattern of the mind is desire.

Non-attachment means not to depend on anything. (…) Preference is good; attachment is a disease.

Society conditions you to make a slave out of yourself.

Psychologists say that hate or anger are not natural; hate and anger are just created.

The present moment is not part of time at all. (…) The present is existential.

The ordinary religious man leaves the world; the really religious man leaves ambition, hoping, imagination – he renounces all expectations.

Ordinary humanity can be divided into two basic types: one is the sadist, and the other is the masochist. The sadist enjoys torturing others; and the masochist enjoys torturing himself. (…) Both sadist and masochist always move, knowingly or unknowingly, towards situations where they can torture others or themselves; they are always in search of opportunity.

Man lives in a deep hypnosis; (…) all awakening is a sort of dehypnotization.

Lack of awareness is taking the painful as pleasurable.

Postponing life is the only sin that I can call sin. Don't postpone. If you want to live, live here and now. This is the only existential moment.

Prati-prasav, going backwards, means going consciously to things which you have done in unconsciousness. Go back – just the light of consciousness heals. It is a healing force; whatsoever you can make conscious will be healed. A man who goes backward releases the past. (…) Unless you are finished with the past, you

are living a ghost life. Your life is not true; it is not existential. (…) Don't condemn; don't appreciate; simply be a witness. (…) Through *prati-prasav*, one becomes free of *karmas*. (…) *Prati-prasav* is a complementary technique to meditation. If blocks come up, if your past is very loaded, you will need *prati-prasav*; simply meditation will not do.

Life has to be attained; one has to work for it. It is like a seed in you; it needs much effort, right soil, care, love, awareness. Only then does the seed sprout.

In a fast, you will feel that in the night you cannot fall asleep. You turn again and again; something is missing. The body energy is completely free; there is no need to digest anything. The free energy moves all over the body. It is no longer concentrated in the stomach. In fact, it is available, so your mind goes on functioning. You remain alert; sleep is difficult. Fasting is a way to create awareness. If you fast for a long time, you will attain to a certain awareness which is difficult to attain while you go on eating. It can be attained, but it will take a longer time. Fasting is a shortcut to achieve it.

Ordinarily, mind is constant traffic. (…) When consciousness is fixed on one point, thoughts cease, because thoughts are only possible when your consciousness goes on wavering, from here to there, from there to somewhere else. This is concentration, *dharana*. (…) In *dhyan*, meditation, you drop that point also. The temple should be absolutely empty. (…) The object has fallen, but the subject is still there. You still feel you are. This is *asmita*, 'amness'. (…) When *asmita* also disappears, when you no longer know that you are, then happens *samadhi*. *Samadhi* is a point of no return; one never comes back. A man in *samadhi* is no longer of this world. He may be in this world, but he is no longer of this world. He lives in the world, but the world does not live in him.

If you become established in truth, suddenly you find sex has lost the lust. It is no longer a mad passion. You can enjoy it if you like, but the passion is no longer mad. It has become softer, and finally it disappears. And when it disappears, the energy that was encaged in sex is released. That energy becomes your reservoir; it becomes an inner pool.

In relaxation, Jesus became Christ.

A religious man lives a life of invisible revolution.

The whole process of *yoga* is a pilgrimage, an inward journey. Step by step, in eight steps, Patanjali is bringing you home, from the periphery to the center.

Consciousness is all, because whatsoever is known, is known through consciousness. Whatsoever is known is nothing but a reflection in consciousness; whatsoever is known is nothing but a formation in consciousness. All forms arise in the ocean of consciousness and disappear. But consciousness remains; consciousness abides – consciousness is eternal.

The sun is intellect; the moon is intuition.

Patanjali divides human personality into five seeds, five bodies, five layers. (…) The first body he calls *annamaya kosha*, the food body. (…) When the first body is loaded, it is difficult to create great awareness. Hence fasting became so important in all the religions. (…) Fasting is important; it should be done carefully. The right amount of food and the right quality of food has to be practiced. (…) The second body Patanjali calls *pranamaya kosha*, the energy body, the electric body. (…) That's what acupuncture is all about; (…) that's why *yoga* insists very much on the purity of breathing. (…) Then there is the third body, *manumaya kosha*, the mental body. (…) if you don't grow it, you will remain almost just a possibility of man, but not a real man. (…) When you start living on your own, when you start answering your life problems on your own, when you become responsible, you start growing a *manumaya kosha*. (…) The fourth, higher than *manumaya kosha*, is *vigyanamaya kosha*, the intuitive body. (…) it goes beyond reason; it takes you to very far out horizons. (…) The fifth body, *anandamaya kosha*, is the bliss body.

A problem is an opportunity to face yourself, to go on a pilgrimage inside your being. A problem is a door. Use it to enter into your being.

Mind's nature is to move from one extreme to another. It is just like the pendulum of a clock – the more it moves to the right, the more energy it gathers to move to the opposite, to the left. (…) The mind always has the opposite within it, and that opposite goes into the unconscious and waits for its moment to come up. (…) The mind depends on imbalance. If you are balanced, mind disappears.

The religious man is basically non-ambitious. If there is any sort of ambition, then to be religious is impossible, because only a superior man can become religious. Ambition implies inferiority.

When society demands slavery and goes on destroying your freedom and crippling you from every side and paralizing your soul and deadening your heart… one comes to feel it is better to die than to compromise. (…) *Sannyas* and suicide are alternatives. This is my experience: you can become a sannyasin only when you have come to a point where, if not *sannyas*, then suicide. (…) Intelligence means seeing deeply into things. Has your life a point? (…) Your life, as it is, is leading you towards suicide.

To be intelligent is difficult, and it costs much. You have to put at stake whatsoever you have. It is a cross. (…) People remain unintelligent because if you start understanding, it will be almost impossible to endure the life that you are living. You are living in hell.

A constant remembrance is what Buddha used to call mindfulness. Only mindfulness will protect; otherwise the mind tends to repeat the past again.

Religion is not object-oriented; it has no object, it knows nothing. Knowing knows itself, as if the mirror is reflecting itself. It is utterly pure of all content. Hence religion is not knowledge, but knowing. Science is a lower kind of knowing; religion is a higher kind. Religion is *philosophia ultima*: the ultimate knowing.

Unless a freedom is both – *freedom from* and *freedom for* – something is missing, something is lacking; your freedom will be poor. Just to be *free from* is a poor freedom. The real freedom starts only when you are *free for*. You can sing a song, and you can dance a dance, and you can start overflowing. That's what compassion is. Man lives in passion. When the mind disappears, passion is transformed into compassion. (…) Once you have seen who you are, the beggar disappears. In fact, it had never existed; it was just a dream, an idea.

Passion means you are a beggar with a begging-bowl; you are asking for more and more from everybody; you are exploiting others. Your relationships are nothing but exploitations – cunning devices to possess the other, very clever strategies to dominate. When you are living in the mind, in passion, your whole life is power politics. Even your love, even your social service, even your humanitarian works, are nothing but power politics. Deep down, there is a desire to be powerful over others.

The mind is creating all your misery. With the mind gone, misery is gone, and suddenly you are full of energy. And the energy needs expression, sharing; it wants to become a song, a dance, a celebration. That is compassion: you start sharing.

Mind is the barrier. Nothing else is hindering you from truth, just your own mind. Mind surrounds you like a film, like a movie that goes on and on, and you remain engrossed in it, fascinated by it. It is a fantasy that surrounds you, a continuous story that goes on and on. And because you are so fascinated by it, you go on missing that which is. And mind is not – it is only a fantasy; it is only a faculty for dreaming.

The mind clings; it never allows you to settle in your being. It keeps you interested in something that you are not. When you don't cling to anything, there is nowhere to go. (…) And when you settle, there is pure awareness. (…) Only this moment exists; (…) all is silence. To know this serenity is to know who you are, what this existence is all about.

Only glimpses will happen in the beginning. Slowly, slowly, they become more and more solid; they abide more and more. Very slowly, they settle forever.

All are dreams; every phenomenon is a phantom.

There are three objects which can either function as three poisons, or can become three bases of infinite virtue. Atisha is talking about inner alchemy. The poison can become the nectar; the base metal can be transformed into gold. What are these three objects? The first is *aversion*; the second is *attachment*; and

the third is *indifference*. (…) Between these three objects, the mind exists. (…) This is the rut, the routine. (…) And if you live in these three as they are, you are living in poison. (…) These are the three poisons, but they can become the three bases of virtue if you bring in the quality of compassion.

Atisha is not an escapist. He does not teach escapism; he does not tell you to move from situations which are not to your liking. He says: You have to learn to function in *bodhichitta*, in Buddha-consciousness, in all kinds of situations – in the marketplace, in the monastery, with people in the crowd or alone in a cave, with friends and with enemies, with family, familiar people, and with strangers, with men and with animals. In all kinds of situations, in all kinds of challenges, you have to learn to function in compassion, in meditation – because all these experiences of different situations will make your *bodhichitta* more and more ripe. Don't escape from any situation – if you escape, then something will remain missing in you. Then your *bodhichitta* will not be that ripe, will not be that rich. Live life in its multidimensionality. (…) Live life in its totality. And living in the world, don't be of it. Live in the world like a lotus flower in water: it lives in water, but the water touches it not. Only then will *bodhichitta* flower in you, bloom in you. (…) Not to know it is to miss the whole point of life; to know it is the only goal.

Religion is not for cowards; it is for people who want to live dangerously. (…) It is a call and a challenge to all those who have any courage, any guts, any intelligence.

The more knowledgeable the mind is, the more difficult it is to drop it.

I am deliberately inconsistent, contradictory, so that you cannot make any body of knowledge out of me.

The mind is always unsure; it lives in unsureness. Mind lives in confusion; it can never have any clarity. Clarity is not part of the mind at all; clarity is the absence of the mind. Confusion is the presence of the mind. Confusion and mind are synonymous. You can't have a clear mind. The mind is always divided against itself; it lives in conflict. Divisibility is its nature. Hence those who live in the mind never become individuals, indivisibles. They remain divided: one part wants this, another part wants that. Mind is a crowd of many desires. Mind is multi-psychic, and all the fragments are falling apart in different directions. It is a hard struggle to keep oneself together. Somehow we manage, but that togetherness remains only on the surface. Deep down, there is turmoil.

You fall in love with a woman; are you sure that you are in love? Really sure? I have never come across a lover who is really sure. You may even get married, but were you sure? You may have children, but were you sure that you really wanted to have children? That is how you are living: nothing is sure. But one has to do something or other to keep oneself occupied, so you go on keeping yourself occupied.

All decisions come from the heart. The mind is never decisive; it cannot be. If you want to decide through the mind, you never can.

Enlightenment is the realization that we have only the present moment to live. (…) Don't make a goal out of it; it is not a goal – it is the most ordinary state of consciousness.

Before you can come out of your contradictory life, your life of conflict, you have to close the doors of that life.

To be close to a Master, to be related to a Master, to be intimate with a Master, is nothing but an approach towards your own understanding, your own enlightenment. (…) To move into the unknown, you will need a guide – a guide who has moved into the unknown, who lives in the unknown, who lives in innocence. Just to imbibe the spirit you need the guide – not for any guidance, but just to imbibe the spirit of the unknown, the joy of the unknown, the celebration of the unknown. (…) *Sannyas* makes it possible. It is an energy field, it is a Buddhafield. It is communion: nonverbal, heart-to-heart, and, one day, being-to-being.

If somebody else puts fire into your life, he becomes powerful over you. I am not here to put any fire into you; I am just here to help you to see your own fire.

If you don't trust yourself, then no other trust is ever possible. And the society destroys trust at the very roots. It does not allow you to trust yourself. It teaches all kinds of trust – trust in the parents, trust in the church, trust in the state, trust in God, *ad infinitum*. But the basic trust is completely destroyed. And then all other trusts are phony, are bound to be phony. Then all other trusts are just plastic flowers. You don't have real roots for real flowers to grow.

The society does it deliberately, on purpose, because a man who trusts in himself is dangerous for society – a society that depends on slavery. (…) this society depends on beliefs. Its whole structure is that of autohypnosis. Its whole structure is based in creating robots and machines, not men. It needs dependent people – so much so that they are constantly in need of being tyrannized, so much so that they are searching and seeking their own tyrants. (…) We have turned this earth into a great prison. A few power-lusty people have reduced the whole of humanity into a mob. Man is allowed to exist only if he compromises with all kinds of nonsense. (…) Parents are very much afraid, the society is very much afraid: if children are allowed to remain free, who knows? (…) Who knows what is going to happen when they become intelligent on their own? They will not be within your control. And this society goes into deeper and deeper politics to control everybody, to possess everybody's soul. That's why the first thing they have to do is to destroy trust – the trust of the child in himself, the confidence of the child in himself. They have to make him shaky and afraid. Once he is trembling, he is controllable. If he is confident, he is uncontrollable; he will assert himself. (…) Destroy his trust, and you have castrated him. You have taken his power: now, he will always be powerless and always in need of somebody to dominate, direct and command him. Now, he will be a good soldier, a good

citizen, a good nationalist, a good Christian, a good Mohammedan, a good Hindu. (…) He will not have any roots, he will be uprooted his whole life. He will live without roots – and to live without roots is to live in misery, is to live in hell. (…) A man needs roots in existence, or else he will live a very unintelligent life.

This society is a power-oriented society. This society is still utterly primitive, utterly barbarian. A few people are dominating millions. And this society is run in such a way that no child is allowed to have intelligence. It is a sheer accident that once in a while, a Buddha arrives on earth – a sheer accident.

It is only when you can trust the unknown that you can trust a Master, never before, because the Master represents nothing but the unknown, the uncharted, the Infinite, the unbounded. He represents the oceanic, he represents the wild, he represents God.

Millions of people are wasting their lives in belief and disbelief. The enquiry into truth begins only when you drop all believing.

All good, all bad, is just arbitrary, man-made. There is not much difference. Just scratch a little, and you will find sinners in the saints, and saints in the sinners. (…) Existence is simply there; there is nothing to choose from. And when there is nothing to choose in between, you will become undivided. When there is something to choose between, it divides you too. Division is a double-edged sword: it divides reality outside; it divides you inside. If you choose, you choose division; you choose to be split; you chose schizophrenia. If you don't choose, if you know there is nothing good, nothing bad, you choose sanity. (…) You are crystallized; you are centered.

Good and bad are socially manufactured things, and of course, they are utilitarian. I am not saying to go into the marketplace and behave as if there is nothing good and nothing wrong. I am not saying to walk in the middle of the road, saying what does it matter whether one walks on the right or the left. When you are with people, remember, for them good and bad still exist. Be respectful to them and their dreams. It is not for you to disturb anybody's dream. It is not for you to interfere. Be polite to the people and their stupidities; be polite to them and their games. But all the time remember, deep down, nothing is good, nothing is bad.

To come to know that nothing is good, nothing is bad, is a turning point; it is a conversion. You start looking in; the outside really loses meaning. The social reality is a fiction, a beautiful drama; you can participate in it, but then you don't take it seriously. It is just a role to be played; play it as beautifully, as efficiently, as possible. But don't take it seriously; it has nothing of the Ultimate in it. The Ultimate is the inner; the indivisible soul knows it. And to come to that soul, this is a turning-point.

Your innermost core has always been pure; purity is intrinsic to you; it cannot be taken away. Your virginity is eternal – you cannot lose it; there is no way to lose it. You can only forget about it or remember it. If you forget about it, you live in confusion; if you remember it, all is transparent. (…) Transparency is your birthright. (…) *Sannyas* is an effort to reclaim that which is yours and to drop that which is not yours. (…) Ecstasy is our very nature.

Be grateful to everyone, because everybody is creating a space for you to be transformed – even those who think they are obstructing you, even those whom you think are enemies. Your friends, your enemies, good people, bad people, favorable circumstances, unfavorable circumstances – all together they are creating the context in which you can be transformed and become a Buddha. Be grateful to all.

Personality is that which is given to you by the society. Personality is imposed on you from the outside; it is a mask. (…) And the more personality you have, the less is the possibility for individuality to grow. The personality starts occupying the whole space. (…) The personality has to be dropped, so that individuality can be. Individuality is a non-egoistic phenomenon; it is pure 'amness'; it has no 'I' in it.

Psychoanalysis simply helps you to unburden the unconscious. It makes things conscious which have remained unconscious for long. And just in that very process, things start changing. One or two years of psychoanalysis, and the person has changed enormously; he is totally a different person, more at ease, more at home. (…) the real psychoanalyst does not even comment, because commentary may become a disturbance. He simply listens, and nothing else. He is a passive listener, so you can unburden yourself totally, without any interference.

Once you take *sannyas*, it cannot be dropped. It is not something that can be dropped. It is a milieu, an experience that goes so deep into you that it becomes your very heart. It permeates you. (…) Once you have taken *sannyas*, it is impossible to drop – but the real crux is whether you have taken it. If you can drop it, that will simply show that you have never taken it in the first place.

If the mind wants to comprehend reality, it will have to come out of the past and the future. But coming out of the past and the future, it is no longer the mind at all. Hence the insistence of all the great Masters that the door to reality is no-mind. (…) The mind will reduce your experience to the measurable, the fathomable, the knowable – and the knowable is ordinary, mundane. The unknowable is sacred. And only with the unknowable does life become a benediction. (…) The mind is impotent, incapable of knowing the beginningless and the endless. The mind exists between birth and death; it knows nothing beyond birth and beyond death. (…) The mind is a beautiful instrument if you know how to be a no-mind too. (…) You were here before you were born, and you will be here after you are dead. The mind has a very limited existence, very momentary – one day it comes, another day it goes. You are forever. Have some

experience of your foreverness. But that is possible only through no-mind. No-mind is another name for meditation.

The priests have behaved with men as if men are rats. Psychologists are not the first to dehumanize humanity; priests were the pioneers. First the priests behaved with men as if they were rats; now the psychologists are behaving with rats as if they are men. But the process is the same; the technique is exactly the same. (…) If life is lived in its totality, the priest is not needed at all. (…) I teach you a tremendous total yes to life. I teach you not renunciation, but rejoicing – because in your rejoicing, you will come closest to God. (…) When the dancer disappears in his dance, he is divine. (…) When it comes to such an optimum, there is a transformation, a revolution. (…) Say yes to life, say a total yes to life. That's what *sannyas* is all about.

Truth is an experiencing. You cannot claim it. If you want to grab it, it will disappear from your fist. You can have it only with an open hand, not with a fist.

If the ego does not arise, nobody can deceive you. It is always the ego that deceives and is deceived. If you don't have any ego, there is no possibility of you ever being deceived. (…) You will deceive yourself. The ego is the fundamental deception; don't help it to grow in you; don't nourish it. And the greatest thing that nourishes it is experiences, particularly spiritual experiences. (…) Whenever you have some experience, remember, you are not it. It is a content in consciousness – and all contents have to be dropped. Only then does the mind disappear. The mind is nothing but all the contents together; the accumulation of contents is the mind. (…) And we have to go beyond the mind. Don't trust in the content – watch it, and let it pass. And yes, sometimes the content is so tremendously enchanting, so hypnotizing, that one would like to cling to it. When spiritual, so-called spiritual experiences start happening, it is really very tempting. (…) This is just a new kind of darkness, because you are again being caught, trapped, by the content. (…) The consciousness is a pure mirror; it only reflects. The mirror remains unaffected; it simply goes on reflecting whatsoever is the case.

Always remember, always and always: "I am the witness." Don't get identified with any content, otherwise you will be falling into error. If you become identified with any content, howsoever beautiful and spiritual it appears, you have gone wrong, you have gone astray. And remember, whatsoever can happen outside can happen inside too.

All experiences are hindrances, obstacles. The real seeker, when he moves inwards, has to be more alert than he had ever been on the outside. He has to be really alert not to get caught by anything.

You need not go anywhere. Meditation is neither a journey in space nor a journey in time, but an instantaneous awakening. If you can be silent now, this is the other shore. If you can allow the mind to cease, not to function, this is the other shore. (…) Hence my insistence that no sannyasin has to leave the world, because leaving the world is part of a project, part of a dream of reaching to the other

world. And because there is none, all your efforts will be vain. You are not to go to the monasteries or to the Himalayas; you are not to escape from here. You have to become awakened here.

Let me repeat it again: there is no other reality; there is only one reality. But the one reality can be seen in two ways: with sleepy eyes, dreamy eyes, eyes full of lust, and then what you see is distorted; and the same reality can be seen without sleep, without dreaming eyes, without dust. Then whatsoever you see is the truth – and truth liberates.

The higher can only be reached through the lower. You will have to pass over the lower rungs of the ladder, otherwise how are you going to reach the higher part? (…) I accept the totality of it. I accept the mud, I accept the lotus, and I accept all that is in between. (…) I accept this earth, and I accept this heaven. I accept both the body and the soul, the outer and the inner. My teaching is that of *total acceptance*.

If one really wants to live life in all its richness, one has to learn how to be inconsistent, how to be consistently inconsistent, how to be able to move from one extreme to another – sometimes rooted deep in the earth and sometimes flying high in heaven, sometimes making love and sometimes meditating. And then, slowly, slowly, your heaven and your earth will come closer and closer, and you will become the horizon where they meet.

The eyes of others are needed to reflect your personality. You are neither this nor that. You are, but you are in your reality; you are not created by others. (…) This is one of the reasons why many people thought it wise to escape from the society. It was not really to escape from society; it was not really against society – it was just an effort to renounce the personality. (…) Personality is a showpiece. It can deceive others, but it cannot deceive you, at least not for long. (…) the day you can enjoy your individuality, you are free – free from dependence on others. If you ask for their attention, you have to pay for it in return. It is a bondage. The more you ask people to be attentive towards you, the more you are becoming a thing, a commodity, which can be sold and purchased.

First, witness the objects of the mind. Patanjali calls it *dhyana*, meditation. Witness the objects, the contents, of the mind. Whatsoever passes before you, watch it, without evaluation, judging or condemning. Don't be for or against; just watch – and *dhyana*, meditation, is created. And the second is, witness the witness itself – and *samadhi* is created; *satori* is created; the ultimate ecstasy is created. The first leads to the second. (…) Just watch the watcher; witness the witnessing. Nothing else is left; only you are. Become aware of awareness itself, and then *dhyana* is transformed into *samadhi*. By watching the mind, the mind disappears. By watching the witness, the witness expands and becomes universal. The first is a negative step to get rid of the mind; the second is a positive step to get rooted in the ultimate consciousness – call it *God*, or *nirvana*, or whatever you wish.

If you are unhappy, that simply means that you have learned tricks for being unhappy, and nothing else. Unhappiness depends on the frame of your mind. (…) Everything is the same. All depends on what kind of frame you are carrying in your head. (…) The world is utterly neutral, balanced; it has all. Now it depends on you as to what you choose. (…) You will live in your own chosen world.

I don't see any possibility that politics and religion can ever meet. Politics always thinks the world is wrong; change the society, the economic structure, this and that, and everything will be okay. And religion says the world has always been the same and will remain the same; you can change only one thing – the context of your mind, the space of your mind.

Always rely on just a happy frame of mind. Let it be one of the fundamental rules of your life. Even if you come across a negative, find something positive in it. You will always be able to find something. And the day you become skillful at finding the positive in the negative, you will dance with joy.

Remember, there is not only one world; there are as many worlds as there are minds in the world. I live in my world; you live in your world. They are not only different; they never overlap. They are utterly different; they exist on different planes.

To know this, that existence mothers you, is to know God. (…) To feel that "This existence is my home" is to know God.

Remember, it is very difficult to create meditativeness; it is very easy to lose it. Anything higher takes much arduous effort to create, but it can disappear within a moment. To lose contact with it is very easy. (…) Meditation has to be a regular phenomenon. It is not that one day you do a little meditation, then for a few days you forget about it, and then, one day, you do it again. It has to be as regular as sleep, as food, as exercise, as breathing. Only then will the infinite glory of God open its doors to you.

The man who wants to become a Buddha has to drop the nonessential more and more, so that more energy is available for the essential. (…) The seeker has to be watchful. (…) All that is great comes only if you have extra energy. If your whole energy is wasted on the mundane, then the sacred will never be contacted. (…) Block the leaks of your energy.

Thinking and feeling are both halves. No half can ever satisfy you, and you will remain divided. Being is total, and only the total can bring contentment. And the ultimate change is from being to non-being. That is *nirvana*, enlightenment; one simply disappears. *Neti neti*: neither this nor that, neither existence nor nonexistence – this is the ultimate state. (…) One has disappeared, and one has arrived. One is no more, for the first time. And for the first time, one really is.

Don't ponder over others' defects; it is none of your business. Don't interfere in others' lives; it is none of your business. (…) Not only is it a wastage of time and energy, but it strengthens and gratifies the ego. (…) Don't even be too much concerned about your own defects. Take note, be aware, and let the matter be settled then and there. (…) If you are fully aware of anything, the fire of awareness burns it. There is no need for any other remedy.

Watch which is your basic obsession; find the characteristic upon which your whole ego edifice rests. And then be constantly aware of it, because it can exist only if you are unaware. It is burnt in the fire of awareness automatically. And remember, remember always, that you are not to cultivate the opposite of it. (…) People move from one thing to the opposite. That is not the way of transformation. It is the same pendulum, moving from left to right, from right to left. (…) The pendulum has to be stopped in the middle. And that's the miracle of awareness.

The mind, the ego, are all result-oriented. The being is not result-oriented. And how can the non-being ever be result-oriented? It is not there in the first place. Meditation happens only to those who are not result-oriented. (…) Abandon all hopes of results. (…) That assertion which comes from the deepest core of being – "I give up" – in that very giving up, all goal-oriented mind efforts and endeavors disappear. In that very moment, one is no more the same person. One is silent, one is a nobody, and one touches the ultimate stratum of being.

Be; don't try to become. There is nothing to become. You are already that. Stop running after shadows. Sit silently and be.

The religions, the society, the politicians, have given people only fictions to live by. Now all those fictions are broken, and people have nothing to live for – hence their anguish.

Don't follow rules imposed from the outside. No imposed rule can ever be right, because rules are invented by people who want to rule you. (…) Great enlightened people have not given rules to the world; they have given their love.

Never be an imitator; be always original. (…) Life is really a dance if you are an original – and you are meant to be an original. (…) Imbibe the spirit, imbibe the silence of the Master; learn his grace. Drink as much out of his being as possible, but don't imitate him. Imbibing his spirit, drinking his love, receiving his compassion, you will be able to listen to your own heart's whisperings. (…) Listen to the Master's silence, so that one day you can listen to your own innermost core. And then this problem will never arise: "I am doing something that I should not do, and I am not doing something that I should do." This problem arises only because you are being dominated by outer rules; you are imitators. (…) What is right for Buddha is not right for you. Just look how different Krishna is from Buddha. (…) A Buddha is a Buddha; a Krishna is a Krishna, and you are you. And you are not in any way less than anybody else. Respect yourself; respect your own inner voice and follow it.

To come to the right door, one has to knock first on many wrong doors. That's how it is. If you suddenly stumble upon the right door, you will not be able to recognize that it is right. (…) So remember, in the ultimate reckoning, no effort is ever wasted; all efforts contribute to the ultimate climax of your growth. So don't be hesitant; don't be worried too much about going wrong.

I teach you: Commit as many mistakes as possible, remembering only one thing – don't commit the same mistake again. And you will be growing. It is part of your freedom to go astray; it is part of your dignity to go even against God. And it is sometimes beautiful to go even against God. This is how you will start having a spine.

Forget all about what you have been told, "This is right and this is wrong." Life is not so fixed. The thing that is right today may be wrong tomorrow; the thing that is wrong this moment may be right in the next moment. Life cannot be pigeonholed; you cannot label it so easily. (…) Life is a mystery; one moment, something fits, and then it is right. Another moment, so much water has gone down the Ganges that it no longer fits and it is wrong. What is my definition of right? That which is harmonious with existence is right; and that which is disharmonious with existence is wrong. You will have to be very alert each moment, because each moment it has to be decided afresh. You cannot depend on readymade answers for what is right and what is wrong.

My own understanding is this, that whenever commandments are given, they create difficulties for people, because by the time they are given, they are already out of date. Life moves so fast – it is a dynamism; it is not a static. It is never the same for two consecutive moments. So one thing may be right this moment, and may not be right the next moment. (…) Life is like that. You cannot prepare for it; you cannot be ready for it. It always takes you unawares; it always comes as a surprise.

To command somebody is to reduce him to a slave. I don't give you any orders; you are not to be obedient to me or to anybody else. I simply teach you an intrinsic law of life. Be obedient to your own self; be a light unto yourself and follow your own light. Then whatsoever you do is the thing to do, and whatsoever you don't do is the thing that has not to be done. And remember, don't go on looking back again and again, because life goes on changing. (…) There is no need to look back; life goes ahead. But there are many drivers who go on looking in the rearview mirror. They drive onwards, but they look backwards; their life is going to be a catastrophe. Look ahead. The road that you have passed, you have passed. It is finished; don't carry it anymore. Don't be unnecessarily burdened by the past. Go on closing the chapters that you have read; there is no need to go back again and again. And never judge anything of the past through the new perspective that is arriving, because the new is new, incomparably new. The old was right in its own context, and the new is right in its own context, and they are incomparable.

What I am trying to explain to you is: Drop guilt! Because to be guilty is to live in hell. Not being guilty, you will have the freshness of dewdrops in the early morning sun; you will have the freshness of lotus petals in the lake; you will have the freshness of the stars in the night. Once guilt disappears, you will have a totally different kind of life, luminous and radiant. You will have a dance to your feet and your heart will be singing a thousand and one songs. To live in such rejoicing is to be a *sannyasin*; to live in such joy is to live a divine life. To live burdened with guilt is simply to be exploited by the priests.

Everything becomes irrelevant, because life never remains confined. It goes on and on; it crosses all borders, all boundaries; it is an infinite process. (…) And the only way to be in contact with life, the only way not to lag behind life, is to have a heart which is not guilty, a heart which is innocent. Forget all about what you have been told – what has to be done and what has not to be done. Nobody else can decide it for you. You have to decide. In fact, in that very decisiveness, your soul is born. When others decide for you, your soul remains asleep and dull.

To decide means to take risks; to decide means you may be doing wrong – who knows, that is the risk. Who knows what is going to happen? That is the risk; there is no guarantee. With the old, there is a guarantee. Millions and millions of people have followed it – how can so many people be wrong? That is the guarantee. If so many people say it is right, it must be right. In fact, the logic of life is just the opposite. If so many people are following a certain thing, be certain it is wrong, because so many people are not so enlightened and cannot be so enlightened. The majority consists of fools, utter fools. Beware of the majority. If so many people are following something, that is enough proof that it is wrong. Truth happens to individuals, not crowds. Be an individual if you really want truth to happen to you. Take all the risks that are needed to be an individual, and accept the challenges, so that they can sharpen you, so that they can give you brilliance and intelligence. Truth is not a belief; it is utter intelligence. It is a flaring-up of the hidden resources of your life; it is an enlightening experience of your consciousness.

Truth creates controversy, because it shocks people; it shatters their illusions. And they want to cling to their illusions; those illusions are very consoling, comfortable, convenient and cozy. They don't want to leave their dreams; they are not ready to drop their investments in all kinds of foolish projects – and that's what truth requires of them. They feel angry; they want revenge. It's absolutely natural.

To live a life of compromise is worse than death. And to die for truth is far more valuable than to live in lies.

To live in freedom is heaven; to live in bondage is hell. You can decorate your prison cell beautifully, but that makes no difference; it is a prison cell. And that's what people have been doing; they go on decorating their prison cell. They give it beautiful names; they go on painting it, putting new pictures on the walls, arranging the furniture in new ways, purchasing more and more things – but they live in prisons. Your marriage is a prison; your church is a prison; your

nationality is a prison. How many prisons have you created? You are not living in one prison; your prisons are like Chinese boxes: a box within a box within a box within a box, it goes on. (…) This is what hell is. (…) The consciousness of a Buddha, the pure consciousness of a Buddha, that is heaven. (…) Heaven is not a metaphysical concept; it is your own experience.

Life is dialectical. It exists through duality; it is a rhythm between opposites. You cannot be happy forever, otherwise happiness will lose all meaning. You cannot be in harmony forever, otherwise you will become unaware of the harmony. Harmony has to be followed by discord again and again, and happiness has to be followed by unhappiness. Every pleasure has its own pain, and every pain has its own pleasure. Unless one understands this duality of existence, one remains in unnecessary misery. Accept the total, with all its agonies and all its ecstasies. Don't hanker for the impossible; don't desire that there should be only ecstasy and no agony. Ecstasy cannot exist alone; it needs a contrast. Agony becomes the blackboard, then ecstasy becomes clear and loud, just as in the darkness of night the stars are so bright. The darker the night, the brighter the stars. In the day, they don't disappear; they simply become invisible – you cannot see them because there is no contrast.

Your mind contains memories, thoughts, desires, jealousies, power trips, and a thousand and one things. All that, on a little more subtle plane, is food. Thought is food. Hence when you have nourishing thoughts, your chest expands. When you have thoughts which give you energy, you feel good. (…) The mind is food in subtle form. (…) Watch what you allow into your mind. (…) Avoid such situations in which you are unnecessarily burdened with rubbish. (…) Talk less; listen only to the essential; be telegraphic in talking and listening. If you talk less, if you listen less, slowly, slowly, you will see that a cleanliness, a feeling of purity will start arising in you.

All kinds of conditionings are poisons. (…) Think of yourself only as being. And the being includes all.

To live with blind people and to have eyes is a dangerous situation; they are bound to destroy your eyes. They cannot tolerate you; you are an offense.

Let your soul be free from the idea of the self. When the soul is free from the idea of 'I', you have arrived at that inner space called no-self, *anatta*. (…) You are empty in the sense that all poisons, all contents, are gone. But you are full, full of something which cannot be named, full of something which devotees call God.

Don't be consistent. Consistency means living according to the past. And to live according to the past means to be dead.

The real man has no character. A real man is characterless, or beyond character.

The most important responsibility is not to the nation, or to the church, or to anybody else. The real responsibility is to yourself. And it is that you have to live your life according to your own light, and you have to move wherever life leads, without any compromise.

The sage has no character. (…) They don't fit into any mold; they are pure freedom. They don't leave any trace behind them.

Don't have any views. Live life without a philosophy to live by. No philosophy is needed to live life; in fact the best and most glorious life is the life which is lived without any philosophy – simple, innocent, spontaneous. (…) Start by dropping wrong views. Don't live through prejudice; don't live through anger; don't live through hatred; don't live through greed and ambition; don't live through dreams. Be more real, more realistic. (…) The highest possibility is to live without any views, to just live, to just be. The second best is to at least drop the negative part and follow the positive. And slowly, slowly, you will see that if you can drop the negative, the positive can also be dropped. In fact, to drop the negative is more difficult than to drop the positive. The person who can drop the 'no' can easily drop the 'yes', because the 'no' is more ego-strengthening than the 'yes'. (…) And to remain transcendental to all dualities is the ultimate goal of Atisha and all the great Masters.

Death is the shadow of the ego. Because the ego is, death appears to be. (…) The secret of knowing death, of understanding death, is not in death itself. You will have to go deeper into the existence of the ego. (…) And the day you have found that there is no ego, that there has never been – it appeared only because you were not aware; it appeared only because you were keeping your own existence in darkness… the day it is understood that the ego is a creation of an unconscious mind, the ego disappears and simultaneously death disappears. (…) The real you is eternal. Life is neither born nor dies. The ocean continues; waves come and go. Waves have no substantial existence; they are just forms, the wind playing with the ocean. And the ocean is, always is. (…) To know life is to know there is no death; there never has been.

Whatever you dream, take note of it. The dream indicates what you are missing in reality. A man who lives in reality – his dreams start disappearing. There is nothing for him to dream. By the time he goes to sleep, he is finished with the work of the day. He is finished; he has no hangover that moves into dreams.

You can be hypnotized so much by the mind that you can lose your soul. (…) Ego is the state of utter unawareness. The mind has taken possession of your whole being; it has spread like a cancer all over you; nothing is left out. The ego is the cancer of the inner, the cancer of the soul. And the only remedy is meditation. Then you can start reclaiming a few territories from the mind.

If you live totally, cunningness and cleverness disappear, and trust arises. These are the criteria to know whether one has lived or not.

Atisha says, “Don’t wait for the opportunity” – because the world is the opportunity; we are already in it. The world is an opportunity to learn. It looks paradoxical – time is the opportunity to learn the eternal; the body is the opportunity to learn the bodiless; matter is the opportunity to learn consciousness; sex is the opportunity to learn *samadhi*. The whole existence is an opportunity.

Growth means you are not moving in a circle, that something new is happening every day, every moment. And when does that become possible? Whenever you start living intensely and totally.

Buddha becomes disidentified from the body. The first meditation is complete; the body is left. Then the second meditation: the mind is dropped. As a master, it was dropped long before, but as a servant it was still used. Now it is not even needed as a servant; it is utterly dropped, totally dropped. And then the third meditation: he dropped his heart. It had been needed up to now; he had been functioning through his heart; otherwise compassion would not have been possible. He had been the heart; now he disconnects from the heart. When these three meditations are completed, the fourth happens. He is no more a person, no more a form, no more a wave. He disappears in the ocean. He becomes that which he had always been.

Existence simply is, for no purpose. And the person who really wants to live has to get rid of this idea of purpose.

If you are enlightened, if you have lived your life with awareness, and you have reached the point of awareness where no dark spot of unconsciousness exists for you, then there is no longer any womb or you. Then you enter into the womb of God – existence itself. That is liberation, *moksha*, *nirvana*.

We are not interested in politics; not at all. But we cannot avoid them either. Politics is like the weather – whether you like it or not, it is going to affect you anyway.

Desire is life. Desire is the very source of all that you see. Desire is creativity. (…) Desire has not to be destroyed; it has to be purified. Desire has not to be dropped; it has to be transformed. Your very being is desire; to be against it is to be against yourself and against all.

The desire for money is not really the desire for money; it is the desire to expand. And the same is the case with all other desires. (…) Men want to be more. They don’t want to remain confined; they don’t want to be limited. (…) To have limitations means to be imprisoned. (…) But all objects of desire sooner or later disappoint. If you watch carefully, money, power, prestige – nothing satisfies. On the contrary, they make you more discontented. (…) Intelligence means the insight that no object can fulfill your desire. (…) Your desire is divine; your desire is for the Infinite. (…) The intelligent person stops desiring objects. He makes his desire pure of all objects – worldly, otherworldly. He starts living his desire in its purity, moment to moment. He is full of desire, full of overflowing energy. His

ordinary life becomes so intense, so passionate, that whatsoever he touches will be transformed. The baser metal will become gold, and the dead tree will come to bloom again. (…) Buddha is pure desire, just desire. Not a desire for anything; he has abandoned all objects.

When there is nothing to desire, there is nothing to dream about either, because dreams are reflections of your desires. (…) Patanjali says that dreamless sleep is closest to *samadhi* – just one more step, and you have come. (…) Enlightenment means that desire is freed from all objects. With freedom from objects, desire is divine.

For lower things, words are bridges; for higher things, they become barriers.

Sex is triggered not by your physiology, but by your psychology. The physiology cooperates with it, but deep down sex comes from the inner body to the outer body.

The mind is very traditional, conventional, conformist, orthodox. The mind is never revolutionary; it is against all change. And the change I am talking about is a total change.

If what I am saying has anything of truth in it, it will be understood by your heart. But the mind has to give way. And then you will not need to change your life according to it; it will be changed of its own accord.

The past is that of an animal; the future is that of God. And between the two is man.

Man is naturally schizophrenic; man is naturally divided. (…) Schizophrenia is not a disease; it is not a pathology – it is the state of normal human beings. It starts looking like a pathology only when it goes to the extreme.

The higher can exist only with the lower; this is one thing of great importance to be remembered. The lower can exist without the higher – it will remain unfulfilled, but it can exist. The higher cannot even exist without the lower.

I want you to become alchemists. This is an alchemical school, a university for inner alchemy. We are trying to change the baser metal into gold. (…) There is no question of denying anything, but of transforming it.

Man has no center separate from the center of the Whole. There is only one center in existence.

Life is a wandering; it is not a home. It is a search for the home, but life itself is not the home. It is an enquiry, an adventure. It is not necessarily that you will succeed – success is very rare, because the search is very complex, and there are a thousand and one difficulties on the way.

Those who seek pleasure will find sorrow – because pleasure is just a camouflage; it is sorrow hiding itself behind a curtain. (…) The real joy never comes from the outside; it is the spurious that comes from the outside.

There is no need to have many goals; one goal is enough. Enquire into the truth of your life. (…) One method will correct all wrong. That method is awareness. (…) Light the candle of awareness in your heart, and your whole being will radiate compassion.

Life in itself is not meaningful. It is meaningful only if you can sing a song of the eternal, if you can release some fragrance of the Divine, of the godly, if you can become a lotus flower – deathless, timeless. (…) Meaning has to be created in life; meaning is not given already. (…) All the essential ingredients of meaning are given, but meaning is not given; meaning has to be created by you. You have to become a creator in your own right. And when you become a creator in your own right, you participate with God; you become a part of God.

Action is the farthest from the being; then comes thought; then comes feeling. And behind feeling, just hidden behind feeling, is your being. That being is universal – call it God, *atman*, self, no-self, whatsoever you wish to call it.

The Buddha never fulfills any expectations of the multitudes – he cannot; he is not here to follow you.

Life is not going anywhere; there is no goal, no destination. Life is non-purposive; it simply is. Unless this understanding penetrates your heart, you cannot slow down.

Life is very short. If there is a goal to be achieved, there is bound to be hurry. And there is bound to be worry, a constant worry whether I am going to make it or not – a trembling heart, a shaking of the foundations. You will remain almost always in an inner earthquake; you will be always on the verge of a nervous breakdown. Have a goal, and sooner or later you will end up on the psychoanalyst's couch.

My vision is that of a goalless life. Then, this moment is given to you. (…) Life is for life's sake.

Each moment is utterly for its own sake. To sacrifice it for anything else is to be unintelligent. And once the habit of sacrificing settles, then this moment you will sacrifice for the next, and the next for the next, and so on, so forth – this year for the next year, and this life for the next life! Then, it is a simple logical process: once you have taken the first step, then the whole journey starts – the journey that leads you into the wasteland, the journey that makes your life a desert, the journey that is self-destructive, suicidal.

Life is a pure journey; it is a pilgrimage from nowhere to nowhere – and between these two is the now-here.

All questions are absurd. (…) Life never becomes known; it always remains a mystery, a question mark. (…) Who knows? Who has ever known? But still God is, and still God has to be addressed.

Slowly, slowly, learn the ways of living in mystery. Mind continuously hankers to demystify everything; there is a deep urge in the mind to demystify. (…) The greater the secret, the more the impotence of the mind. But that is where prayer arises; that is where meditation arises; that is where all that is beautiful arises. That is where truth is felt. (…) Religion is not of the mind; religion is of the heart. Mind raises questions; the heart knows only the ultimate question mark.

The meaningful questions will be solved; the meaningless questions will be known as absurd – then, finally, remains only the question mark.

Mind is a power seeker. Hence mind slowly, slowly became too much attached to science. (…) And then, automatically, science becomes reduced to technology.

Learnedness is nothing but a cover up for inner stupidity.

Man creates comparison, because ego is possible only if nourished by comparison continuously. But then you will have two outcomes: sometimes you will feel superior; and sometimes you will feel inferior. (…) The mystic has seen that all comparison is false, meaningless; he has dropped comparing. The moment you drop comparing, you are simply yourself. (…) A mystic is one who simply knows that he is himself. He lives his life according to his own light; he creates his own space; he has his own being. He is utterly contented with himself, because without comparison you cannot be discontented either.

Beliefs are created by constant repetition. (…) People don't believe in what you say; people believe in the way you say it. (…) And once you have learned the art of telling lies, it becomes an addiction, because people start believing in you; you start becoming powerful.

God is a lie as a person. God is a quality, not a personality. (…) People love lies. Truth is arduous.

People are living in enormous ignorance; they have not lit the candle of light that is there in their hearts. Their interiority is full of darkness. They don't know themselves.

Love is a ladder, a ladder of three rungs. The lowest rung is sex; the middle is love; and the highest is prayer. Because of these three rungs, there are a thousand and one combinations possible. Real compassion, the compassion of a Buddha, appears only at the third rung, when sex energy becomes prayer.

Confusion is my technique to bring clarity. (…) When the old ceases to exist, the new appears – and that new has clarity. (…) Clarity comes not out of the mind and its projections and ideas and philosophies; clarity comes out of no-mind. (…) That emptiness, that virginity, is clarity.

I have no message; I have nothing to convey to you; I have no ideology to teach to you. You will have to learn my language; otherwise there is going to be more and more misunderstanding, and more and more confusion.

Misery nourishes your ego. Happiness is basically a state of egolessness. That's the very crux of the problem. That's why people find it very difficult to be happy.

The society does not want intelligence to flower. The society does not need intelligence; in fact it is very afraid of intelligence. The society needs stupid people, because stupid people are manageable. (…) The stupid person cannot disobey; he is always ready to be commanded. The stupid person needs somebody to command him, because he has no intelligence to live on his own. He wants somebody to direct him; he seeks and searches his own tyrants. (…) The intelligent person is rebellious. Intelligence is rebellion. (…) Without intelligence, there can be no happiness. Man can only be happy if he is intelligent, utterly intelligent. Meditation is a device to release your intelligence. The more meditative you become, the more intelligent you become. (…) You become happy; you become creative; you become rebellious; you become adventurous; you start loving insecurity; you start moving into the unknown. You start living dangerously, because that is the only way to live. To be a sannyasin means to decide that I will live my life intelligently, that I will not be just an imitator, that I will live within my own being, that I will not be directed and commanded from without, that I will risk all to be myself, but I will not be part of a mob psychology, that I will walk alone, that I will find my own path, that I will make my own path in the world of truth. Just by walking into the unknown, you create the path. The path is not already there; just by walking, you create it.

The mind is continuously afraid of allowing any truth to enter you. It finds a thousand and one ways to avoid the truth, because the truth is going to shatter it.

Because the mind itself is rubbish, it collects rubbish, very joyously.

Buddha used to repeat each statement three times. Once somebody asked, "Why do you repeat three times?" He said, "Because I know, the first time you don't hear at all. The second time you hear, but you hear something else that I have not said. The third time, I hope that you hear that which is said, exactly that which is said."

If somebody came to Buddha to surrender, he had to surrender three times. (…) Why? Buddha is reported to have said, "The first time, you may have said it but may not have meant it. The second time, you may have meant it, but you may not have meant that which I mean by it. The third time, I hope that you are exactly doing what is expected."

It is not a formal thing to say, I go to the feet of the Buddha. If it is formal, it is meaningless. If you are simply repeating it because others are repeating it, it is useless. And people are imitators. (…) you go on bowing to the cross because your parents have been doing it, because their parents have been doing it, and so

forth. People simply imitate. Imitation is easy; it remains on the surface. It is not a commitment – commitment goes to the heart.

You will have to be very conscious; you will have to learn two things. The first thing is to drop the nonessential; only then the second thing is possible – to get attuned with the essential. (…) Beware of the nonessential. The moment you see something nonessential is there, don't pay any attention to it, bypass it. There is no need to even look at it. (…) Once you have started living in the essential, slowly, slowly, many things that you used to do before – going to the movies, reading the novels, watching TV, listening to the radio, gossiping with people – start disappearing. And the energy that is involved in them becomes available for the essential. (…) Buddha has said that the sannyasin should not look more than four feet ahead while he is walking on the road – just four feet ahead. Why? So that you need not see all that is going on around. It is beautiful; it is significant. (…) Life is short; energy is limited. Don't be foolish; don't go on wasting it on the nonessential. But you have to be conscious; only then the nonessential can be dropped.

Life is longing, pure longing – longing to attain higher and higher peaks, longing to go deeper and deeper into existence. But each moment can be utterly satisfying; that difference has to be remembered.

Whenever something is perfect, whenever something is really perfect, life will disappear from it. Life can exist only if something is still imperfect. Life is the ambition to make the ugly beautiful. Something of imperfection is a must for life to exist, for life to go on growing and flowing. (…) Whenever a person becomes perfect, that is his last life. He will not come back, because perfection means that life is no more possible. He will disappear into the cosmos, into nothingness. The Buddhist word is *nirvana* – annihilation, cessation. Literally, *nirvana* means "blowing out the candle".

Those of you who have seen, cannot say.

Man is a chaos. You are a kind of madness. Whatever you think is normal is not normal at all. It appears normal, because you have lived with these people from your very childhood and you have started thinking that these are the only people, so they must be normal. It is as if one was born in a madhouse and from the very beginning was acquainted only with mad people; he will think them normal. (…) The moment you realize that you are standing on your head, a great moment has arrived. Now you cannot go on standing on your head anymore – you have to do something; it is inevitable.

For thousands of years, man has lived in an imprisoned state. Those prisons have been given beautiful names: you call them churches, religions, ideologies. (…) But any person who lives through some ideology is a prisoner, because every ideology narrows down your consciousness, becomes chains on your being. Anybody who belongs to any crowd out of fear, out of conditioning, out of a kind of hypnosis, is not truly a man, is not yet born.

A really religious man knows not through scriptures, but by his own experience.

This is something to be understood: society respects only those saints who are not really sages, but agents – agents who help the society to continue as it is, agents of the establishment.

Belief means you don't know, still you have taken something for granted. Now your whole effort will be to prove it right; it will become your ego trip. Each belief becomes an ego trip; you have to prove it right. If it is wrong, then you are wrong; if it is right, then you are right. And every person is nothing but a bagful of beliefs. Remember, *all* beliefs are stupid. (…) To believe is stupid; to know is intelligent. And knowing happens to those who are not knowledgeable, but innocent. Knowing happens to those eyes which are absolutely without the dust of knowledge. (…) Once you believe in something that you have not known, you have already started gathering around you a darkness which will prevent you from knowing, seeing. (…) Be impartial; start without any conclusion; start without any a priori belief. Start existentially, not intellectually – these are two different dimensions; not only different, but diametrically opposite.

Truth is an experience, not a belief. If it is not experiential, it is not true.

Truth never comes by studying about it. (…) If you become too much obsessed with the map, the mountain may be there just in front of you, but still you will not be able to see it.

The prejudiced eye is blind; the heart full of conclusions is dead. Too many a priori assumptions, and your intelligence starts losing its sharpness, its beauty, its intensity. It becomes dull. Dull intelligence is called intellect. Your so-called intelligentsia is not really intelligent; it is just intellectual. Intellect is a corpse. You can decorate it with great pearls, diamonds, emeralds, but still a corpse is a corpse. To be alive is a totally different matter. Intelligence is aliveness; it is spontaneity; it is openness; it is vulnerability; it is impartiality; it is the courage to function without conclusions. (…) To function without a conclusion is to function in innocence. There is no security; you may go wrong; you may go astray. (…) It is an individual exploration; you cannot depend on others' conclusions.

Let your life be as multidimensional as possible; don't live one-dimensionally. Richness comes by living life in all its dimensions. (…) The really religious person will be very experimental. He will go on experimenting with everything that becomes available. (….) You are your experience. Hence, experience more. Before settling, experience as much as possible. The real person never settles; the real person always remains homeless, a wanderer, a vagabond of the soul. He remains continually in search; he never becomes learned.

God is found in intense living – a life of depth and totality, and a death also of depth and totality. Live totally and die totally, and God is yours and truth is yours.

The world is the negative pole of God. You need not renounce it; you have simply to be meditative in it. And one day, you will see the world has disappeared and there is God and only God. (…) Your work has to be with the negative, and the positive is the reward.

In the definition of the Buddhas, that which can be taken by death is unimportant, and that which cannot be taken by death is important. Remember this definition; let this be a touchstone. (…) You will be taking with you only whatsoever awareness you have attained; that is your only real wealth.

The heart has to be the master, and the head the servant. But people are living upside down. Logic rules; love is not even heeded. Personality has become more important than individuality. And the society wants you to have personalities which are comfortable for the society, convenient for the society. But personality is just a mask; individuality is your uniqueness. And the individual is not necessarily always comfortable to the society – in fact, he is very inconvenient. (…) Individuals don't fit with personalities. Light cannot be adjusted with darkness. (…) Move from thoughts to feelings, and from feelings to being, and start living from being.

Commit; involve! Involve yourself with life; get committed to life; don't remain a spectator. Don't go on vacillating. Life is for those who know how to commit – how to say 'yes' to something, how to say 'no' to something decisively, categorically.

The teaching of all the Masters can be condensed into one word: disidentification. Don't be identified with the mind. Discipline yourself into deep awareness, so that you are cut off from the mind. Atisha says, "Train as though cut off."

In the first *satori*, it happens accidentally: meditating, watching, one day it happens almost like an accident. You were groping in the dark and you have stumbled upon the door. The first *satori* is stumbling upon the door. The second *satori* is becoming perfectly aware where the door is, and whenever you want to, you can go to the door – whenever you want to go. Even in the marketplace, surrounded by all the clamor of the market, you can go to the door. Suddenly you can become cut off. You become capable of cutting off from the mind whenever you want. And the third *satori* is when you are absolutely cut off, so that even if you want to join the mind, you cannot. You can use it like a machine, separate from you, but even in your deep sleep you are not identified with it. These are the three *satoris*, three *samadhis*. First, accidental stumbling; second, becoming more deliberate, conscious in reaching to the door; and third, becoming attuned so deeply with the door that you never lose track of it, that it is always there, open. This is the state called *satori* in Japan, *samadhi* in India. In English, it is translated as *ecstasy*; literally it means "standing out" – standing out of the mind is standing in consciousness.

To live in the moment is innocence; to live without the past is innocence; to live without conclusions is innocence; to function out of a state of not knowing is innocence. (…) The more knowledgeable you are, the more and more existence is ugly, because you start functioning from conclusions, you start functioning from knowledge. (…) The moment you know, and think that you know, you have created a barrier between yourself and that which is. (…) Jesus says, *Unless you are like small children, you will not enter into the kingdom of God*.

The child brings the doubt in him – an inner doubt that is natural. It is because of the doubt that he enquires; it is because of the doubt that he questions. (…) From where are these questions coming? They are natural to the child. Doubt is an inner potential; it is the only way the child will be able to enquire and search and seek. (…) Doubt is a groping effort, an effort to understand the un-understandable, to comprehend the incomprehensible. (…) If doubt is there, doubt is there! (…) Let it become a thousand and one questions – and ultimately you will see, it is not the questions that are relevant; it is the question mark!

All believers are disbelievers, because belief brings disbelief; it is the shadow of belief. (…) The believer is not a seeker. The believer does not want to seek; that's why he believes. The believer needs a savior. He is always in search of a messiah – somebody who can eat for him, chew for him, digest for him.

Trust grows inside you, in your interiority, in your subjectivity. (…) Belief is from the outside; it can't help, because it can't reach to the innermost core of your being, and it is there that the doubt is. From where to start? Trust your doubt. That's my way of bringing trust in. Don't believe in God; don't believe in the soul; don't believe in the afterlife. Trust in your doubt, and immediately a conversion will start. (…) Out of this authentic doubt, some day, will grow the flower of authentic trust. (…) Be a light unto yourself.

Don't consider others; otherwise you will never grow. (…) There are millions of people. If you go on considering each and everybody, you will never be an individual; you will be just a hodgepodge. So many compromises made, you would have committed suicide long ago. It is said that people die at the age of thirty and are buried at the age of seventy. (…) My own observation is, people die nearabout twenty-one. Then whatsoever is, is a posthumous existence. On the graves, we should start writing three dates: birth, death, and posthumous death.

Life is eternal. It is not something that begins and ends; it has no beginning and no end. You always have been here in different forms, and you will be here in different forms, or, ultimately, formless. That's how a Buddha lives in existence: he becomes formless. He disappears from the gross forms totally.

Start feeling one with existence, because that's how it is. That's why my insistence again and again to let the distinction between the observer and the observed disappear, as many times during the day as possible. (…) The observer and the observed are two aspects of the witness. When they disappear into each other, when they melt into each other, when they are one, the witness for the first time arises in its totality. (…) When the witness arises, there is nobody who

is witnessing, and there is nothing to be witnessed. It is a pure mirror, mirroring nothing.

Religion is the disappearance of separation, of duality. And in that disappearance, energy is released; energy that was confined by the dual, that was kept separate, simply dances in unity. That unity is witnessing.

Thousands of poets and painters and musicians have remained celibate, and with no effort. Monks remain celibate with great effort. Why? The monk is uncreative – in his life, there is no orgasmic experience; hence his mind hankers for the sexual experience. The poet, the musician, the artist, the dancer who is capable of being lost into whatsoever he is doing, is having orgasmic experiences on a higher plane; sex is not a necessity. If once in a while such a person moves into sex, it is not out of need, it is just playfulness. When it is out of need, it is a little bit ugly – there is manipulation, exploitation, an effort to use the other as a means. When you are simply playful, it is totally different.

Your body is energy; your mind is energy; your soul is energy. Then what is the difference between these three? The difference is only a different rhythm, different wavelengths, that's all. The body is gross; mind is a little more subtle; consciousness is purest energy, not even visible to you – it cannot be reduced into an object. (…) To be whole is to be holy. The effort that we are making here is how to help you so that your body, your mind, your consciousness, can all dance in one rhythm, in a togetherness, in a deep harmony. The moment your body, mind and consciousness function together, you have become the trinity, and in that experience is God. (…) When these three function in an organic unity, the fourth is always there: *turya*. To know the fourth is to know God. Let us say it in this way: God is when you are an organic unity. God is not when you are a chaos, a disunity, in conflict. When you are a house divided against yourself, there is no God. (…) When you are an orchestra of all your energies, God is. That feeling of unity is what God is. (…) God is the experience of the three falling in such unity that the fourth arises. And the fourth is more than the sum total of the parts.

Drop old ideas of meditation, that just sitting underneath a tree with a *yoga* posture is meditation. That is only one of the ways, and may be suitable for a few people, but is not suitable for all. For a small child, it is not meditation; it is torture. For a young man who is alive, vibrant, it is repression; it is not meditation. Maybe for an old man who has lived, whose energies are declining, it may be meditation. (…) Running can be a meditation – jogging, dancing, swimming, anything can be a meditation. My definition of meditation is: whenever your body, mind, soul are functioning together in rhythm, it is meditation, because it will bring the fourth in. (…) Each according to his need – only then this world can be full of meditation; otherwise not. (…) If we give only a fixed pattern of meditation, then it will be applicable only to a few people. That has been one of the problems in the past: fixed patterns of meditation, not fluid – fixed, so they fit certain types, and all others are left in the darkness. My effort is to make meditation available to each and everybody; whosoever wants to meditate, meditation should be made available according to his type. (…) We

have to find as many dimensions to meditation as there are people in the world. The individual has not to fit with the pattern; the pattern has to fit with the individual. (…) But the basic fundamental is, whatsoever the meditation, it has to fill this requirement: that the body, mind, consciousness, all three should function in unity. Then suddenly, one day, the fourth has arrived: the witnessing. Or if you want to, call it God; call it God, or *nirvana*, or *Tao*, or whatsoever you will.

My respect for the individual is absolute. I am not much concerned with means; means can be changed, arranged in different ways. (…) You would be surprised how many doors God's temple has. And you would be surprised also that there is a special door only for you, and for nobody else. That's God's love for you, his respect for you. You will be received through a special door, not through the public gate; you will be received as a special guest.

The *yoga* posture is the most relaxed posture possible. It is more relaxing even than sleep, because when you are asleep, your whole body is being pulled by gravitation. It is horizontal, regressive; it brings you back to the ancient days when man was an animal. That's why in a lying posture, you cannot think clearly; it becomes difficult to think. (…) Thinking is a late arrival; when man became vertical, he began to think.

An erect spine was found to need the least expending of energy. (…) When both hands are touching each other, your body electricity starts moving in a circle. It does not go out of your body; it becomes an inner circle; the energy moves inside you. (…) Energy is released through the fingers, the toes of the feet and the hands. In a certain *yoga* posture, the feet are together, so one foot releases energy and it enters into the other foot; one hand releases energy and it enters into the other hand. You go on taking your own energy; you become an inner circle of energy.

The best way to receive death is the lotus posture, because in the lotus posture you will be fully alert; you can keep alertness to the very end. And if you are awake while you are dying, you will have a totally different kind of birth: you will be born awake. One who dies awake is born awake; one who dies unconscious is born unconscious. One who dies with awareness can choose the right womb for himself; he has a choice, he has earned it. The man who dies unconsciously has no right to choose the womb; the womb happens unconsciously, accidentally. The man who dies perfectly alert in this life will be coming only once more, because the next time there will be no more need to come. Just a little work is left; the other life will do that work. For one who is dying with awareness, only one thing is left now: he has had no time to radiate his awareness into compassion. Next time he can radiate his awareness into compassion. And unless awareness becomes compassion, something remains incomplete, something remains imperfect.

Every day, you are disappearing. Every day, something of you is evaporating. More and more, I am becoming your being. (…) That is the moment of great blessings – when the disciple disappears, when the disciple is only a vehicle to the Master. And the Master is nobody except the Whole. The Master is one who is not; the Master is one who has already disappeared into God. The Master is already a hollow bamboo, and God is using him as a flute.

Every relationship is only an arrow towards the ultimate relationship. (…) Every love affair is just an indication of a bigger love affair ahead – just a little taste, but that little taste is not going to quench your thirst or satisfy your hunger. On the contrary, that little taste will make you more thirsty, will make you more hungry. That's what happens in every relationship. Rather than giving you contentment, it gives you a tremendous discontentment. Each relationship fails in this world – and it is good that it fails; it is a blessing that it fails. Because each relationship fails, that's why you start searching for the ultimate relationship with God, with existence, with the cosmos. You see the futility again and again; (…) each experience ends in tremendous frustration, begins in great hope and leaves you in great hopelessness. When it happens again and again, one has to learn something – that each relationship is only an experimentation to prepare you for the ultimate relationship, for the ultimate love affair. That's what religion is all about. (…) it is the longing for God; it is the longing to merge with the Whole, so there is no separation any longer.

The more sensitive a person is, the more you will find him in discontent. The more intelligent, the more discontent will be found there. It has always been so.

Nothing changes in the world. But, falling again and again, something changes in you – and that is a revolution. Even to ask such a question means you are on the verge of a revolution. (…) Then a search in a new dimension is needed. That dimension is the dimension of the Divine.

When one is fulfilled, one starts overflowing. He cannot contain his own contentment. He is blessed, and so much is he blessed that he starts blessing others. He is so much blessed that he becomes a blessing to the world.

The more intelligent you are, the less mean you are. The utterly intelligent person cannot have any meanness; it is impossible. He can have only love and compassion. (…) The intelligent person has no desire to win; he is already victorious in his intelligence. The intelligent person is already superior in his intelligence; he has not to compete for it. The stupid person has to continuously compete. And because he is stupid, he cannot rely on his intelligence; he has to rely on something else – he becomes mean, deceptive, a hypocrite. To me, stupidity is the only sin, and everything else is just a by-product of it. And intelligence is the only virtue; everything else that we have known as virtue follows it like a shadow.

Man is reduced to a machine, and mechanical values are becoming dominant. (…) The whole life is geared around wrong things. Money is more important than meditation. This is a very topsy-turvy situation; man is standing on his head. Man is dying, and the death is very slow. And remember, when death is very fast, you can avoid it, because you become aware of it. But when it comes very, very slowly, a slow poisoning…

To be in relationship and become dependent is a sign of weakness. (…) To live in relationship and yet remain independent, that is what courage is. (…) The really brave man will live in the world and yet not be of it.

Man cannot survive as he is. Either he has to change himself, or he has to die and vacate the earth. This is what is felt; this is why you are in such a hurry.

What I am saying (…) is very difficult to communicate. It is almost an impossibility to communicate; still it has to be done. Even if fragments of what I am saying are understood, it will be enough to create the field, the energy field, in which the new man can be conceived. (…) even if people misunderstand it, even if the truth is misunderstood, it is better than a lie. Something of the truth will remain in the misunderstanding too. And truth is potential power, a great power. Even if a fragment, just a seed of truth, falls into your heart, sooner or later you will become the garden of Eden. It cannot be avoided. Just a drop, and the whole ocean will find its way towards you.

The ancient art was not only art; it was, deep down, mysticism. Deep down, it was out of meditation. It was objective, in Gurdjieff's terminology. It was made so that if somebody meditates over it, he starts falling into those depths where God lives.

Life is not something that can be defined. Life is not a singular phenomenon; life is multiplicity; life has millions of forms. (…) It differs from individual to individual. But one thing is very essential: anybody who is really alive will be here-now. Whatsoever the form and whatsoever the expression of his individual life, one thing will be essentially there: the quality of being here-now. (…) Life needs only one thing: to be rooted in the present. There is nowhere else for it to be rooted. Past is memory, future is imagination; both are unreal. The real is this moment – *isness*.

As I see it, millions of people on the road are not alive but walking zombies; they are dead people. In their eyes you will not find life flowing, life juices flowing. Their life is utterly meaningless – it is meaningless because it is not life.

Life is not there readymade, available. You get the life that you create; you get out of life that which you put into it. First, you have to pour meaning into it. You have to give it color and music and poetry; you have to be creative. Only then will you be alive. The second essential thing: that only those few people who are creative know what life is. The uncreative never know, because life is in creativity; life is creativity. Can't you see how life goes on creating? It is a continuum of creativity, constant creativity, every moment creativity. (…)

Whenever you are creating, you will have the taste of life, and it will depend on your intensity, your totality. (…) So the second essential is: be creative. If these two things are fulfilled, you will know what life is.

Joy is not coming out of work; joy is coming out of one's totality in the world, out of one's surrender to the work. No work in itself can give you joy unless you pour joy into it.

The man who lives with fixed ideas lives a dead life. He is never spontaneous, and he is never in a right relationship with the situation that exists. (…) He functions out of his old conclusions which are no longer relevant; he does not look at the situation itself.

According to me, there is no such thing as right and no such thing as wrong. (…) I teach awareness – not labelling, not categorizing. (…) I teach you to be fully aware in every situation, and to act out of your awareness. Or, in different words, I can say: any action that happens through awareness is right; any action that happens through unawareness is wrong. See the emphasis. The emphasis is not on the action itself; the emphasis is on the source – awareness.

If you go to the priests, they will teach you what is right and what is wrong. They will not give you insight; they will give you dead categories. They will not give you light, so that you can see in every situation what to do and what not to do; (…) their whole effort in fact is to make you dependent on them. They don't give you insight into things, so you have to remain dependent forever.

Man's greatest longing is freedom; man *is* a longing for freedom. Freedom is the very essential core of human consciousness; love is its circumference, and freedom is its center. These two fulfilled, life has no regret. And they both are fulfilled together, never separately. (…) Love without freedom naturally tends to be possessive. And the moment possessiveness enters in, you start creating bondage for others and bondage for yourself. (…) And there have been people who tried the other extreme, freedom without love. These are the escapists, the people who renounced the world. They escape into loneliness. Their loneliness never becomes aloneness, spiritual solitude; it remains loneliness. (…) If you have escaped from the world out of fear, you will be lonely; the world will haunt you, and all kinds of desire will surround you. You will suffer millions of nightmares, because whatsoever you have renounced cannot be dropped so easily. (…) Loneliness is such a misery that one starts believing in one's own hallucinations, to have company. But this is madness.

On the one hand is the person, the worldly person, who has tried to find love without freedom, and has failed. His life is nothing but a long, long slavery to many, many people, to many, many things. He is chained – body, mind, soul. That is one failure; the majority of humanity is caught in that extreme. A few escape from the world: seeing the misery, they start searching for the other extreme – freedom, *moksha*, *nirvana*. But they become neurotic, psychotic; they start living in their own dreams. Loneliness is so much that one has to create something to be with. Both these extreme efforts have failed. Hence humanity stands on a

crossroads. Where to go, what to do? (…) One has to grow in such delicate balance, to where love and freedom can bloom together. (…) Meditation is the balance. Meditation is the bird with two wings: freedom and love. (…) Your freedom and your love have to grow hand in hand, in deep embrace, in a kind of dance, helping each other. (…) Just to love without freedom is to be impoverished; just to be free without love is to live in loneliness, sadness, darkness. Freedom is needed for love to grow; love is needed so that freedom can be nourished. Love has to become your circumference, your action; and freedom has to become your being, your center, your soul. (…) And then, the total man is born, who lives in the world and is not of the world at all.

Freedom can be of three types, and those three types have to be understood well. The first freedom is *freedom from*; the second is *freedom for*; and the third is *just freedom, neither from nor for*.

The first freedom, freedom from, is a reaction. It is past-oriented – you are fighting against the past; you want to get rid of it; you are obsessed with it. (…) As far as this freedom is concerned, Karl Marx and Sigmund Freud are not opposed to each other; they both agree. Karl Marx says one has to become free from the past, all past social structures, economic structures. His approach is political; Freud's approach is psychological – but both are rooted in the idea of freedom. All psychological therapies and all political reforms are reactions – and when you react, you are never free. This has to be understood. It only gives you an appearance of freedom, but it is never true freedom. Out of reaction, total freedom is not possible. And only total freedom is true freedom. You can go against the past, but just in being against it, you are caught by it. (…) Whomsoever you are fighting with, you become like him. Choose your enemies very carefully, because you will become like them! (…) If you fight with the czar, you have to learn his ways, and by the time you are the winner, you have learned the ways so skillfully, so efficiently, that they have become your ways. (…) That's why every revolution has failed. Persons change, but the structures remain the same.

The second freedom is freedom to; it is future-oriented. (…) Many people have tried that too, but that too is not possible, because future-oriented you can't live in the present – and you have to live in the present. (…) Visionaries only imagine. Beautiful utopias they have imagined, but those utopias never become reality, cannot become reality.

The third freedom is mystic, religious. It is present-oriented. (…) The real sannyasin, the real mystic, is not against the past, is not for the future. He is so utterly absorbed by the present that he has no time, no energy, for the past and the future. This is how the rebel is born. The rebel is the most beautiful phenomenon in the world. Buddha is a rebel, so is Jesus; Atisha is a rebel, so is Kabir. These are rebels. You will misunderstand them if you think of them as if they were revolutionaries; they were not. Neither were they reactionaries. Their orientation is totally different; their orientation is now, here. They don't live for any ideal, and they don't live against any ideal. They don't have any ideas; no

ideology exists in the consciousness. The sheer purity of this moment – they live it, they enjoy it, they sing it, they dance it.

To die with your inner lotus fully in bloom, to die in love, in freedom, is the proof that one has known life, that one has really lived. All others go through empty gestures; they are not living.

How to find the essential core of your being? It happens in meditation, in awareness. And awareness has to be developed – it is only a seed in you; it can become a tree. (…) Examination is the first step: becoming alert to what passes your mind. And there is constant traffic – so many thoughts, so many desires, so many dreams are passing by. You have to be watchful; you have to examine each and every thing that passes through the mind. Not a single thought should pass unawares, because that means that you were asleep. Become more and more observant. (…) First, examine what is constantly there in your mind, what is being repeated again and again. You don't have many thoughts. If you examine them minutely, you will see that you have only a few thoughts repeated again and again – maybe in new forms, new colors, new garments, new masks, but you have only a very few thoughts. (…) And the second step is examination. First observe, examine, and then start looking into the roots. Why does a certain thing happen again and again? (…) By examination, you will see the tree; by investigation, you will see the roots. And it is only by seeing the roots that a transformation is possible. Bring the roots to the light, and the tree starts dying. (…) Find out which is the main characteristic, which is the center around which all your thoughts and moods move. If you can find the center, you have found the root. And the miracle is that once the root is found, you need not cut it; it is cut in the very finding of it. This is the inner secret of transformation.

The whole existence is celebrating every moment. Existence is a celebration, a blessing, a benediction. But your heart is dead. Only your physical heart is beating; your spiritual heart is completely nonfunctioning.

The non-meditator can be careless – he can afford to be careless, because he has nothing to lose. But the meditator cannot be careless; he has much to lose. Treasures are there now, and they can be lost within a second. (…) The energy is needed for inner nourishment. When something is growing in you, the whole energy has to be turned into manure. Don't use it outside in any way.

Spiritual experiences should not be talked about. (…) The seed needs to be hidden in the soil. (…) The disciple has to learn the art of keeping secrets. (…) Don't exhibit. A natural tendency of the mind is to exhibit. (…) If jealousy arises, that is the negative part of bragging. Then, sooner or later, you will start bragging.

Your very presence is going to create troubles for you, so at least avoid as much as possible irritating people. (…) The very presence of a person who has some spiritual quality is enough to create trouble for him, because blind people don't like people with eyes. Those who have lived always in darkness don't like people who bring light to them; they hate them – because the presence of a man of light

is insulting; it makes them feel inferior. And this happens of its own accord; so please don't in any way do anything to enhance it more. (…) You cannot hide a light underneath a bush; it will show. You cannot hide a light; it will radiate. (…) The society is going to be angry with you. The society will try to destroy you, because you are undermining the society; you are cutting its very roots. It lives in ambition, and you are teaching a non-ambitious life. It lives in machiavellian ways, and you are teaching the ways of the Buddha. It lives through jealousy, violence, possessiveness, and you are teaching love. You are undermining its very foundation; you are destroying its very roots. It cannot forgive you; it will take revenge. So it is better to be very cautious. (…) Jesus is crucified; Socrates is poisoned; Mahavira is beaten – these things have to be expected. That's how the greater part of humanity lives – in darkness, in such darkness; from their darkness, you cannot expect more.

Bodhichitta is the state of the awakened one, the Buddha, the enlightened one, who is absolutely alert. A transformation happens in him. He has five senses, but his five senses function in a totally different way. His five senses start pouring his compassion to the outside world. To the person who is asleep, the five senses bring only impressions from the outside. To the person who is awake, these same five senses start pouring his love, his energy, his compassion, into the world. When *bodhichitta* is discovered, when inner consciousness is known, you are no longer a beggar. You don't take anything from without. On the contrary, you become an emperor – you start pouring your being into the outside world; you beautify it; you become a blessing to it. This is the transformation. If you are alert, you will give something to the world; you will be a giver. Remember, the more you give, the more you have – because the more you pour into the world, from the unknown sources of existence more and more goes on flowing into you. You are connected with the oceanic. (…) Share, and you will have more. Give, and you will get from the beyond. The transformed person is continuously giving. He has so much to give, he is overflowing.

Everybody is an ancient pilgrim. (…) You have come from far, faraway corners of the world. You must have been seeking for many lives. You have gathered a certain energy that knows where the Buddhafield is, and you are attracted towards that Buddhafield. You know where the magnet is.

Only those who are real seekers, only the courageous ones, only the true seekers, will be able to ignore everything, to sacrifice everything, to stake everything. Those who are just curious, they will not be able to do it.

Once you have come in contact with a living Master, then all else is meaningless; then everything can be staked – it can be easily sacrificed.

"I dropped the people; I ignored what they said. Instead, I poured my whole energy into one thing: how to drop this idea of ego, how to drop ego-clinging." All these sutras are nothing but the whole science of destroying ego. Once the ego is no more there, once you are no more separate from existence, once you don't think yourself separate from existence, immediately you are enlightened. Here the ego disappears; there God appears – immediately, instantly.

When one is totally dissolved into freedom and when one is really free, the ego disappears. The ego is your bondage; the ego is you prison. In total freedom, there is no ego found. Surrender happens; you start feeling one with existence, and that oneness brings love. (…) Will freedom, and love will come of its own accord.

Totality is possible; perfection is not possible. (…) Totality brings wholeness; and totality brings health; and totality brings sanity. (…) I teach you to live here-now.

Man has lived very partially – in fragments, in guilt, in fear. Man has become sadist, masochist, pathological. (…) People are torturing themselves and torturing others in every possible way. (…) Unless you are a togetherness, integrated, crystallized, you will not know what God is, because God speaks only to those who are not a crowd, not noisy, not fragmented. (…) Only by becoming one will you attain to silence, and in that silence, you can hear the voice of God; in that silence, you can start feeling the presence of the Divine. (…) By being whole yourself, you become capable of having a communion with the Whole.

Life is a very mixed puzzle. Whatsoever you make out of it is going to be arbitrary; you cannot figure it out in reality. My suggestion to my sannyasins is to forget all about figuring out what it is. Rather, live it; rather, enjoy it! Don't analyze it; celebrate it.

Man is bisexual – every man, every woman. Half of you is male, and half of you is female. If you are a woman, then the female part is on top and the male part is hidden behind, and vice versa. Once you have become aware of this, then a new work starts: your inner woman and inner man can have a meeting, and that meeting can remain absolute. There is no need to come back from the peak. But the first vision comes from the outer. Hence *tantra* uses the outer woman, the outer man, as part of inner work. Once you have become aware that you have a woman inside you or a man inside you, then the work takes on a totally new quality; it starts moving in a new dimension. Now, the meeting has to happen inside; you have to allow your inner woman and man to meet. (…) You may have seen the statues of Shiva as *ardhanarishwar*: half man, half woman. That is the picture of everybody's inner being, (…) the inner duality, the inner polarity, but the polarity can meet inwardly and merge. (…) *Tantra* has two phases, two stages: the outer, extrovert *tantra*, and the inner, introvert *tantra*. The beginning has to be always from the without; it is because we are there, so we have to start from the place where we are and move inwards. When the inner man and woman have met and melted, and when you are no more divided inside, you have become one – integrated, crystallized, one – you have attained. This is enlightenment.

The ordinary man is living a very abnormal life, because his values are upside down. Money is more important than meditation; logic is more important than love; mind is more important than heart. Power over others is more important than power over one's own being. Mundane things are more important than finding some treasures which death cannot destroy. (…) Let this sink deep in your heart: that unless the within becomes more important than the without,

you are living a very abnormal life. The normal person is the one whose within is the source of everything that he is doing. The without is only a means; the within is the end. (…) The outer has to be used as a learning situation; it is a great opportunity. I am not against the outer love affair; I am all for it, because without it, you will never become aware of the inner. But remember, don't get stuck in the outer.

Sex gives you pleasure. And sex gives you pleasure only when you have gone into sex; then pleasure is the end result. If sex has become irrelevant – not repressed, but because you experienced it so deeply that it is no more of any value… you have known it, and knowledge always brings freedom. You have known it totally, and because you have known it, the mystery is finished; there is nothing more to explore. In that knowing, the whole energy, the sexual energy, is transmuted into love, compassion. (…) The body sooner or later becomes old; it is bound to become old. But if you have not lived your desires, they will clamor around you; they are bound to create something ugly in you. Either the old man becomes the most beautiful man in the world, because he attains to an innocence the same as the innocence of a child, or even far deeper than the innocence of a child – he becomes a sage. But if repressed desires are still there, running like an undercurrent, then he is caught in a turmoil. When the body is not capable, and the mind continuously haunts you for something which the body is incapable of doing, really the old man is in a mess.

If the old man is really mature, which is very rarely the case, then he will be beautiful. But people grow in age; they don't grow up. (…) They remain seeds; they remain potentialities; they never become actualities. To remain a seed is to remain dead. They don't know what self-realization is; they don't know what self-actualization is; they don't know anything of being. Utterly empty they live; utterly empty they die. Hence the problem. (…) Grow up; become more mature; become more alert and aware. Old age is the last opportunity given to you; before death comes, prepare. And how does one prepare for death? By becoming more meditative.

When I say, be free of all desires, I simply mean, be free of all objects of desire. Then there is a pure longing. That pure longing is divine; that pure longing is God.

One who really wants to live has to live in danger, constant danger. (…) The greater is the longing to grow, the more and more danger has to be accepted. The real man accepts danger as his very style of life, as his very climate of growth. (…) Being is the basic requirement. If you are, courage comes as a consequence.

Something complete is something dead. Life knows no full point; commas are okay, but no full points. Resting places are okay, but no destination.

The soul is a question; it is a quest.

“Is there anything I need to remember?”, you ask. It is you yourself. Self-remembering is needed. Buddha used to call it right-mindfulness, *sammasati*. Mahavira used to call it *vivek*, awareness. George Gurdjieff used to call it self-remembering. Kabir used to call it *surati*. But they all mean the same thing.

Sannyas is an ultimate love affair: the search for God, the search for truth. It is possible only when you have failed many times, loved and suffered, and each suffering has brought you more and more consciousness, more and more understanding. (…) Those who have not loved and suffered never become seekers of God – they cannot; they have not earned that worth; they have not become worthy. It is the sole right of the lover one day to start searching for the ultimate Beloved. Love totally and suffer totally, because this is how the impure gold passes through fire and becomes pure gold. (…) I help my sannyasins to go into love, because I know love ultimately fails. And unless they know by their own experience that love ultimately fails, their search for God will remain phony.

Jealousy is the by-product of the conditioning for comparison. Otherwise, if you drop comparing, jealousy disappears. (…) Comparison is a very foolish attitude, because each person is unique and incomparable. (…) God creates originals; he does not believe in carbon copies.

If everybody is in misery, it feels good; if everybody is losing, it feels good. If everybody is happy and succeeding, it tastes very bitter. But why does the idea of the other enter in your head in the first place? Again, let me remind you: because you have not allowed your own juices to flow; you have not allowed your own blissfulness to grow; you have not allowed your own being to bloom. Hence you feel empty inside – you start comparing; you start imitating; you start pretending. You become more and more artificial, phony, jealous, mean. The jealous man lives in hell. (…) Grow up; become a more and more authentic individual.

The sannyasin is one who knows that he knows not; the sannyasin is one whose commitment is not to truth, but to the enquiry into truth. And the enquiry is possible only with someone who knows, who has arrived. The sannyasin is someone who is committed to the person, or to the non-person, around whom he feels the vibe of truth, the vibe of authenticity. (…) To be a disciple means to be ready to learn, ready to go into the unknown with someone who has been in it. Alone, very rarely one has attained to truth. Not that it has not happened – alone, also, it has happened, but very rarely, just an exception; otherwise one has to learn in communion with the Master. Then too, it does not happen easily. It is an arduous journey. Dropping the clinging to the known is not easy. That is our whole investment; that is our whole identity. Dropping the clinging to the known is dropping the ego, is committing a kind of spiritual suicide. (…) If you are really committed to truth, you are bound to become a sannyasin.

If you sit by my side, slowly, slowly, your mind will start dispersing like the morning mist. Slowly, slowly, a silence will start penetrating you – not of your doing, but coming on its own. A stillness will pervade you. And the moment you are utterly still, not even a thought moving inside you, that is the moment of illumination.

Organized religion tried to destroy science. It was unable to do it – because you cannot destroy truth, and science was truer, as far as the objective world is concerned, than religion. In fact, religion has no authority to say anything about the objective world.

The thirst for power is unlimited; it knows no end. And people are thirsty for power because deep down, they are empty. Somehow they want to stuff that emptiness with something – it may be money, power, prestige, respectability, character, virtue. Anything will do; they want to stuff their inner emptiness. There are only two types of people in the world: those who try to stuff their inner emptiness, and those who try to see the inner emptiness. (…) Meditation is looking into your emptiness, welcoming it, enjoying it, being one with it. There is no need to fill it, because it is already full.

Celebrate life, and all kind of obsessions disappear automatically. And when they go on their own accord, they leave no scratches; they leave no wounds behind; they leave no trace behind.

Wisdom is not knowledge. Knowledge comes from without; wisdom wells up within. Knowledge is borrowed; wisdom is original. Wisdom is your insight into existence. (…) The reflection of that which is, with no dust of knowledge on the mirror of the soul, is wisdom. (…) Wisdom is true knowledge.

"I am not". When I say this, I mean that there is no personality, no person, but just a presence. And the presence without the person looks almost like an absence. It is. The person is absent. I am a hollow bamboo, and if you hear some music, then it must be from God; it is not from me, it has nothing to do with me. I am not there; I have utterly disappeared.

How can I show you Zen, unless you first empty your cup? – Even an empty cup won't do; the cup has to be broken completely. Even empty, if you are there, then you are full. Even emptiness fills you. If you feel that you are empty, you are not empty at all; you are there. Only the name has changed; now you call yourself emptiness. The empty cup won't do at all; it has to be broken completely. Only when you are not can the tea be poured into you. (…) When you are not, the whole existence begins pouring.

Every man in his own way is a professor, professes his ideas, believes in them. (…) Every man carries his own philosophy, his own argument. (…) When you argue, you assert. Assertion is violence, aggression, and the truth cannot be known by an aggressive mind; truth cannot be discovered by aggression. You can come to know the truth only when you are in love. But love never argues.

Every mind is qualitatively the same: mind thinks, argues, collects and gathers knowledge, and becomes dull. Only children are intelligent. And if you can retain your childhood, if you continuously reclaim your childhood, you will remain innocent and intelligent.

The more philosophies you have, the farther away you are from the Divine. The religious mind is a non-philosophical mind. A religious mind is an innocent, intelligent mind. The mirror is clear; the dust has not been gathered; and every day a continuous cleaning goes on. That's what I call meditation.

Mind is a question-creating mechanism. Feed anything into it, out comes a question, and many questions follow. Give an answer to it, and immediately it converts it into many questions. You are here filled with many questions; your cup is already full; (…) you are already overflowing. (…) I will not give you any answers. All questions, all answers are useless, just a waste of energy. But I can transform you, and that is the only answer. And that one answer solves all questions.

You are so full with yourself and with rubbish and all types of paraphernalia which you have gathered in many, many lives, you cannot even enter into yourself; there is no room, no space. You live just outside of your own being, just on the steps. You cannot enter within yourself; everything is blocked.

No, an empty cup I won't allow, because if the cup is there, you will fill it. You are so addicted and you have become so habituated that you cannot allow the cup to be empty even for a single moment. The moment you see emptiness anywhere, you start filling it. You are so scared of emptiness, you are so afraid; emptiness appears like death. You will fill it with anything, but you will fill it. No, I have invited you to be here to break down this cup, so that even if you want to, you cannot refill it. Emptiness means that there is no cup left. (…) Emptiness means surrender.

All that can be destroyed is just the rubbish that you have gathered. All that can be destroyed is something that is not you. When it is all destroyed, then you will feel that you are indestructible; you are deathless. Passing through death, consciously passing through death, one becomes aware of life eternal.

The flame of bliss is just near the corner. Once glimpsed, that flame becomes yours. Life will push you in many ways to have a glimpse of it. If you miss, you will be responsible, no one else. The river is flowing, but if you cannot bow down, if you cannot come down from your egoistic state of mind, you may go back thirsty. Don't blame the river. The river was there, but you were paralyzed by your ego. (…) Empty the cup; (…) empty the mind. (…) when ego is overflowing, nothing can be done. The whole existence is around you, but nothing can be done. From nowhere can the Divine penetrate you; you have created such a citadel. Empty the cup, or rather, throw the cup completely. (…) be so empty that you don't even have the feeling that "I am empty".

Life is a mystery. (…) If you are wise, this will be the first realization: life cannot be understood; life cannot be solved. (…) Understanding is impossible. Only this much can be understood, that understanding is impossible. (…) Mind is *maya*; mind is illusion, just a dream, just a projection… a soap bubble floating on a river. (…) It is just a bubble; prick it, and the mind disappears.

When health is there, disease disappears; when silence is there, mind disappears. Silence is the inner health; mind is the inner disturbance. (…) there cannot be any silent mind. (…) When you awaken, you don't achieve an awakened state of mind; you achieve a state of no-mind.

When I say 'my work is done', I mean I am finished with any seeking; I mean I have come to realize that there is nothing left to be realized, nothing to be known, nowhere to go. This moment is enough; this moment is eternity. When I say 'my work is done', I mean now there is no desire. (…) And when I say 'my business is finished', I am finished, because I can exist only with the business.

Desire is business. You have to do something; only then will you be happy. (…) That is the difference between happiness and bliss. Happiness is caused; (…) it comes from the outside; it can be lost; it can be taken away. It is caused, and that which is caused cannot be forever. (…) Bliss is uncaused; it is simply beyond; it cannot be destroyed.

Buddha lived for forty years after he became enlightened. After his business was finished, he lived for forty years more. (…) The body became irrelevant, but it continued; it completed its cycle. (…) When there is no desire, how can the body continue? There is something very deep to be understood. Desire is just a form of energy. That's why you can turn one desire into another. Anger can become sex; sex can become anger. Sex can become greed; so whenever you find a very greedy person, he will be less sexual. If he is really perfectly greedy, he will not be sexual at all. He will be a *brahmachari*, a celibate, because the whole energy has moved into greed. And if you find a very sexual person, you will always find he is not greedy, because nothing is left. If you see a person who has suppressed his sex, he will be angry; the whole sex energy has become anger. (…) These are forms; life is the energy. What happens when all desires disappear? Energy cannot disappear; energy is indestructible. (…) All forms disappeared, so what became of that energy? (…) That energy becomes compassion, *karuna*. (…) Compassion is not a form. You cannot cultivate compassion. (…) Only when all your desires disappear does that energy become compassion. (…) Desire has a motivation in it, a goal; compassion is non-motivated. There is no goal to it; it is simply overflowing energy. (…) I am not doing anything for you, for that too is sort of egoistic. (…) It is happening. The form of desires disappears, and energy becomes compassion.

I am simply here. You are initiated not by me, but by the energy itself.

Buddha said ‘no’; (…) Shankara said ‘yes’; (…) both mean the same. Each language, each pattern of expression, has its own benefits and its own dangers and pitfalls. (…) Your desire is positive. If God is asserted in a positive way, your desire will not die; your desire will turn towards God, and you will start desiring God. Negativity is to say ‘no’ to all your desires, to all your objects of desire. Then all desire and all objects disappear, and only you are left in your purity.

Your whole energy is moving in activity, is being dissipated into the world. (…) each thought takes energy, needs energy. You are continuously thinking and dissipating energy for nothing – just dissipating energy. (…) You are leaking from everywhere. That’s why you feel so weak, so frustrated, so impotent. This impotence feels like helplessness; you are omnipotent, and you feel impotent. You have all the sources of infinite energy within you, you are related to the cosmic source, but you feel impotent because you are continuously dissipating energy. (…) If there is a movement from activity to no-activity, from thought to no-thought, from mind to no-mind, you become a pillar of energy, a flame of energy. Everything becomes conscious inside; everything is lighted; your whole being is filled with light. (…) *Here open the doors of heaven.* Silence is the door. Inner peace is the door. Non-violence is the door. Love and compassion are the doors.

Heaven and hell are within you. The doors are very close: with the right hand, you can open one; with the left hand, you can open another. (…) whenever you are unconscious, whenever you act unconsciously, without awareness, you are in hell; whenever you are conscious, whenever you act with full awareness, you are in heaven. If this awareness becomes so integrated, so consolidated, that you never lose it, there is no hell for you; if unconsciousness becomes so consolidated, so integrated, that you never lose it, there is no heaven. Fortunately, unconsciousness can never become so consolidated – a part always remains conscious. When your whole being seems to be unconscious, even then a witnessing part always remains conscious. Even while asleep, a part is witnessing; (…) a part is continuously alert. (…) You cannot become completely unconscious. (…) To make a distinction between the momentary heaven and the eternal heaven, Hindus have a different word: *moksha*. (…) Hindus say *naraka* for hell, *swarga* for heaven, and *moksha* – beyond both. (…) Hindus say heaven is not worth achieving; it can be lost. When the state of heaven becomes permanent, when it cannot be lost, it is *moksha*; it is absolute freedom. The bliss has become your nature, and heaven and hell have disappeared. (…) you cannot reach the third state if you are flickering, if you are wavering between heaven and hell; then nothing can be consolidated, integrated; there is no crystallization. Then you live in a flux; your being is liquid. Sometimes it moves to heaven; sometimes it moves to hell. Crystallization means you become more and more conscious; you become more and more centered, more and more grounded; less asleep, you become more aware.

You dream only because you carry a burden, only because the day is incomplete. (…) You looked at a woman, you desired her, but it was not possible. (…) You must make love to this woman, if not in reality, then in the dream; only then will you feel at ease. The incomplete act becomes a burden; then your sleep is

disturbed. A Buddha sleeps dreamlessly, because nothing in him is incomplete. There is no desire, no passion. Nothing arises, and nothing remains. Things pass as if in front of a mirror; things pass, and the mirror is vacant again. There is no trace, no mark. (…) When the mind is silent, not dreaming, only the body sleeps; consciousness remains alert. (…) A yogi's consciousness needs no relaxation; it is always relaxed; there is no tension. Relaxation is needed because of tension. You are so tense the whole day, your consciousness has to be relaxed. A yogi's body relaxes because the body gets tired. His body is a mechanism; his consciousness is always alert, continuously alert. It is a continuum of alertness. When there are no gaps in consciousness, when there is no darkness within you, your whole inner temple has become enlightened. The light has reached to every corner; no part of your inner house is in darkness. You are a *mukta*, a free man. (…) You are Christ arisen, resurrected.

Be rooted in the earth so that you can stretch to the sky; be rooted in the visible so that you can reach into the invisible. Don't create duality, and don't create any antagonism. (…) I am against being against anything; I am for the Whole, the complete circle. The world and God are not divided anywhere. (…) Everything is related, joined together. This world does not exist in fragments; it exists as a Whole, one Whole. To me, "this" plus "that" is God: (…) roots into this earth, into all that is earthly, and wings into that you cannot even comprehend, that which cannot be conceptualized. Roots into the finite; wings into the Infinite… (…) Your so-called monks destroy their roots because they are against this earth, and then their flowering stops. (…) Their eyes are dull and dead; they are uprooted trees. (…) Look, and always try to find the unity. In unity is religion; in disunity religion is lost. And avoid being against. If you are against, you will become rigid, hard, and the harder you become, the more dead you will be.

When your mind is fresh, the whole existence becomes a melody. When you are fresh, freshness is everywhere, and the whole existence responds.

It depends on you. If you are being overpowered by the past, then you will delay, postpone, and you can delay for many lives. (…) Look at the tricks of the mind, the deceptions of the mind; look into them. (…) Just keep yourself out of the way, that's all.

When you seek a result, it is the mind; when you don't seek a result, it is meditation.

The whole of life has become an institution, a madhouse in which duties are to be fulfilled, not love. (…) I call a man a sannyasin who breaks out of these institutions and lives spontaneously. To be a sannyasin is the most courageous act possible. To be a sannyasin means to live without the mind, and the moment you live without the mind, you live without the society. The mind has created society, and society has created the mind; they are interdependent. To be a sannyasin means to renounce all that is false, but not to renounce the world; to renounce all that is unauthentic; to be real. (…) This is difficult. There is so much investment in falsity, in the masks, in the faces, in the games you go on playing. To be initiated as a sannyasin means, now you will try to be authentic,

whatsoever the consequences – you will accept them and live in the present. You will sacrifice the future for the present; you will never sacrifice the present for the future. This moment will be the totality of your being; you will never move beforehand. This is what *sannyas* is – to kick the pot and walk out, and not to wait for the results. Results will take care of themselves; they will follow.

Your clothes, your food, your habits of life, your style are not going to help anything. These things will not make much of a difference. (…) The inner change is the first thing, and everything else is just a consequence. If you reverse the order, you will miss – then, you will become an addict.

When you drop something by fight, it is never dropped.

When the mind sees that now awareness is reaching a crystallization, and that when crystallized, the mind will not have any say, the mind will be dropped, this is its last struggle – suddenly the mind creates sex and the desire for sex; the mind projects. (…) The mind will play other tricks and always preserve sex as the last resort. If sex cannot work, then nothing can work. The mind depends basically on sex. (…) That's why all religions insist so much on transcending sex. Unless you transcend sex, the mind will play the last trick, and it will be the winner, not you. (…) Sooner or later, the whole sex energy becomes meditative energy; then you have transcended. Then, whether you stand in the market or sit in a forest, *apsaras*, nymphs from heaven, cannot come to you. They may be passing on the street, but they will be there no more for you.

In the moment of death, you are preparing for a re-entry, for entering the womb. (…) Sex means the urge to penetrate the feminine body, to enter again into the womb. They are both the same; whether you enter as a seed or whether you enter in a sex act, the urge is to enter. At the moment of death, sex must come into the mind, and if it comes, you have missed. You have created desire, and now this desire will lead you again into another womb.

A deep surrender is needed; before that nothing can be done. You have to die, die as you are, so that which you really are can be born out of you. You have to die as an appearance, so that the real can be born. You have to die on the periphery, so that the center evolves and comes out in its luminousness, in its full perfection.

To be a warrior is a quality of the mind, (…) the quality which can stake everything this way or that – a non-compromising mind. (…) The warrior is facing, encountering the enemy, face to face. (…) Thinking stops; when swords are drawn, thinking stops. (…) They move spontaneously; they become no-minds. (…) A warrior is after a peak, after a peak of experiencing. (…) Lose it, this is the way to preserve it; die, that is the way to reach eternal life. (…) To move in the darkness of the unknown, the unknowable, to move in that uncharted place without any maps and without any pathways, to move alone into that absolute, the quality of the warrior is needed.

Burn the books and be authentic. (…) Yes, truth liberates, but never borrowed truth. (…) With another's enquiry, your own search becomes false. The first thing to remember is: the question must be yours. Then, the second thing to remember is: the answer must be yours. (…) The doors open for the individual, because the individual is the authentic reality. (…) You have to pay the cost; you have to carry your own cross; you have to be crucified through suffering – your suffering, remember. Neither Jesus' suffering, nor anybody else's suffering will open the doors. They are closed, and you cannot enter just following Jesus. (…) Nobody can enter that way; nobody can enter in such an easy way. (…) Throw away all the maps; *you* are the goal.

Words are valuable because you have not known the value of being.

Rules of the world, then rules of *sannyas*, and then comes a no-rule state.

Your enlightenment is perfect only when silence has become a celebration. (…) A deep gratitude must be shown towards the Whole just for the opportunity that you are, that you can meditate, that you can be silent.

The morning sets the pattern for the whole day; (…) the last thought in the evening becomes the pattern for the whole night. Hence, all religions insist on at least two prayers – one in the morning, one in the night. (…) So pray at least twice a day.

Society exists as a hypnotic state, and the crowd is a hypnotizing factor. (…) This must be part of your alertness, that you should not be befooled by others. The whole society exists on exploitation, exploiting the other. Everybody is exploiting, and this exploitation is not only in the market – it is in the temple, in the church, in the synagogue… because the priest is also a businessman, and the pope is a super-businessman. (…) Maharishi Mahesh Yogi talks as if the inner silence can be purchased immediately, as if within a week you can find meditation; just by sitting for fifteen minutes and repeating a *mantra*, you will be happy forever and ever. (…) Meditation cannot be purchased, and no one can give it to you. You have to achieve it. It is not something outer; it is something inner, a growth; and that growth comes through awareness.

It is consciousness that you are built with; this house, this consciousness is not you. And this mind also is not you.

Meditation means no-mind – no past, no future, no present… just eternity, a pure mirror which reflects the Whole and which is not scratched by anything, just as the sky is not scratched by the clouds passing by. (…) Emptiness simply means the pure, unclouded sky of your consciousness.

In existence, there is no effort; there is no intention. (…) Everything is happening silently on its own accord.

Consciousness without thinking; that's what awareness is. Being alert and with no thought.

Thinking cannot be stopped. Not that it does not stop, but it cannot be stopped. (…) No-mind does not arise by stopping thinking. When the thinking is no more, no-mind is. The very effort to stop thinking will create more anxiety; it will create conflict; it will make you split. You will be in a constant turmoil within. This is not going to help. And even if you succeed in stopping it forcibly for a few moments, it is not an achievement at all, (…) because a forced stillness is not silence. Underneath it, deep in the unconscious, the repressed mind goes on working. (…) So what to do? (…) Watch; don't try to stop. (…) Just be a witness, and the mind stops of its own accord. (…) There is no need to do any action against the mind. (…) It will be mind fighting mind itself. You will divide your mind in two – one part that is trying to boss over, kill off the other part, which is absurd. It is a foolish game; it can drive you crazy. (…) And don't look at the mind like an enemy. (…) Watching the mind means: look at it with deep love, with deep respect, reverence; it is God's gift to you. Nothing is wrong with the mind in itself. It is a beautiful process as other processes are. Clouds move in the sky; thoughts move in the inner sky. (…) Look with deep reverence. Don't be a fighter; be a lover. (…) Attachment is the food for the mind to continue. Non-attached witnessing is the way to stop the mind without any effort to stop it. And when you start enjoying those blissful moments, your capacity to retain them for longer periods arises. Finally, eventually, one day, you become master. Then, when you want to think, you think; if thought is needed, you use it; if thought is not needed, you allow it to rest.

No-mind is not against mind; no-mind is beyond mind. No-mind does not come by killing or destroying the mind; no-mind comes when you have understood the mind so totally that thinking is no longer needed – your understanding has replaced it.

Meditation is not an effort against the mind. It is a way of understanding the mind. It is a very loving way of witnessing the mind; one has to be very patient. (…) Mind is a bridge between the body and the soul, between the world and God.

You have not given mind a rest; hence mind becomes mediocre. Continuously used, tired, it goes on and on and on. Day it works; night it works. In the day you think; in the night you dream. Day in, day out, it goes on working. If you live for seventy or eighty years, it will be continuously working. (...) This mind that you are carrying in your head has arisen over centuries, millennia. Your small mind carries the whole experience of humanity, and not only humanity: of animals, of birds, of plants, of rocks. You have passed through all those experiences. All that has happened up to now has happened in you also. In a very small nutshell, you carry the whole experience of existence. That's what your mind is. In fact, to say it's yours is not right; it belongs to all of us.

The man of awareness and understanding moves from the periphery to the center, from the center to the periphery. He never gets fixated anywhere. From the marketplace to the monastery, from *sansar* to *sannyas*, from being extrovert to being introvert – he continuously goes on moving, because these are his two wings. They are not against each other; they have to be balanced in opposite directions; (…) they belong to the same bird; they serve the same bird. Your

outside and your inside are your wings; this has to be deeply remembered. (…) Being either fixated in the marketplace, or escaping out of the world – with one wing, frustration is bound to come. (…) I am neither for this nor for that. I would like you to become so capable that you can remain in the marketplace and yet be meditative. (…) Relate with others, but relate with your own being also. (…) Go out fearlessly, but don't get lost. (…) Don't lose contact with your inner center as you move on the periphery.

Each moment is both: work and worship, work and rest. (…) Hindus call it *leela*, God's play. It means He is resting, and at the same time He is doing. (…) a real man of understanding becomes godly – he is in the world, and yet he remains out of it; he is on the periphery, and yet he remains mindful of his center. Doing a thousand things, he remains a non-doer. In tremendous activities, he is never lost. His inner light burns bright.

Looking for God is already prejudiced. If you are looking for God, you will never find Him – because looking means you have a certain fixed concept already of who God is. And your idea is bound to be either Christian or Judaic or Hindu or Mohammedan. (…) Your concept of God is bound to be rooted in ignorance, borrowed. At the most, it is just belief; you have been conditioned for it. (…) your eyes are already corrupted. (…) Seeing is just clarity – open eyes, open mind, open heart. Not looking for something in particular; just ready and receptive. (…) Seeing is nude. And you can come to truth only when you are absolutely nude; when you have discarded all clothes, all philosophies, all theologies, all religions; when you have dropped all that has been given to you; when you come empty-handed, not knowing in any way. When you come with knowledge, you come already corrupted. When you come in innocence, knowing that you don't know, then the doors are open; then you will be able to know. Only that person who has no knowledge is capable of knowing.

Seeing is knowing. Trust only seeing, nothing else. Unless you have seen, all your beliefs are just useless. And when one has seen, there is no need for belief. When one knows, one knows; the question of belief does not arise. The ignorant man belives; the man of wisdom knows. Become a knower by becoming a seer.

When you are meditating, always remember that the periphery is not to be lost permanently. You have to come back to the periphery again and again, so the route remains clear and the path remains there. Hence my insistence to meditate, but not to renounce the world. Meditate in the morning, and then go to the market; meditate in the morning, and then go to your office. (…) Don't create a dichotomy; don't create any conflict. (…) Meditation is an introversion; it leads you to your center, and there is a danger that you become too much attached to this introversion. (…) If you lose your elasticity and you become incapable of coming back to the periphery, then sooner or later you will lose all contact with the periphery. (…) go on moving from the center to the periphery, from the periphery to the center. They are enriching to each other; they are enhancing each other. (…) understand the rhythm of the polar opposites. (…) Remember: life is a rhythm between day and night, summer and winter. It is a continuous rhythm. Never stop anywhere! Be moving! And the bigger the swing, the deeper

your experience will be. So make it a point that you have to be continuously journeying; you have to travel. (…) Live in the world, walk in the marketplace like a Buddha. (…) In different situations, with different people, in different worlds, move… and gather all this richness and awareness and alertness and consciousness. Then go back to the center and take all this awareness with you, and your meditation will be deeper and richer for that. And this has to go on continuously. Pour your center on the periphery, and pour your periphery on the center. Pour your love in your meditation, and pour your meditation in your love. This is what I teach. This is what I call a dynamic life. And a religious life is a dynamic life.

Knowing is a process; knowledge is a conclusion. (…) Knowing always becomes knowledge, and you have to be alert not to allow it, (…) because the moment you have known something, the mind collects it as knowledge, as experience. (…) All knowing becomes knowledge. The moment it becomes knowledge, drop it. It is just like dust gathers on the mirror; every day you have to clean it. On the mirror of your mind, dust gathers, dust of experience; it becomes knowledge. Clean it. That's why every day meditation is needed. Meditation is nothing but cleaning the mirror of your mind. Clean it continuously! If you can clean it every moment of your life, then there is no need to sit separately for meditation.

God is not cheap. You will have to pay with your whole being. Only when you have paid totally and you are not holding back anything and you are not a miser, and you have sacrificed and surrendered yourself totally, will you attain. God comes to you when you are not; when you have become just a zero, God comes to you. He is just waiting by the corner. The moment you become empty, He rushes towards you; He comes and fulfills you.

The sun represents life, passion, longing, adventure, going out, spreading. The moon represents a totally different dimension, a higher dimension: coolness, collectedness, a gathering together, a silence. Many people would like to have a love which is cool, serene, but you cannot simply go into it unless you have lived love with heat. So the sun energy has to be used as a stepping stone towards the moon energy. (…) Only when one has known the other in all its possible expressions can one have a return journey, becomes one worthy of returning. And when one returns, the circle is perfect. Then there is silence and quietude and serenity. And that cool love is the ultimate phenomenon. But you have to live the first part first. (…) Love passionately; love tremendously; love totally.

Our whole civilization is head-oriented; it has been so down the ages. And now, we have come to a critical point where a decision has to be made. If man remains still head-oriented, then except for suicide, there is no other possibility; there is no hope. The head has come to its very end; it cannot take man beyond. It is finished; it has come to a cul-de-sac. The only hope for man is to start looking into the ways of the heart.

If the student moves rightly, he will become a disciple; if the disciple moves rightly, he will become a devotee. (…) To be a devotee is to bloom. (…) The student only collects information about truth. The disciple collects a few fragments of truth. The devotee drinks it in its totality.

Remember, human happiness is not worth much. It is momentary; it is more or less a kind of forgetfulness. Life is full of miseries; in the moment of happiness, you forget those miseries – but they don't go away. Once the moment of happiness has passed, they will be back again, and with a vengeance, and the moment of happiness will leave you in a kind of deep frustration. You cannot hold onto it; there is no way to keep it forever. By the very nature of things, human happiness can only be momentary, because in life everything is a flux; nothing ever abides in time. Divine happiness is that happiness which comes but never goes. It is not of time; it is part of eternity. And when you are really happy, not in a momentary way, the blessing has happened. Now one can feel the blessing of being alive, and because of that feeling, one can bless the whole existence too. (…) *Sannyas* is nothing else but the search for divine happiness and blessing.

Right-mindfulness means not doing anything mechanically, but doing it with full awareness. (…) act with awareness, alertness, watchfulness; always be in a kind of witnessing. (…) That is mindfulness. (…) Use it as much as you can; you cannot use it in excess. And the more you use it, the more you will find a great integrity arising in you. Something starts centering at the deepest core of your being; you become crystallized.

A new name has tremendous significance. The old name contains all your past; it is the very center around which your whole past is arranged. Once the old name is dropped, the whole past disappears. A discontinuity is created, and to be discontinuous with the past is a great leap, because then you can be in the present.

A man is born to be great music, a great song. But one has to remember that birth is not life. Birth only gives the opportunity to be alive or not to be alive. If you use it rightly, you will attain to life. If you don't use it rightly, you will simply live in boredom, in anguish, somehow dragging the weight; there will be no dance to your feet; there will be no song in your heart; and you will not be able to offer anything to God.

Something of the fight in me has gone, but I also feel dead a lot… a lack of enthusiasm. This doesn't seem right and that doesn't seem right. I don't seem to have any heart anymore. – Nothing to be worried about; this space will pass. It always comes; it is a transitory period. When all that you have known becomes meaningless and that which is meaningful has yet to be known, between these two, this space comes. It is nothing to be worried about.

Prayer is not something formal; it can never be formal. (…) Love is the only true prayer.

Words are heavy; they cannot go very far into the sky. Words are continuously being pulled by the gravitation of the earth; they belong to the earth. But silence is something of the beyond. The moment you are silent, you are no more here on the earth; you are already in paradise.

To believe is to live in a lie, to be insincere, dishonest. (…) The real seeker has to be an agnostic. The beginning of real seeking cannot be rooted in belief or disbelief. One has to be utterly open; (…) one should start without any conclusion, unprejudiced. Only then can one move into truth and one day come to know it.

The change from mind to no-mind is the only revolution there is.

A religion has to be life-affirmative; it has to root itself in the earth. It is God's world, his creation. It has to be appreciated in thankfulness, in gratitude. (…) Say yes as totally as possible.

Truth always comes from the beyond. We cannot manufacture it; we cannot cultivate it; and that is the beauty of it.

The only way to become really whole is to make the unconscious conscious; and that is the whole work of meditation.

Words have to be dropped; the inner talk has to be stopped. (…) Prayer has to be a silent communion. The best way is to be utterly quiet, to bow down in silence.

Only one thing can bring contentment, and that is becoming aware of who you are. The moment you become aware of who you are, immediately all the mysteries of existence are open to you. The whole kingdom is yours, and has always been yours. Then something happens which is going to abide with you; even death cannot take it away. A man is fulfilled only when he has come to something which cannot be taken away.

When I am meditating, there is much noise. It's as if my mind is becoming stronger and stronger. – It is not becoming stronger. You are becoming more aware of it; hence it looks as if it is becoming stronger. One has to become aware of it; only then can it go. Ordinarily, we are oblivious to it. It goes on there like an undercurrent; at the back it continues. (…) Only when you are meditating will you become aware of this noise; (…) your depth of awareness will bring the whole of your mind in front of you. (…) Then one day suddenly, the mind starts going away.

Ten years of dreams in the forest! – because a meditator does not just one day become a meditator; dreams follow, for years. Even if you go in the deepest forest, those dreams haunt you. But slowly, slowly, those dreams settle down, because there is no point. You are no more interested in them; you simply sit there watching.

In Zen, there is not much to a biography. What is important is that the man has become an eternal flame, that the man has achieved his ultimate potential, that his blue lotus has blossomed.

Always move into unity with the cosmos; dichotomy is division.

The Master behaves with the meditative man in a different way, because with the first, who lives in disidentification, communion is possible; with the second, who lives in identification, communication is possible.

I am against all kinds of habits. Good or bad is not the point – there is no good habit as such; there is no bad habit as such. Habits are all bad, because habit means that something unconscious has become a dominating factor in your life, has become decisive. You are no more the deciding factor. The response is not coming out of awareness, but out of a pattern, structure, that you have learned in the past.

Anything that the society respects becomes a nourishment for your ego. And people are ready to do any stupid thing. The only joy is that it will bring respectability.

I have never seen anybody arriving at truth by self-cultivation. In fact, the people who go for self-cultivation are not very intelligent people, because they have missed the most fundamental insight, that we are not going anywhere, that God is not something to be achieved. Nothing has to be achieved; God is already in you. (…) The function of the Master is to remind you, not to give you a path, but to give you a remembrance; not to give you methods of cultivation, a character, virtue, but only awareness, intelligence, awakening. In a single moment it can be attained, because you have never lost it in first place. You are dreaming that you are unenlightened. (…) One moment you can be in heaven; another moment you can be in hell. It all depends on you. It is something to do with your psyche; it is not something outside you.

Do you know how long past *karma* is? It is eternity! And if you are to get rid of all past *karma*, you are never going ot get rid of it – that much is certain. And meanwhile, you will be creating other *karmas*, and the past will go on becoming bigger and bigger every day. If that is the only way out – that one has to get rid of all past *karmas* – then there is no possibility of enlightenment. Then there has never been any Buddha and there is never going to be any Buddha; it is impossible. Just think of all the past lives and all the *karmas* that you have built up – first you have to get rid of them. And how are you going to get rid of them? In trying to get rid of them, you will have to create new *karmas*. And this is a vicious circle. (…) That is the essential message of Zen: that you need not be worried about the past *karmas*; they were all dream acts. Just wake up, and they are all finished. (…) The moment you are awake, you are out of all those dreams – they are finished! There is no question of getting rid of them.

Religion is experience – for the simple reason that its whole concern is your interiority, your subjectivity, which is available only to you and to nobody else. You cannot invite even your beloved into your inner being. There you are utterly alone – and there resides the truth.

Spirituality is something that happens to individuals. It is the individual becoming aflame with God. It has nothing to do with any collectivity – nation, race, church.

The earth is our home, and we have to be earthly. A real spirituality must be rooted in earthliness. Any spirituality that denies the earth, rejects the earth, becomes abstract, becomes airy-fairy. It has no more blood in it; it is no more alive.

Buddha or Christ cannot be created, and they cannot be developed. They have to be discovered; they have to be uncovered; they are already there. (…) They are your intrinsic nature. (…) You just have to reach your innermost core and you will find the Buddha enshrined; you will find the Christ. Christ and Buddha mean the same; the ultimate state of consciousness.

I know Jesus because I know meditation. My knowing of Jesus is not through the Bible; it is not through Christian theology. I know Jesus directly. I know Jesus because I know myself; that's my way of knowing all the Buddhas. The moment you know your own Buddhahood, you have known all the Buddhas; the experience is the same. All differences are in the mind; the moment you transcend the mind, there are no differences left. (…) When there are clouds in the sky, then each cloud is different, but when there are no clouds at all, then the sky is one and the same.

Jesus is a way, but the way has to be walked.

I don't teach tolerance. I teach freedom from all the nonsense of being Hindu, Mohammedan, Christian. Be free from *all* prejudices. (…) Drop all the nonsense; be free.

All gods are false. They are bound to be false, because they are answers to certain questions – and questions are false, questioning is false, and the gods are answers to certain questions. (…) The very premise was false; hence the conclusion is false. (…) That's how stupidities are perpetuated for centuries. Ask a question, and somebody is bound to supply an answer. If nobody supplies one, *you* are going to invent one yourself. (…) all gods have been created in the same way, and all the scriptures too – just to console you, just to keep you in a false state of knowledge, because you are so afraid of being ignorant.

All knowledge is untrue; all wisdom is true. (…) The Buddha talking to his disciples is talking wisdom, but the moment it reaches the disciples, it becomes knowledge. Wisdom falls from its heights to the level of the listeners and becomes knowledge. Hence Buddhas have always been very much aware that they impart something of their presence, something of their silence, something of

their joy, rather than imparting their wisdom. Even if they have to talk, they talk only to persuade you to be silent. Even if they use words, those words are used to create a wordless state of consciousness in you.

Mind is interested in knowledge, not in wisdom; for wisdom, you will have to create a space called no-mind. (…) *Sannyas* is a suicide of the mind; so is meditation; so is wisdom. These are names for different aspects of the same phenomenon.

In the hands of a meditative person, words can become of infinite value, because they can be indicators. But in the hands of non-meditators, words are dangerous, very dangerous, because the spirit is completely missed, and one starts believing in the hollow, empty word, and one starts following the word. That is what is happening to the Christians, to the Hindus, to the Mohammedans, to the Jainas, to the Buddhists – all are believers in words. Somebody believes in the Koran, and somebody in the Gita, and somebody in the Bible, and they *all* are missing the spirit. Because to know the spirit of the Bible, you will have to come to certain inner spaces where you become acquainted with Moses, with Jesus… Unless you have direct, inner contact with Moses and Jesus, you will not understand the Bible. (…) Wisdom is an interior phenomenon. It is the discovery of the spirit of all the Buddhas.

There is no personality. Personality as such is false. (…) All masks are false. You can wear a beautiful mask or an ugly mask; it doesn't make any difference. The real thing is your essence. (…) Enlightenment is the dropping of the personality.

The primitive people cannot become enlightened. They are beautiful, spontaneous, natural, but utterly unaware of what they are; they don't have any awareness. They live joyously, but their joy is unconscious. First, they have to lose it. They have to become civilized, educated, knowledgeable; they have to become a culture, a civilization, a religion. They have to lose all their spontaneity; they have to forget all about their essence – and then, suddenly, one day, they start missing it. It is bound to happen. That is happening all over the world, and it is happening in such great measure because this is for the first time that humanity has really become civilized. The more civilized a country, the more is the feeling of meaninglessness. The backward countries still don't have that feeling; they can't have. To have that feeling of inner unhappiness, meaninglessness, absurdity, one has to become very civilized. Hence I am all in favor of science, because it helps the fish to be thrown on the shore. And once on the hot shore, in the hot sand, the fish starts feeling thirsty. It had never felt thirsty before. For the first time, it misses the ocean around, the coolness, the life-giving waters. It is dying. That is the situation of the civilized man, the educated man: he is dying. Great enquiry is born. One wants to know what should be done, how one can enter into the ocean of life again. (…) many Western intellectuals have committed suicide; (…) it is a very common phenomenon in the West; many intellectuals have gone mad. The real intellectuals have almost inevitably gone mad; it is their life experience. The civilization around, the over-developed personality, have become an imprisonment. They are killed by it. The very weight of civilization is too much and unbearable. They are feeling

suffocated; they can't breathe. Even suicide seems to be a liberation, or if they cannot commit suicide, then madness seems to be an escape. At least by becoming mad, one forgets all about civilization; one forgets all about the nonsense that goes on in the name of civilization. Madness is an escape from civilization. (…) primitive people don't go mad. It is only the civilized man's privilege. Primitive people don't commit suicide; again, it is the civilized man's privilege. But to feel that life is utterly meaningless is to be on a crossroads – either you choose suicide, or you choose *sannyas*; either you choose madness, or you choose meditation. It is a great turning point.

In a better society, we will give children personalities, but also the capacity to get rid of them. That is what is missing right now; we give them personalities, too tight personalities, so that they become encapsulated, imprisoned, and we never give them a way to get rid of them. (…) Civilization should not become a tight enclosure.

It is absolutely necessary that you should have a personality, but you should have a personality which can be put on and off easily, just like loose garments. (…) That's what I call a man of understanding: he who lives in his essence, but as far as the society is concerned moves with a personality. He uses the personality; he is the master of his own being. (…) One should be natural, and by being natural, I mean one should be capable of putting on the personality when needed, in society. It functions like a lubricant, it helps, because there are thousands of people. Lubricants are needed, otherwise people will be constantly in conflict, clashing against each other. Lubricants help; they keep your life smooth. Personality is good when you are communicating with others, but personality is a barrier when you start communing with yourself. Personality is good when you are relating with human beings; personality is a barrier when you start relating with existence itself, with God.

Personality is also a necessary part of growth. (…) Unless you have a personality, you cannot drop it. Unless you have a properly developed mind, you cannot enter into the state of no-mind. Unless you have an ego, well-formed, mature, you cannot surrender. (…) First, the ego has to be developed. But the ego should be developed and side by side, another thing has to be developed – the capacity to drop the ego. Man has to learn this paradox, so when the need arises, you can drop the ego. Then you are always the master, and the mastery is always of the essence. But if you don't have any personality, then you will not be the master, because you don't have any slave to be the master of. (…) My vision of a right education is to teach people how to grow the ego and how to be able to drop it; how to become great minds and yet be ready any moment to put the mind aside. You should be able to just put your personality, your ego, your mind, on and off, because these are good things if you can use them. (…) Our situation is like that: our society puts on the ego, the personality, and nobody ever teaches us how to put it off. So day in, day out, we are burdened by it, tortured by it, goaded by it. We become slaves of something false.

Greed, digested well, becomes love, as far as inner alchemy is concerned. (…) That is the way to transmute lower energies into higher energies.

You are given a great opportunity. You have been expelled from the Garden of Eden – this is the opportunity. Adam can become Christ if he uses the opportunity well. (…) Don't try to destroy the animal, as your so-called saints have been doing down the ages; otherwise you will be dull and dead, insipid. Don't repress the animal, otherwise it will take revenge – the animal is the animal; one day it will jump on you with such a vengeance that you will be destroyed by it. And don't try to persuade it, because it cannot be persuaded. Its demands are infinite; its thirst cannot be quenched by anything. Give it anything, and it immediately asks for more. The "more" is its very way of living. So don't befool yourself that any indulgence or gratification will help the animal to subside and to be calmed. No, you will need great insight into the animal; you will need great acquaintance with the animal. You will need very deep awareness of the working of the animal. And you will have to digest it slowly, slowly, gradually, so that one day the animal becomes part of your being. (…) The animal has great energy; that's why it is called animal. *Anima* means aliveness, power, vitality; "animal" means one who is vital. The saints cut their roots from the animal; they become non-vital. (…) Rather than becoming more potent, rather than becoming omnipotent, they become impotent. Hence I am not for suppression. I am for understanding; I am for transformation. And if the animal is transformed and absorbed by the essence, you will feel great power, great fire. Your life will become such a passionate affair with existence, you will have such intensity, that each moment will give you the joy of an eternity.

Don't be a philosopher. (…) You can try anything, and you can prove anything right, and you can prove anything wrong. Something can be proved right and the same thing can be proved wrong; it all depends on what you want to prove. Logic is a whore; logic can go with anybody. So whenever someone wins in an argument, it does not prove that he has the truth; it only proves that he is more clever in logical gymnastics, that's all. (…) Slip out of the mind; be a no-mind, neither clever nor stupid. Then you will know what truth is; then you will know what bliss is.

Because your saints have condemned their natural instincts, they become unnatural, pathological. (…) they destroy their bodies. (…) Your so-called saints have created a very insane humanity. They have turned themselves insane, and they have turned you insane. And because they have to be unnatural, they are sitting on volcanoes. They have repressed all that is natural – and nature wants to assert itself. They are in a constant civil war; they are fighting with themselves. And whatsoever they are fighting with is becoming stronger every day. (…) If they repress sex, twenty-four hours of their day, there is an undercurrent of sexuality. If they fast, they think of food and nothing else. These insane people, pathological people, have been very dominant in the past.

I tell you that sleep cannot give you anything; it only promises but never delivers any goods. Sleep can give you only dreams, hallucinations; sleep cannot fulfill you.

What goes on in the name of prayer is not prayer; it is desire disguised. (…) Wherever separation disappears, prayer appears. When you become one with the whole of existence, that is prayer. Ego is a state of no-prayer; egolessness is a state of prayer. (…) In prayer, you are not; in prayer, God is.

Buddha says there is no soul, but only a continuum.

The phony *sannyas* is escapist; cheap it is, easy it is. (…) remaining in the world and yet not being of the world, that is true renunciation. That true renunciation comes through witnessing. It is not indifference. (…) Indifference makes you dull, makes you mediocre, makes you unintelligent. If you are indifferent, your sword will lose all sharpness. (…) indifference will make you alienated; being alienated you will feel meaningless, joyless, accidental. Feeling accidental, the desire to commit suicide will arise, is bound to arise.

God is this total existence happening. Be silent and know. There is nowhere to go; there is nothing to achieve; no ambition has to be fulfilled. (…) God has already given Himself; He lives in you; He resides in you.

The ordinary God is nothing but a projection of your fear.

The Indian trinity, *Trimurti*, the three faces of God, have to be understood. Brahma, Vishnu, Mahesh; these are the three faces of God. Brahma is the creator, the aspect that creates; Vishnu is the aspect that maintains the world, keeps it running; and Mahesh is the destroyer who destroys the world. (…) The Indian idea of God is total: with one hand he creates, with the other he destroys too. He is good and he is bad too; he is light and darkness both, life and death both. And if God is total, then only can God be transcendental. (…) Christians are so afraid; their God is partial. (…) The devil aspect of God has been completely denied. (…) God has to be accepted in His totality. This whole existence is divine; don't reject anything. Everything is good in its place; salt is needed as much as sweetness. (…) Life exists through polar opposites. And this has been a fallacious step, that we have chosen only one pole – God is only positive. Then the negative has to be given to some entity, some fictitious entity, the devil. There is no devil; there is no hell. (…) Accept both polarities; the negative and the positive are both needed for the world to go on. (…) Death is not against life, but in the service of life. Even what we know as bad is in the service of good. Yes, if you are wise enough, you can transform poison into medicine. And if you are foolish, even medicine can be dangerous; it can become poison. (…) God is both – the darkest depth and the lightest height.

Life is contradictory. Existence itself is possible only through contradictions. (…) Only the Whole is true; the parts are only parts. They have some meaning only in the context of the Whole; in themselves, they are meaningless. (…) The negative is the positive, and the positive is the negative. Life and death are not two sides of one coin; life *is* death, and day is night, and love is hate, and friendship is enmity. (…) And God is the devil – two names for the same energy, not two aspects.

With me, all is okay, third world war or no world war. If the third world war happens, I will be the same; if it does not happen, I am the same. (…) I will continue the morning discourse, the evening *darshan*… (…) I will go on doing my own thing, not being bothered by it at all. It does not matter.

The crowd keeps you away from yourself. The crowd is an escape from your real being. The crowd makes it possible for you to remain interested in others; it never allows you any self-encounter.

The Western religions know only two words, heaven and hell. The East has a third word also, *moksha*. That means absolute freedom from both heaven and hell. That means transcendence, transcending psychology, and suddenly you enter into the world of eternity. (…) Heaven and hell are not realities, but ways of living. You can live in jealousy; you can live in competition; you can live in conflict; you can live in ambition. That is the way to hell. That is how you have been brought up to live. (…) Whenever you are surrendered to existence, whenever you live in trust, love, prayer, joy, celebration, you are in heaven.

Do whatsoever you like – everything fails. And when I say everything, I mean everything. But it takes millions of lives for people to arrive at this point, because in one life, you cannot try all there is. They try a few things, they fail, but the hope remains.

Move inwards. Contentment is a quality of your center; it is not found on the circumference. Fulfillment is when you have arrived at your real, authentic being; it is not found in the ego. (…) become a Buddha… in fact, you *are* a Buddha, unaware of the fact. On the circumference maybe there is a great storm, just as on the surface the sea is stormy, sometimes more, sometimes less, but there are always waves, bigger or smaller; there is always turbulence, disturbance. But at the depth, there is not even a ripple; all is silence. (…) unless you grow and become a Buddha, you will be thrown back into life again and again. (…) Life is very precious; become aware; don't miss this opportunity.

People think that those who commit suicide are against life – they are not. They are too lusty for life; they have a great lust for life; and because life is not fulfilling their lust, in anger, in despair, they destroy themselves.

The first lesson here is to know that you don't know, that you are ignorant. (…) All knowledge is *maya*, a pseudo-coin invented by the mind. (…) All knowledge is illusory; we only think we know. (…) But we live by naming things; it gives us a false sense of security. (…) By labeling, by naming, you have not known anything. The reality remains unexplained, mysterious. (…) But the mind wants the illusion of knowledge very much; it feels at ease. (…) Mind lives in lies – old or new, but mind lives in lies, through lies; mind feeds on lies. Mind cannot encounter truth. (…) Knowledge dropped, ignorance accepted as ultimate, you become wise; you attain to the eyes of wisdom. (…) So these are the three types of people in the world: the ignorant who is trying to become knowledgeable; the knowledgeable who has forgotten his ignorance; and the wise who has dropped knowledge and has come to accept his ignorance as ultimate and is no longer making any effort

to know anything whatsoever. He has come to know that nothing can be known, that knowledge is impossible, that ignorance is the very nature of existence, because it is a mystery. In his ignorance, he has become relaxed. He rests in his ignorance. He has become innocent like a child.

The masses are blind, a vast darkness all around the earth. I don't belong to the masses; I cannot. I belong to the Whole, but not to the masses. (…) I am here, available. If you have the intense desire and thirst, you can approach me. (…) Only when I feel that you are really ready to surrender, to sacrifice yourself – only when I see that truth is even more valuable to you than your life – then you belong to me. Otherwise not.

If you trust your nature, by and by, you will come closer to the cosmic nature. That is the only way. You are part of the cosmic. When you trust yourself, you have trusted the cosmic in you. Through that goes the way.

Don't accumulate anything whatsoever: power, money, prestige, virtue, knowledge, even the so-called spiritual experiences. Don't accumulate. (…) And when I say, don't accumulate, I mean it as an absolute imperative. Don't accumulate things of this world; don't accumulate virtue, knowledge, visions, so-called spiritual experiences – no. I am talking in absolute terms: don't accumulate; be poor. (…) If you don't accumulate, you are ready to die any moment. (…) The fear of death is not really fear of death; the fear of death comes out of the accumulations of life. (…) if you accumulate, with that accumulation comes fear. Each accumulation brings fear in the same proportion. Don't accumulate, and fear disappears. (…) The purity of the spirit is the real poverty. (…) Purity means an uncontaminated state of mind, where only your consciousness is and nothing else. Nothing else really enters into your consciousness, but if you hanker to possess, that hankering contaminates you. (…) possessiveness can enter into your consciousness; then you become impure. If you don't want to possess anything, then you become fearless; then even death is a beautiful experience to pass through. A man who is really spiritual has tremendous experiences, but he never accumulates them. Once they have happened, he forgets about them.

When I say, prepare for death, I don't mean the death that will come finally; I mean the death that visits you every moment with each exhalation. Accept this death each moment, and you will be ready for the final death when it comes. Start dying each moment to the past. Clean yourself of the past each moment. Die to the known, so that you become available to the unknown. With dying and being reborn each moment, you will be able to live life, and you will be able to live death also. And that's what spirituality is really all about: to live life intensely, and to live death intensely; to live both so passionately that nothing is left behind unlived, not even death. If you live life and death totally, you transcend. In that tremendous passion and intensity of life and death, you transcend duality; you transcend the dichotomy; you come to the One.

To me, sex is not just sex; sex is all. (…) Sex carries the whole blueprint of your destiny. (…) So if from the very beginning, you take an "anti"-attitude, you will be missing the whole journey of life. And you will get involved in a fight which leads nowhere; you will get involved in a fight in which defeat is certain. You cannot defeat sexual energy; (…) how can you defeat it? (…) Sex has to be taken out of the mind – it has to be cleaned; a temple has to be made around it. And remember, celibacy is not control; it is not a discipline; it is a tremendous understanding of your energies and their possibilities.

I confer freedom upon you, an absolute freedom. *Sannyas* is freedom. If you understand rightly, it is absolute freedom.

You don't surrender to me; you simply surrender your ego. I am just a device, an excuse. (…) I pretend to be here just to help you, so that you don't feel ridiculous. You can put your ego here. There is nobody to receive it, but it helps. Buddha used to call such devices *upaya*. It is just *upaya*, a device to help those who cannot put their egos down unless they find some feet. I make my feet available to you, but inside there is nobody.

Meditation is the art of dying. (…) it is the death of the ego.

We go on dreaming. People are dreamers, and that is their way. (…) By dreaming, by *maya*, we are avoiding the reality; by dreaming, we avoid the real. It is our escape. You don't have any other escape. This is the only escape route – dreaming. (…) Dreaming is avoiding life. (…) Stop dreaming; put aside your dreams; look at that which is. (…) When you are not dreaming, when you are in a state of no-dream, the reality is revealed.

Transform everything into a sacred thing; the profane disappears when you bring your energy of love, grace, gratitude.

I am not here to discipline you; I am not here to give you principles. My whole effort is to give you an unprincipled life, a spontaneous, undisciplined life. The only gift that I can present to you is freedom.

Those who have become alert in listening to their heart, to their real meanings, will not be looking for causes outside. They will look inside. They have come in contact with their being. (…) It is difficult to jump into yourself when there is some antagonism outside. You have to be outside then.

A man of knowing attains to a sense of humor. Let this always be remembered. (…) Knowing brings sincerity, but all seriousness disappears. Knowing brings playfulness; knowing brings a sense of humor. The sense of humor is a must. (…) The man of knowledge is very serious – (…) he cannot relax; his seriousness is a tension; he is anguished. (…) In fact, deep down, he is worried that he does not know anything.

Don't try to borrow. Nothing can be borrowed in the inner world. And don't try to become just knowledgeable. Attain to a clarity, attain to a vision where no thought exists in your mind. This is the hardest thing in the world. To drop thoughts is the hardest thing in the world, the greatest challenge. All other challenges are very small. This is the greatest adventure that you can take; and those who are courageous, they accept the challenge and go into it.

The world of being is the only real world, the world of truth. And unless you have come to it, you go on wandering in foreign lands. (…) You come home only when you have come to the innermost core of your being.

Many people start their journey towards God, truth, *samadhi*, because they have had a certain glimpse somewhere. Maybe through drugs, maybe through sexual orgasm, maybe through music, or sometimes accidentally. Sometimes a person falls from the train, is hit on the head, and he has a glimpse. I am not saying, make a method of that. But I know this has happened. (…) the person has a glimpse, an explosion of light. Never again will he be the same; now he will start searching for it.

The spiritual suicide means that a man has come to understand that not only *this* life is futile, but life *as such* is futile. Then he starts thinking of how to get rid of being born again and again, how to get rid of getting into the tunnel of the body and of being confined and encased; then he starts thinking of how to remain absolutely free without any form. This is what *moksha* is; this is what liberation is – or you can call it salvation.

My whole purpose here is to push you towards death, to push you into the abyss of the unknown, to push you into zero experience – *samadhi*. It is zero experience, where in a way you are and in a way you are not, where you are empty of all content, where all writing from the book has disappeared, just the book remains, empty. That's the real Bible, the real Veda – when all thoughts, mind, emotions, desires have disappeared, when there is only a pure consciousness, empty of all content. This is what I call the abyss.

Truth cannot remain long on earth; it comes and it disappears. If you are available, it hits you, and then it is gone. You cannot hold it on earth. (…) Whenever a Buddha walks on the earth, truth walks for a few moments. When the Buddha is gone, truth also disappears. Only the footprints are left, and you go on worshipping the footprints. (…) After a Buddha disappears, there is only a tradition left. What he said, what he did, the legends about him are many. And then people go on repeating them; people go on imitating them. These people are bound to be false. But this is natural; (…) a dead Master means nothing but a dead teaching.

The laughter that I am teaching to you is something that is going to destroy you completely. The laughter that I am teaching you is very destructive; it is a crucifixion. But only after this destruction is there creation.

Religious people make it a point to try not to sleep for too long – four hours, five hours at the most. Three is the ideal. Why? Because once your need of bodily rest is satisfied, your mind starts weaving and spinning dreams. And immediately, the mind brings up things which you have been repressing. Mahatma Gandhi said, "I have become a celibate as far as my waking consciousness is concerned, but in my dreams I am not a celibate." He was a true man in a sense, truer than other so-called saints. At least he accepted that in dreams, he was not yet celibate. But unless you are celibate in your dreams, you are not yet celibate, because the dream reveals whatsoever you are repressing during the day. The dream simply brings it back to your consciousness. (…) When a person represses nothing, dreams disappear. So a Buddha never dreams. If your meditation goes deep, you will immediately find that your dreams are becoming less and less and less. The day your dreams disappear completely and you attain to clarity in your sleep – no clouds, no smoke, no thoughts; simple, silent sleep, without any interference of dreams – that day, you have become a Buddha; your meditation has come to fruition.

There are people who try to control dreams also. In the East, methods have been invented to control dreams. That means you are not even allowing the unconscious to convey any message to you. You can do that too. You can cultivate dreams if you work hard. You can start planning your dreams. You can give a story to your own unconscious to unfold in your dreams. If you do it consistently, every day, by and by you will be able to corrupt the unconscious.

Poor men dream of kings' palaces and kings' treasures; rich people are fed up with their success and have dreams of becoming sannyasins. (…) the dream always goes somewhere else. The rich man thinks that the poor man is living a real life, and the poor man thinks that the rich man is living a real life. But the fallacy is the same; they both think: "Real life is somewhere else. Somehow I am always excluded from the real life; somebody else is enjoying it. Life is always happening somewhere else. (…) Wherever I reach for it, I always find emptiness." (…) Life seems to be like the horizon; it is just ahead somewhere. It is a mirage.

If a dream occurs too many times, it almost starts looking real. Repetition makes things real. Adolf Hitler wrote in his autobiography "Mein Kampf" that if you go on repeating a lie, it becomes real. Repetition is the key. And he should know; he practiced it. He is not simply asserting something theoretical; he practiced it the whole of his life. He uttered lies, absolutely absurd lies, but one thing he insisted on – he went on repeating. When you go on repeating some lie again and again and again, it starts becoming real, because the mind starts getting hypnotized by it. Repetition is the method of hypnosis. Repeat anything and it becomes engraved in your being; that's how we are deluded in life; (…) that's how all advertising functions; (…) that's how religions have been functioning in the world; and politics depend on it too. (…) Hitler says there is only one difference between a truth and a lie: the truth is a lie that has been repeated very often. And man can believe any lies. Man's gullibility is infinite; (…) you just go on repeating. And there is no need to argue. An advertisement never argues; have you observed? The advertisement simply persuades you, simply goes on throwing soft suggestions at you; it never argues, no direct arguments. Because when

somebody argues with you, you may become defensive, but if somebody simply goes on hinting at certain things, not in any direct way, just supposing, you are more prone to be convinced by it. Dreaming functions in that way; a dream is a salesman. A dream simply goes on repeating itself. It never argues; it simply insists on being repeated. And, often repeated, one starts believing in it.

In this world, there is much competition, much conflict. Every place is guarded and every object has to be fought for; it is not easy. This is something very strange. In this world, nothing is meaningful, and yet for everything you have to fight. (…) Everybody is hankering for everybody else's place.

Life is painful. The pain comes because you are desiring something which is not possible. It does not come from life; it comes from your expectation.

This whole world is a cosmic joke. If you try to understand it, you will miss. That is how philosophers have always been missing.

This I call maturity of mind: when somebody comes to the point of looking at life without any questions, and simply dives into it with courage and fearlessness.

I go on using whatsoever devices are needed. (…) I am not interested in the dream; I am not a psychologist. But if I feel that by dissecting the dream, I will be able to make you aware that you are not the dream, that you are the witness to it, then I dissect it. (…) The dreams can be helpful so that the grip of the dreams on your mind is loosened, but the real step is only when you have started becoming watchful. (…) Whatsoever you are doing, remember that you are the watcher. (…) And when you can also remember that "I am just the watcher" in the dream, the dreams disappear. Then, with the disappearance of the dreams, a new consciousness arises in you. That consciousness I call the superconsciousness. (…) The reality is not in the dream; the reality is in the dreamer – and the dreamer has to be awakened. I function like an alarm clock.

That's what a dream is: a packaged message from the unconscious that you are doing something wrong, that you are moving against nature, that you are going against yourself. It is a warning from the unconscious that enough is enough, stop. Come back home, be natural, be spontaneous. Don't be lost in social formalities and moralities; don't become a fake. Be real. (…) the unconscious is always right, remember. The conscious is cultivated by society; it is a conditioning. The conscious means society inside you. (…) Once you understand a dream, once the message is delivered, the dream stops. If a dream is continuously repeated, that simply shows that you have not understood it, so the unconscious goes on knocking at your door. It wants you to understand it.

Man is conscious, unconscious, superconscious. Man is a trinity.

Your doing is not going to help, because by doing, you become more of a doer, and the doer feeds the ego.

Motivation is a thing you cannot hide. There is no way to hide it; there is no language to hide it. Motivation simply shows. Howsoever you put it, it will show. (…) It is natural to come with a motivation; nothing is wrong with it. (…) Always remember one thing: never feel guilty about anything. (…) So I accept it absolutely, and you have to accept it – you have come to me with some motivation. It is my work here to help you drop the motivation. (…) Become conscious of your motivation; (…) Consciousness helps you to drop it. (…) Consciousness brings so much light into your being that darkness simply disappears.

No face is yours; all faces are false. (…) You don't have any face; your face is just a belief. (…) Your reality is faceless. And that facelessness is what Zen people call the original face.

Ordinarily, religion is thought of as a practice. It is not. That is one of the most fundamental misunderstandings about religion. (…) Spirituality is not the practicing of virtues. (…) Virtue is virtue only when it comes out of your vision, out of your awareness, out of your understanding. (…) Spirituality is not the practicing of any virtue; spirituality is the gaining of a new vision. Virtue follows that vision; it comes on its own accord. It is a natural by-product. (…) So this is the first thing to be understood: you need a shift from the objective to the subjective. (…) The subjective has to be explored; nobody is born with a vision of the subjective. The subjective has to be explored; one has to learn what it is; one has to taste it by and by, and move into it by and by.

The objective and the subjective, these are the two ordinary realms of being. The third, the really religious, is the transcendental. (…) In it, both are implied, involved, but yet it is beyond both. The subjective is closer to the transcendental than the objective, but just being subjective, you don't become religious. (…) Drop the public world; then drop the private world. (…) First move from things to thoughts, then from thoughts to the thinker. (…) Just go on moving inwards. The first circumference around you is of things; the second of thoughts; and the third, the center, your very being, is nothing but consciousness. It is nothing but a witnessing. Drop things and go into into thoughts; then one day thoughts also have to be dropped, and then you are left alone in your purity; then you are absolutely alone. In that aloneness is God; in that aloneness is liberation, *moksha*; in that aloneness is *nirvana*; in that aloneness, for the first time, you are in the real. (…) This vision is what I call spirituality, the vision of the beyond.

The reflection in the mirror is not your totality; the reflection in the mirror is just the reflection of your surface, not of your depth. It says nothing about your depth. (…) Man remains the same unless he changes his dimension.

The religious person is a mystery. Because opposites meet, he goes beyond logic; his being is paradoxical. He is alive as nobody else is alive; and he is dead, more dead than the dead who are in the graveyards. He has known the art of dying and the art of living simultaneously. In ordinary life, with the ordinary mind, everything is divided into opposites, and there is a great attraction for meeting with the opposite: the man seeks the woman, the woman seeks the man – the

yin-yang circle. In a religious man, search has stopped – the man has found the woman; the woman has found the man. In his innermost core, the energy has come to a point where everything has dissolved into oneness, into non-duality, *advait*. All opposites become complementaries; all conflicts dissolve and become cooperation. Then you have come home; then there is no need to go anywhere; then there is nothing to be sought, nothing to be desired. This state is the state of God. (…) God is transcendental.

When you become religious, then the *tantra* attitude arises. (…) Whether it is a man or a woman who is moving into the dimension of *tantra*, he or she is not interested in what is happening; rather, he or she is more interested in the witness who is watching it all. (…) Forget about your being a man or a woman; forget about your being in the body; forget that you are a mind – just be a witness, and then you have become transcendental. *Tantra* is transcendental. And this dimension has to evolve in all your ordinary life situations. Whatsoever you do, you can do it in three ways: objectively, that is the scientific way, the Western way; or subjectively, that is the Eastern way; or the religious way, the transcendental way, in which East and West meet and dissolve. (…) If you belong to me, then you belong to the transcendental. That is the whole meaning of being initiated by me. I bring you the transcendental; I bring you the Ultimate.

The revolution has to happen within you; it has not to be introduced into the world.

Truth is understood by a consciousness that is no longer clouded by any conditionings. Otherwise we go on seeing in things only that which we can understand. (…) It is impossible to understand beyond your own standpoint; people remain confined within their own standpoints. That is the real prison. (…) Drop all the imprisonments; drop out of your cages. They are very subtle cages, and you have decorated them for a long time; you may even have started loving them. You may have forgotten completely that they are prisons; you may have started thinking that they are your home. (…) If you have lived within these prison walls for too long, for centuries, if the mind has become accustomed to it, you think of it as a protection, as a shelter, as a security. (…) The prison corrupts your vision. Come out under the sky and under the stars; go beyond the standpoints; move to the transcendental.

I am against the guilt that has been created by the priests, but there is a different type of guilt which is not created by the priest. And that guilt is very meaningful. That guilt arises if you feel that there is something more in life, and you are not working hard to get to it. Then you feel a guilt. Then you feel that somehow you are creating barriers to your own growth – that you are lazy, lethargic, unconscious, asleep; that you don't have any integration; that you cannot move towards your destiny. Then a guilt arises. When you feel that you have the possibility, and you are not turning it into actuality, then a guilt arises – spiritual guilt. This guilt is of tremendous importance.

Accept the challenges of life. They are blessings in disguise. They are the very situation in which life has to integrate and to grow. Never escape; never repress. Let things be as they are; allow things as they are. Whatsoever the situation is, start allowing it. (…) Those who avoid, remain immature. (…) Whatsoever you are avoiding is not the point; the very avoiding is an avoidance of life. Confront life; encounter life. Difficult moments will be there; they are meant to be. They give you strength; they make you more integrated. Without them, you would never be centered, grounded.

If you have been truly hopeless, desperate, unhappy, miserable, if you have lived in hell, you have earned heaven. You have paid the cost.

Once you have dropped your futile desires, you cannot get back into them. Once you have dropped them, the very charm, the very mystery disappears from them. (…) Once the last desire disappears, you are enlightened.

It is not work that I am doing. It may be work for you; it is not work for me. I am enjoying the game. It is a play, *leela*. And in a play, it does not matter whether you make mistakes or not. (…) With me, nothing can go wrong, because there is nothing that is right.

Religion never becomes an established fact. You cannot make anything established out of it; it is intrinsically rebellious. In fact, the moment religion becomes established, it is no longer religion; it becomes a church.

The old religions were all perfection-oriented; my whole teaching is Whole-oriented. I say be whole, be total. It don't say be perfect. (…) How can egolessness be perfect? The very idea of perfection is the ego. (…) Absence is simply absence. Ego can be perfect, ego can be imperfect, but egolessness cannot be either. There is nobody to be perfect.

You cannot seek happiness directly. Truth has to be sought. Happiness is found when truth is found, but happiness is not the goal. And if you seek happiness directly, you will become more and more unhappy. (…) The search for truth is just the opposite dimension: not gratification, not pleasure, not happiness, but the nature of existence. (…) And to seek truth in existence, first one has to seek the true in one's own being. (…) That is what is meant by self-knowledge.

Mind is an infinite regress. Mind is the factor of duality; mind goes on and on dividing. That's why mind never reaches any conclusive state.

Life is a rhythm; it is just a centrifugal and centripetal rhythm. Everything falls apart and comes together, falls apart and comes together. (…) Be in step with the season.

The ordinary masses live in such unconsciousness that they can't even see a few steps ahead. They are blind.

Pythagoras' sutras are divided into three parts: preparation, purification, perfection. (…) *Preparation* is the introductory part – to create a great thirst in you. (…) Preparation means the disciple is being awakened to the truth that we are existing in darkness, and light has to be searched for. (…) Unless one starts moving towards God, life remains empty, impotent. The disciple has to be shocked out of his dreams – dreams of money, power, politics, prestige; he has to be given a new dream, the ultimate dream, in which *all* dreams will be consumed. The ultimate dream is to know truth, to know that which is, to know that from which we come, to know that source and to know that goal to which we are going. (…) First the desire, intense desire, a total desire… because only if you are totally desirous of truth will you be ready to go through the pains of purification. If the desire is lukewarm, you will not be ready to go through the pains of purification. (…) One can only be ready to go through purification if the desire is so total that one is ready even to die for it if that is needed. (…) Then the second part is *purification*. When the desire has arisen, then you have to be purified, because to reach the ultimate truth, you will have to drop much unnecessary weight, much luggage that you have always carried. (…) Your system has to be purified of all the toxic that you have absorbed on the way. And we have been drinking many kinds of poison. (…) Purification means one has to drop all conditionings, all ideologies, all prejudices, all concepts, all philosophies, all that you have been taught by others. One has to become a clean slate, a *tabula rasa* – one has to become utterly clean. (…) Emptiness is purity. Purification is a purgative part. In fact, truth is not far away; you have just accumulated many things around yourself. You have grown many layers around yourself, many personalities around yourself, many masks you are wearing. Hence you cannot see your original face. All those masks have to be dropped. You have to become authentic, truly as you are, utterly naked as you are. (…) And third is *perfection*. When you have stopped being phony, when you have dropped all the poisons that you gathered on the way, when the dust is cleaned off the mirror, then perfection starts happening on its own accord. Perfection is the unitive part, *unio mystica*.

Render to the immortal gods the consecrated cult. (…) whatsoever you believe, don't just believe it – consecrate it, make it holy by living. Let it not remain just an intellectual belief in the head; it has to become existential. Then it is consecrated; then you have made it holy and sacred. Beliefs, if they are only thoughts, are useless. (…) There is no other proof; only your life is a proof of your belief. (…) First go into meditation; experience truth; then live it, not from the without towards the within, but from the within towards the without. (…) whatsoever you have known, offer it to God, go on offering it to God – whatsoever you have known. Whatsoever experience has happened to you, of truth, of beauty, of love, go on offering it to God, go on offering it in deep gratitude. (…) Guard it; don't talk about it. (…) The masses are foolish; they cannot understand; it's beyond them. Keep it secret deep down your heart. (…) Don't open your heart in the marketplace – you will be misunderstood. And the misunderstanding will create disturbance for you – it will distract your search; it will disrupt your energies. It will create turmoil in you. Truth can be communicated only to people who have some understanding. (…) Whatsoever

trust has arisen in you, let it become a seed in your heart; let it disappear into the soil of the heart. There it will grow into a big tree.

The more conscious you become, the more you go out of necessity; you transcend necessity; you start living out of power, out of abundant power. Then, your life is not a necessity.

Sannyas is a death and a resurrection. Death of all that you have been; and resurrection of all that you are, but have never been.

In obeying, you remain separate; in surrender, you are no more separate.

The eternal seeker exists in everybody. Pythagoras exists in everyone. We may not have taken note of him, but there is an in-built search for truth – man is a seeker. And unless you recognize it consciously, you will not be a man in the true sense of the word. (…) Pythagoras is almost an archetype – the seeker for truth par excellence, a person who devoted his whole life to finding *philosophia perennis*, the perennial philosophy of life. The possibility exists in everybody; it has to be actualized. But we are so much lost in playing useless, unnecessary games; we are so much lost in accumulating toys which are utterly childish, wasting life, wasting energy, wasting time. And life is short, and life is very fleeting, and time is continuously slipping out of our hands. Make it a point, a burning desire in you, that before death comes you will arrive home; before death takes possession of you, truth has to happen. Make it such an intense longing that every fiber of your being starts pulsating with it, that even while you are asleep, the longing goes on moving as an undercurrent. Whatsoever you are doing, all doing has to become peripheral, and a constant thirst for truth has to become your very center. Let that be your passionate love affair.

If the desire to know arises in you, then integration comes of its own accord. (…) So many desires go on pulling you in so many directions; that's why you always feel that you are falling apart. (…) These desires are clamoring you; they disintegrate you. (…) The desire for truth is a singular desire. And it is so powerful that all other desires simply disappear into it. These are small streams. When the desire for truth comes, the big river absorbs all small streams into it. They will disappear into one desire. It becomes such a passion, such a burning passion, that you are aflame with it. That very oneness of the desire integrates. (…) Desire for truth brings integration; and integration brings you to truth.

Awareness is the only virtue, remember. (…) If you are unconscious, even a noble cause is going to be very ignoble.

Is it not good to serve a noble cause? – No. Serve only with awareness; obey only with awareness. Obedience should not be for something exterior; obedience should be something interior. You should be able to see what is at stake, and you should be able to say 'yes' or 'no' according to your own conscience. (…) I am not telling you to be disobedient, because if it is out of unawareness, and you say 'no', it is as bad as saying 'yes'. I am not teaching you disobedience; (…) I am making you responsible. The individual is totally responsible, whatsoever he is doing. So

you have to think, meditate and act out of your meditations – and whatsoever you do will be virtuous, and whatsoever you do will be moral, and it will be a totally different kind of morality.

Millions of people want plastic flowers. Plastic flowers are very convenient; you need not grow them; you need not take the trouble of growing them. To grow real flowers is troublesome – think of the soil, prepare the ground, bring the manure and the fertilizers and water, and then protect. And then too, it always remains unpredictable what is going to happen. Plastic flowers are very convenient; ready-made you get them. (…) That's how beliefs are – plastic flowers. But millions of people want plastic flowers, (…) and because the false is demanded, there are falsifiers. And this is a natural process; (…) some people want to be cheated, and some people want to cheat.

Once a truth is organized, it dies. And all truths *will* be organized. There is no way to protect them; there is no way to make safeguards; there is no possibility. Every truth will be organized; every truth will become a religion.

Become a sannyasin. (…) And convictions and conclusions will follow in their own time. And when they come out of experience, they have a tremendous validity in them, truth in them. The only valid truth is that which is arrived at through experience.

Brahmacharya actually means, living like a god.

The real man is always ready to expose himself to the very core, because he is not afraid. (…) There is a difference between a man of authority and an authoritative man. The authoritative man has no real authority; he is a pretender. The man of authority can expose himself, because his authority is not something imposed from the outside; it is his very core, his experience, his authenticity.

The words that I say to you are just a device to keep your minds engaged. The real work is a totally different thing: when your minds are engaged with my words, my hands are penetrating deeper and deeper into your being. When your head is engaged, you are more available to me. When your head is not engaged, your head keeps you closed. I go on talking to you; these words are just toys. While you are playing with toys, great surgery is going on underneath. (…) Truth cannot be said; (…) words are peripheral, they don't matter. (…) It is not a question of understanding; it is a question of communion, of being available to the Master, of being exposed to the Master's energy.

You will have to understand that the pride that you feel when you see yourself superior is the other side of the coin as when you see somebody superior to you and you feel humiliated. These two sides are together. You will have to drop the whole coin; you cannot save half of it. (…) Comparison sometimes brings great pride to you, and you feel very good. That's why people associate with inferior people; people avoid anybody whom they think is superior. They associate with people they think are inferior, because then they are the tops and they can

always feel good. (…) The whole idea of comparing creates the problem; you are just yourself. There is nobody superior; there is nobody inferior. People are not similar; hence comparison is not possible. Drop comparing; drop the joy of pride and the misery of feeling inferior.

Bliss is neither happiness nor unhappiness; it is a state when all dualities have been dropped.

That's the very spirit of Jesus: he loved the world so totally that he could not find any sin anywhere; he loved the world so totally that nothing was ugly to him. All was transformed into luminous beauty. The real saint is one who cannot find a sinner in the world; (…) a real saint never meets a sinner. (…) Religion is nothing but attaining to such sensitive awareness that all is transformed into incredible beauty. (…) The moment existence becomes so totally beautiful for you, you have known God.

Love arises out of aloneness; aloneness makes you overfull. (…) Then you will have to pour yourself.

Whenever you accept, you are no more divided; the split disappears. (…) Drop all efforts to change yourself. Put your whole energy into knowing yourself, and out of that knowing comes growth. And that growth will bring your original face. You have to be only yourself; you have to be only that which you already are.

Pythagoras talks about two laws: the law of necessity and the law of power. *The law of necessity* means living an accidental life, like a robot, like a machine. The law of necessity means things happen to you; you are not the master; you are not conscious enough to be the master. *The law of power* means things don't happen to you; you happen to things. You are not just an accident; you are a power. Consciousness brings power – then life is not just like a driftwood; then life has a direction. Then life has some integrity; then life has a continuum. You have something solid in you, and so powerful it is that you start happening to people. You have a presence. And whatsoever you do, you do it. It is not an unconscious reaction; it is a conscious response. You are not just at the mercy of things, events. A mastery arises in you. That's why in the East, the sannyasin is called the *swami*. *Swami* means, one who has become a master of himself, one who has passed from the law of necessity to the law of power. (…) The law of necessity means you are walking like a man who is asleep, stumbling here and there, falling on this thing, on that, trying to grope in darkness. Your life will remain accidental, meaningless, "a tale told by an idiot, full of sound and fury, signifying nothing". Your life will be like the gibberish of a madman. You will not have any poetry; you will not have a song; you will not have any music arising out of you. All that happens only when your unconsciousness disappears and you become conscious. Meditation is the key to becoming conscious; meditation is the door to the law of power.

Pythagoras says, these two fundamental laws, the law of necessity and the law of power, are rooted in one primordial law. Lao Tzu calls that law *Tao*; Jesus calls that law *logos*; Buddha calls that law *dharma*; Moses calls that law *torah*. There is a fundamental law where all dualities dissolve and become non-dual; that primordial law is God, truth.

A rope is stretched between matter and consciousness. And to walk on this tightrope needs great skill. You will have to become a tightrope-walker. That's what *sannyas* is all about; that's what disciplehood is all about. The religious person is one who learns the art of walking on this tightrope. It is full of hazards; it is very dangerous. Just one step gone wrong, and you fall; just one step gone wrong, and you go astray; just a small mistake, and great will be your fall. The higher you move, the more dangerous your life becomes. But the more dangerous life is, the more worth living it is; the more meaning and significance it has to it. (…) Live dangerously! (…) Those who live only conveniently don't live at all; their life is nothing but a gradual death, a slow suicide.

In the Pythagorean mystery school, the word "fight" means creating a friction. (…) Create a friction in yourself, because out of friction, energy is released. (…) For example, great anger is arising in you. The Pythagorean method is: when anger is arising in you, just confront it; let great compassion arise in you. (…) And if you can reach from anger to compassion, you have overcome anger. (…) And remember always: whenever there is a fight between the lower and the higher, the higher wins; the lower cannot win. The lower can win only if the higher is absent; the lower wins only in the absence of the higher. Once the higher is there, the lower has no power. That's why Pythagoras calls the higher law *the law of power*.

No wise man is ever against your passions, but every wise man is against foolishness, ignorance, unconsciousness, mechanicalness. (…) All that is needed is a change in you from foolishness to wisdom, from unawareness to awareness. (…) Passions are not to be destroyed, but only subdued. And subduing does not mean repression; (…) subduing simply means: if you become aware, you become the master, and the passions become your slaves. As slaves, they are beautiful; as masters, they are dangerous. Freedom means mastery over thyself; and bondage means no mastery over thyself. (…) Become a witness of your passions, and subduing happens.

The first thing is: *Above all, respect thyself* – because unless you respect yourself, you will not be able to know yourself. (…) And in respecting yourself, you respect everybody else – because everybody else has a self in the same way as you have. If you respect *your* inner being, in that very respect, you have respected all the beings of the world.

Be sober, be diligent. (…) By "sober", Pythagoras means don't be too serious, and don't be too non-serious either. (…) "Diligence" means neither too much activity, nor too much inactivity; a balance between inactivity and activity is diligence. (…) To be in the middle is to be balanced. (…) To be in the middle is the way of

the wise. To be exactly in the middle is to go beyond duality. In the exact middle is tranquility, equilibrium, balance and transcendence.

"Chastity" means you are natural, relaxed; you have not chosen a certain character for yourself. All characters are unchaste. You have not chosen a certain morality or immorality; you have not chosen anything. You simply remain watchful, and you respond moment-to-moment out of the chastity of your watchfulness. Watchfulness is chastity – it is virgin; it is pure. (…) If you choose something, if you become identified, you have fallen from your chastity; you have fallen from your virginity. You have become identified. To become identified is to become impure; to remain unidentified is to remain pure.

Unawareness is the only sin; awareness is the only virtue. (…) It is only in the darkness of unawareness that all kinds of enemies can enter you. Buddha has said: "If the light is on in a house, thieves avoid it; if the watchman is awake, thieves will not even try." (…) In unawareness, whatsoever you do is going to be wrong. Even your virtues will not be virtues if you are unaware. (…) Without awareness, your virtues are just pretensions, hypocrisies; they make you phony. They don't liberate you; they can't liberate you. On the contrary, they imprison you. Only one thing is enough; awareness is the master key. It unlocks all the locks of existence.

Once you have seen even a little bit of reality, you cannot go back; you have crossed the point of no return. You will have to live in the light. You will have to learn how to absorb it. (…) And out of the experience of the real, life becomes religious; out of the experience of the real, you cannot act in the old ways.

You have been brought up in such a way that you always live in inner conflict. This inner conflict creates fear and greed in you, and then your fear and greed has to find some outlet. From where it finds it is irrelevant; if you stop the outlet, it will come from another outlet. So rather than stopping outlets, please understand the root cause of it. If you remain divided in yourself, if you remain split, if you can't accept yourself as you are, if you remain dominated by the priests and the politicians, you will remain afraid, trembling. They want you to remain in trembling, because only a person who is in deep trembling can be dominated, can be possessed, can be reduced to a thing, a commodity. The person who is in fear is ready to become a slave to anybody. (…) Your fears have been imposed upon you; they are not part of your nature, so they can be easily shaken off. The moment you shake off all your fears, for the first time you will start existing as a single unit. You will be unitary; you will become an individual, one who is indivisible. (…) Abnormal fears will disappear; normal fears are perfectly okay. (…) There are no heavens and no hells, only two kinds of psychology. One psychology: that of the individual, integrated person; the other psychology: that of the split, schizophrenic person.

The real science has always been done without mind. All that is great in science has come not through intellect, but through intuition. (…) Science is always out of meditation, not out of mind. And whenever something is out of mind, it is not science, but only technology. (…) All machines are out of mind, because mind

itself is a machine. But no insight ever comes out of the mind; (…) insights come from the beyond. Mind is just the surface of your being; insights come from the center of your being. Meditation takes you to the center. (…) The mind is a machine inside you. Don't become identified with it; that identification creates a wrong space. (…) Science comes out of no-mind, just as religion comes out of no-mind. (…) Technology comes out of mind, and religious technology also comes out of mind – *yoga*, *mantra*, *yantra*. All the rituals of religions, temples, mosques, churches, prayers, scriptures – these are all created by the mind. (…) Words belong to the mind. What I know is beyond mind; what I say to you is through mind. My words are part of the mind, but my knowing is not part of the mind.

Happiness is part of unhappiness. That's why happiness should not be the goal of your life, because if you want happiness, you will have to remain unhappy. The unhappier you are, then only a few moments, few and far between, will be those of happiness. (…) My effort here is to create bliss, not happiness. Happiness is worthless; it depends on unhappiness. Bliss is transcendence; one moves beyond the duality of being happy and unhappy. One watches both, and one does not become identified with either. (…) Watching both, a depth arises in you – the third dimension, witnessing, *sakshi*. And that third dimension brings bliss. (…) This is what meditation is all about; just become a watcher.

Drop the why. (…) Slowly, slowly, all whys, all hows will disappear. You will live in the 'isness' of the moment. Your life will have a tremendous presence, but no answers. You will know, but you will not have any knowledge at all.

Words are very inadequate. Words are meant to be for the mundane life of the marketplace. You cannot use them in love; and you cannot use them in prayer; and you cannot use them whenever and wherever the unknown is felt. When you come to the boundary of the known and the unknown, words start disappearing from you like dead leaves falling from a tree. And a totally new experience evolves, a wordless experience.

Splendors are revealed only to lovers; a real disciple is in love.

Real experiences always make you more innocent, rather than making you more knowledgeable. Problems are not solved here, but dissolved.

When you become enlightened, you become a tree of knowledge yourself. But nobody becomes the tree of knowledge by eating the fruit of the tree. One becomes the tree of knowledge by eating the fruit of the tree of life. (…) The man who becomes enlightened becomes himself the tree of knowledge.

Very rarely will you find a human being in the world. The people who are known as human beings are humanoids. A humanoid is a person who has never been allowed to will on his own and has become crippled, and is always in search of somebody to command him. (…) A humanoid is always seeking a state of slavery where he can throw his responsibility of thinking. Thinking is a burden for the humanoid; it is not a joy. He feels anxious. He cannot take any decision; he is afraid he may go wrong. A humanoid is a person who has not really become a

grownup. (…) The humanoid is very much afraid of the perhaps. He needs guarantees; he is always looking for somebody to say it is so. (…) he wants somebody else to decide for him. He wants to throw the responsibility on somebody else; if something goes wrong, he can always say, "What can I do?"

Why do you call God "the father"? A search, a deep psychological search, to have a father who is always there protecting you, safeguarding you, guiding you, sending commandments – do this, don't do that. You can rely on him – and the more you rely on him, the less you are. And the tendency has become so deep-rooted, you have become so habituated to it that you are not even aware of what you are doing. This bondage has to be dropped. And that's what *sannyas* is all about. It's not a new prison. I am not here to function as your father.

Don't condemn any state that happens to you. Live it, in such total acceptance that there is no desire to be somebody else, something else. And out of that acceptance, great understanding arises, as a by-product. And in that understanding, many things simply disappear. (…) Through understanding, the energy is available to become joy, compassion, love; it can move to a higher realm.

You have to encounter yourself in your totality. You have to bring out all that is repressed; you have to bring out all, without any evaluation what is good, what is bad. (…) When all the parts have been expressed – your sex, your anger, your greed, your jealousy, your rage – when all parts have been expressed, a great calmness arises, the silence that follows the storm. (…) But if you go on keeping these things inside yourself, you will remain always in a kind of disease. (…) There is no other way of transcendence than acceptance.

Obsession means anything becoming your whole life – your life is hypnotized by one thing; you have lost all sense of proportion. (…) Nothing is to become your whole life; everything has its own place. Life should be an orchestra. (…) All the dimensions should be available; then you will be rich.

If you are constantly engaged in inner work, you will hear, but you will not be available.

A man divided against himself is going to remain in hell. (…) Man split remains in misery, and man integrated means bliss. (…) Man is an organic whole. And all that God has given to man has to be used; nothing has to be denied. Man can become an orchestra; all that is needed is the art of creating harmony within oneself. (…) Live life in its totality, and living life in totality brings transcendence.

Man is a three storey building: the body, the mind, and the soul. The body contains only the body. The mind contains body and mind both. And the soul contains all the three; it contains your totality. The higher implies the lower, but not vice versa; the lower does not imply the higher. This is one of the fundamental laws to be remembered. If you work on the higher, the lower will automatically be solved; if you work on the lower, the higher will not automatically be solved. (…) Awareness belongs to the spiritual realm. At the

psychological level, you can only fight. (…) The more you fight, the more you give energy to the enemy. (…) You can repress, but the repressed part will find some outlet from the backdoor. (…) The repressed part retaliates with a vengeance. (…) You cannot transform this way. That's where Western psychology is lost, lost in chaos. (…) Problems are not being solved. It takes years and years of psychoanalysis; then too, nothing is solved. At the most, you can do only a kind of window-dressing, a whitewashing. You give the patient a better mask to wear, but his original face remains the same. (…) if we go on working on the surface, it may appear that you are changing, but deep down, you remain unchanged. It may appear that you are attaining to some psychological maturity, but it will only be skin-deep. Scratch a little, and you will find the same old man there. (…) The Eastern approach goes far deeper. It does not try to cut the foliage of a tree; it cuts the very roots. And to cut the roots is to destroy the tree.

Mind is something unnatural; it never becomes your natural state. But meditation is a natural state – which we have lost. It is a paradise lost, but the paradise can be regained. (…) Our real nature remains hidden somewhere deep down like an undercurrent. It cannot really be lost; it can only be forgotten. (…) You have forgotten; the diamond is lost in piles of rubbish. But if you can uncover it, you will find the diamond again – it is yours.

Meditation means becoming aware that the source of life is inside. (…) You don't depend on the outside; you depend on the inner world. These are the two directions: to move outwards or to move inwards. Mind is a process of moving outwards; meditation is the process of moving inwards. (…) Meditation is mind turning towards its own source. (…) When it brings you to your innermost core, the circle is complete. (…) You become mature when meditation has started; otherwise your remain childish. Your toys may go on changing, (…) but there is no qualitative difference; (…) it is the same game, just played on a bigger scale.

Mind knows the world; meditation knows God. Mind is a way to understand the object; meditation is a way to understand the subject. Mind is a concern with the contents; meditation is a concern with consciousness. Mind becomes obsessed with the clouds; meditation searches for the sky. Search for the inner sky. And when you have found it, then you will never die.

Your food is not just food; it is you. What you eat, you become. (…) Vegetarianism is a conscious effort, a deliberate effort, to get out of the heaviness that keeps you tethered to the earth. (…) The lighter the food, the deeper goes meditation. The grosser the food, then meditation becomes more and more difficult. (…) Vegetarianism is of immense help; it changes your chemistry.

In India, the word for the world is *samsara*. *Samsara* means "the wheel". (…) Everything is moving in a circle. Life is a wheel, and the wheel is repetitive. You will never reach anywhere if you go on clinging to the wheel. In the East, it has been a known fact that we have to jump out of the wheel; only then are we free. To be free from this wheel of birth and death is to have freedom; then you simply are. (…) Then *now* is the only time, and *here* is the only space. That is the state of

nirvana, *moksha*, freedom – the state of witnessing, the state of transcendence. That is the real kingdom of God. (…) In that silence is bliss; in that silence is joy.

Faith means faith in oneself; faith means confidence, a respect for oneself. Belief is other-oriented; faith is self-oriented. (…) The man of faith knows no religion – except the religion of enquiry. He believes not in beliefs, but in enquiry. And his faith is so much in his own being that he goes unguarded into the unknown, that he moves into the uncharted without any fear. His faith in existence is such that he needs no other support. (…) Faith is dangerous; it will take you into the realms of the unknown. It will make you alone; you will not be with the crowd, and the crowd will not be with you either. (…) to be alone is of tremendous import, because to be alone is purity; and to be alone one has to be alert, one has to be aware. The believer falls asleep; the man of faith keeps wakeful – he *has* to keep wakeful, because there is nobody else to support him.

Peak experiences come and go; you cannot remain on the peak forever. (…) All peaks are the repetition of the ancient myth of Sisyphus. (…) Sisyphus has been punished by the gods, because he has rebelled against the gods, to take the rock to the peak. But the moment the rock reaches the peak, it starts falling back, slipping back, downhill. That is the story of every man. You cannot stay on the peak. You will make the journey, the long journey, to reach the peak, and once you have attained, it is finished. (…) My effort here is that of religion. I help people first to know peak experiences, so that a great longing can arise in them to abide on those peaks. But one cannot abide on those peaks. Then another effort starts in your life – how to create consciousness. Peaks are experiences; they come and go. Consciousness is a transformation of your being; it is a new birth, a resurrection.

The society is rotten, the society is ill; there is no possibility of reforming the society. Because if this society is reformed, it will be simply a modified form of the same rottenness – maybe a little bit better decorated, better painted, but it will be the same disease. In five thousand years' history, many times society has been reformed. And nothing basically changes; it remains the same in every form. It is the same illness, the same ugliness, the same sickness that continues. (…) Those who are intelligent have become aware that all revolutions have failed; all social revolutions have failed. (…) So we are not proposing any social revolution here. I am not at all concerned with the society; my whole concern is the individual.

Service comes in your life as a shadow of meditation.

You can never be grateful to a person who makes you dependent; you will hate the person. That's why children hate their parents. I am not a father figure; at the most, I am a friend. (…) I have no idea to impose on you; I have no morality to teach you; I am not here to help you to create a character; I am not giving you any commandments. (…) I am just a mirror to help you, so that you can see your face in me, so that you can see your inner core reflected in me. The mirror simply reflects you.

All your beliefs are false; they are borrowed. They falsify you; they are a block to your growth. (…) Belief is a burden; it does not liberate. Truth liberates, but truth is not a belief – it is an experience.

All that is mundane happens through effort; all that is worldly happens through effort. And all that is sacred, otherworldly, happens through effortlessness. That which is outside you has to be reached through action; and that which is inside you has to be reached through inaction.

Your conscience is nothing but the policeman that the society has implanted in you. (…) You are not free; you are not a free man; you are controlled from within. A very subtle strategy to control humanity, that's what your conscience is. (…) The real conscience does not come from the outside – it wells up within you; it is part of your consciousness. I don't say, cultivate morality; I say, become more conscious, and you will be moral. (…) If your conscience is not a consequence of your consciousness, then your conscience is ugly, dangerous, poisonous.

The real man of character has no character. The real man of character is characterless. The real man of character cannot afford to have a character, because the character means that which you have learnt in the past; character means the past. And you have to respond to the present moment. Your character will come between you and the present. It will force you to behave according to the past pattern, and when you behave according to the past pattern, you are never appropriate.

Be true; be authentic. Be a light unto yourself, that's all. That is my only message.

The enlightened person lives in no-mind; no-mind is enlightenment. Hence, the enlightened one cannot be goal-oriented; (…) for him, all is present. (…) Let it sink deep in your heart: wherever the goal is, the mind is; wherever the future is, the mind is. Tomorrow is another name for the mind. Tomorrow exists nowhere else except in the mind; they are dependent on each other. If you drop tomorrows, mind will simply evaporate; it cannot exist. (…) You can go on running and running… you will never arrive. The distance between you and the horizon will always remain the same, because the horizon exists nowhere except in your mind. It is an appearance; it is an illusion. All goals are illusory – worldly, otherworldly. To be here-now is the way of being in truth, in reality. (…) To be here-now is to attain the splendor of existence.

Your eyes are focused on the horizon. You are running after some shadow, some illusion, some dream, some desire. And when you are occupied with some dream, you cannot look within. You cannot look into the seeker when you are running after the sought; you cannot turn in. You remain an extrovert; you cannot look within, because you have become obsessed with the without. The without becomes your whole life from birth to death.

What is the situation of the ordinary person in the world? *Playthings of passions; hither, thither tossed by adverse waves…* You don't have one mind; you have many minds. You don't have a single self; you have many small selves. You are a crowd inside. Outside there is a crowd, and inside there is a crowd. (…) You are poly-psychic; many minds exist in you. (…) You don't have any individuality; you don't have any integrity. One moment you can be trusted; another moment you cannot be trusted at all – because one moment, one mind functions in you; another moment, another mind has come on top in you. (…) You are not one; you are not crystallized; you are not centered; you are not an individual. You are not yet one mind, one self. (…) You don't know what you are doing and why you are doing it; you simply go on doing things like a robot. You are not a master of your own self; you are a driftwood. (…) You are always half-half; you are never total in anything. (…) Totality brings individuality. But you are partial in everything. Only a part goes into it, only to a certain extent do you go, and then you stop yourself – only so far. You live a lukewarm life; you are neither cold nor hot. (…) And to live a lukewarm life is to live a very lousy life. You don't know what intensity is, what totality is. You don't know any moment in which you were drowned totally, utterly lost. If you had known that moment, you would have known prayer; your life would have changed. (…) Or if you had known total awareness, one hundred percent awareness, then you would have known what meditation is, and that would have changed you. (…) Prayer is the way of the lover; meditation is the way of the alone. (…) Prayer means: totally lost, drowned totally, surrendered totally, nothing is being held back, you have gone one hundred percent into it – anything, it doesn't matter what it is, if you can go one hundred percent into it, it becomes prayer. The quality of prayer comes by being one hundred percent into it; you have forgotten yourself utterly; you are a drunkard. (…) But as people are ordinarily, they are never one hundred percent in anything. They are hotchpotch; they are always mixed. And the mixture keeps them in a contradiction; one part going to the south, another part going to the north, and they are constantly in strain and stress. Neither can they resist, nor can they yield, and these are the two ways to attain perfection: either resist totally – that is the way of meditation; or yield totally – that is the way of prayer, the way of love. But people remain half-half, divided. And a house divided against itself is bound to fall sooner or later.

Wisdom and happiness come together; the stupid cannot be happy. (…) You have become wise; you have become happy; the moment to rest has come. But this is not the ultimate, because you are still there. Happy and wise – but you are still there. (…) Still remember, still remain alert, because the last step has still to be taken; the ego has to be transcended completely. (…) Be alert, be watchful, because you can still lose track; you can still fall – because *you are*, so still you can fall. You will go beyond fall only when you are not. (…) The last fragment of the ego will still keep you tethered to the earth. It is no more an iron chain; it is a gold chain – but chains are chains. First you were tethered to the earth by ugly chains of foolishness, mediocrity, stupidity, misery and pain; (…) now you are tethered to the earth by beautiful chains of wisdom and happiness. (…) The higher you move, the more careful you have to become, because the higher pleasures are more binding, naturally. (…) It is very simple to become attached and remain stuck at some stage of your growth. (…) If you attain to some psychic

powers, it will be very difficult to drop; it will make your ego so satisfied, so contented. It is very difficult to resist the temptation when you can do something so special that nobody else can do. (…) One has to be aware not to use these things; otherwise you will be stuck there, and you will never move upwards. And as you move upwards, more and more subtle phenomena will happen, very subtle phenomena, which will make you immensely powerful. You would like to use them, but that will be a sheer wastage of your energy; and you will fall, and you will fall very badly. (…) beware of all kinds of *siddhis*, because each power is tempting. And the higher it is, the more tempting it is. And once the ego starts being satisfied with something, you will never attain the Ultimate. (…) *Beware, even if you have become wise.* Even wisdom is folly if you look from the ultimate peak.

The temple of God has many doors. Each door has its uniqueness, and one should not compare one door with another door. (…) Man can enter into the Divine through as many ways as there are types in the world. And each type will have its own joys, experiences on the way. But finally, when one has entered the temple, all those experiences melt and merge into one experience which it is not possible to express.

In the past, it has been said again and again by the priests that if you renounce, you will attain bliss. I tell you just the opposite: if you become blissful, there is renunciation. (…) The very seeing is transformation.

Sannyas helps you to get rid of the non-essential; *sannyas* helps you to negate the non-essential, to drop the non-essential. And meditation helps you to find the essential, to discover the essential. And these are the only two things that are needed; nothing else is needed. Withdraw your energy from the non-essential, and let it move in the direction of the essential. Discover your being, your individuality. In that authentic experience is the miracle.

I don't believe in anything. I am not a believer at all. I need not believe; I know. All the religions are humbug. This is not my belief; it is simply my experience. I can see it, (…) and the whole of human history proves it. And the moment you say "all the religions", you have already gone astray, because there is only one kind of religiousness.

Religion has to be chosen out of freedom. It is not a conditioning.

The moment all your outer seeking stops, the moment you have understood the futility of ambition – in that state of non-ambitiousness, desirelessness, truth is revealed.

The creative person is always leaving the known behind and moving into the unknown.

The unconscious humanity worships the established structure, because it is familiar with it. (…) They worship the dead and destroy the living.

A man who lives in anguish can be easily enslaved, because his energies are always wasted. He has no more energy to be rebellious. To be rebellious, one needs energy; one needs to be a reservoir of energy. In fact, overflowing energy is needed to be a rebel, because you will be fighting against the millions; you will be fighting against a long, long tradition. You will be fighting many, many vested interests, and they are powerful people – the rich, the religious, the political, those who are dominating the society and exploiting it, they are bound to be powerful. And you will be powerless, so powerless that you cannot even raise your head. You cannot say no; you cannot assert yourself. So creating tension, guilt, fear, anguish in man is a very subtle psychological strategy to destroy your energy. (…) This is a psychological castration. (…) Now man is weak; his energies have been destroyed. Now he can be enslaved; it is so easy.

The authentic seeker has nothing to do with God; he wants to know himself. That is the most fundamental thing, to know oneself, because out of that, all knowing, all light arises. If one knows oneself, one will know God too. In fact, only by knowing oneself does one become capable of knowing the Ultimate; because at the very core of your being, the Ultimate is present.

People die utterly disillusioned; people die complaining against life. (…) People don't seem to learn anything. They go on from one stupidity to another; from one disillusionment, they immediately start moving towards another. They never seem to learn.

Life teaches you everything that you need. Life is the only university. Take the counsel of the years very kindly, very understandingly.

Each day, one has to surrender the things of yesterday; each day, one has to die to the past. (…) Go on surrendering gracefully, and remember the word "gracefully". "Gracefully" means through understanding, through real growing. Growing in age is not growing up; that is only aging. Growing up happens only when you go on renouncing the past every day, every moment really. Each moment, die to the past that is no more. Come out of it so you can remain fresh, so you can remain clean, so you can remain clear. Only that clarity can encounter the ultimate truth.

You did not deliberately renounce your toys. You simply became a grown-up, and they withered away from your mind; they disappeared.

In sudden misfortune, that is the only moment when you can see whether you have real intelligence or not, when there is something sudden. Otherwise you are always prepared.

Trust is a mystery. (…) It is the highest form of love; it is the essential core of love. Love itself is a mystery and undefinable, but love is like a circumference, and trust is its very center, its soul. Love is like a temple, and trust is the innermost shrine in the temple, where God is situated. (…) Trust is the ultimate breakthrough; it helps you to know the truth on your own. And truth liberates

only when it is yours; somebody else's truth cannot liberate anybody. It creates bondage and nothing else.

The unenlightened seeks the other out of loneliness, out of need; the enlightened seeks the other out of abundance.

The Sanskrit word for health is *swasthia*; it means becoming centered. It means coming to one's own self, realizing one's own self. *Swasthia* means getting rooted in the self.

The more stupid you are, the sooner you become knowledgeable. The more intelligent you are, the more difficult it is to become knowledgeable.

True learning happens through meditation.

Repression cannot succeed, because that which has not been lived, that which has not been experienced, remains in you in the unconscious. In fact, it goes deeper into the unconscious, and it starts spreading there like a cancer.

All your dreams are ego projections; they are like intoxicants. (…) There is no escape; there is only understanding which helps. (…) You have lived in dreams, and all dreams are bound to be broken. That has to be accepted; it is nothing to complain about.

The false knowledge de-mystifies existence; the true knowledge re-mystifies it.

Surrender is the quantum leap from mind to no-mind, from ego to egolessness. And in a single step, the whole journey is contained.

The religious person needs guts; it is only for the courageous few. Religion is not for the cowards. Religion is not a mass phenomenon; it is not for the crowds. The crowds can only be Christians, Hindus, Mohammedans; the crowds can never be religious. (…) Cowards create a pseudo-religion for themselves, a toy religion. (…) The church is not more than a club; (…) it is a social affair. (…) The church is just a meeting place where you talk sweet nothings. (…) They don't change your life; they don't transform. In fact, they prevent transformation; they make you more adjusted to the crowd.

The person who takes *sannyas* for any reason at all is taking it for the wrong reason. (…) Reasons are like shifting sands. Today it seems rational; tomorrow it may seem irrational. Reasons go on changing like the climate. Mind is never the same even for two consecutive moments, and mind supplies the reason. (…) *Sannyas* means dropping the mind. Mind cannot take *sannyas*, because that will be suicidal to the mind. *Sannyas* is something that arises in the heart. (…) That is the difference between ambition and longing: ambition is goal-oriented; longing is source-oriented. (…) Look deep into your heart; listen to the still small voice within. And remember one thing: life is fulfilled only through longing, never through ambition. (…) The heart gives you the real, ultimate values: love, bliss, truth, freedom, awareness, God. And a life without these values is valueless,

meaningless. (…) Respect your longings. To respect your longings is to respect the voice of God within you. (…) Listen to the heart if you really want to grow.

The mind cannot support you; the mind can only hinder you. The mind cannot nourish your longings; it has its own projections, ambitions. It wants to put your total energy into the ambitions. It wants you to go ahead with all your dreams; they have to be fulfilled. Of course, they are never fulfilled, all dreams are bound to be broken, but the mind is immensely inventive. One dream fails, it creates another. In fact, even before the other has failed, it has already created a few more dreams. It keeps them ready, in case there is a gap, and in the gap you start thinking of the heart. It never gives you a gap. It keeps you running faster and faster.

The mind knows nothing of eternity. The heart yearns for the eternal, but the heart is continuously being interpreted by the mind. (…) Mind lives horizontally; mind cannot be vertical. That is the dimension of the heart, the dimension of meditation. (…) Mind is not alert, not aware. Mind is dreaming.

The more intelligent a person is, the more short-lived will be his love – love as you know it. (…) Disillusionment is bound to happen. How long can an intelligent person remain in a deception? That's why I say, the more intelligent you are, the quicker it slips out of your hand. Only stupid people can live a married life, thinking that it is something permanent. Intelligent people cannot live the so-called married life, or if they live it, then they will have to change their partners many times in their life. But each time the same thing will happen.

Awareness happens first, then unconditioning. Unconditioning is the outcome of awareness. Awareness functions like a key; conditioning is a lock on you. The key of awareness unlocks you; it brings you out of the prison. And then there is freedom. Without awareness, you can only dream about freedom. (…) One is only free when one is not; one is only oneself when one is not. (…) When you are unconditioned, the self disappears, because your self is nothing but conditioning, layers and layers of conditioning. (…) When the whole onion is peeled, nothingness is left in your hands. Not a self, but a nothingness – *shunyata*, *anatta*, no-self, absolute emptiness as far as ego is concerned. But the ego is very clever. If you throw it out from the front door, it comes from the back door; it goes on grabbing you again and again. It wants you to go back to the old conditioning. (…) I am here to uncondition you, not to recondition you, remember. My work consists only of unconditioning you, and then leaving you alone.

You cannot be absolutely certain who I am unless you know who you are. But the moment you are absolutely certain, you don't need me. You need me only because you are not absolutely certain. But something in you is triggered; something in you starts growing.

Feeling is the beginning, remember; knowledge will happen only in the end. (…) Feeling is half-way between knowledge and knowing. (…) To enter into the world of feeling is the beginning of disciplehood. Then, one day, you drop out of feeling, and you enter the world of being. You become enlightened.

Remember, only the dependent person wants to be independent. (…) Only the person who is not free wants to be free.

The perfect Master is one who helps you to surrender through him to God, not to him. (…) The real Master's work is to become gradually useless for the disciple. (…) The Master first helps you to create a relationship between himself and you, and then slowly, slowly, he withdraws himself; as you become capable, he withdraws. He helps you to become free of him. (…) You are to be with the Master, but not to end with the Master. The Master is like a ladder: you use it; then, a moment comes when you have to drop the ladder – you don't cling to it. (…) If you cling to the ladder, the ladder becomes dangerous.

The work of the Master is first to destroy your ego. (…) Once your ego is destroyed, then the second step is to help you to stand on your feet.

I am teaching you just to be human beings. The whole earth is one, and people everywhere are the same. They differ only in superficial things, in non-essential things.

There are no questions in existence. All questions are false, unreal, non-essential.

To suffer life today is a preparation for enjoying life tomorrow; so the more you suffer, the better. There is no reason to complain.

If you go back to the Vedas, you will be surprised: the Vedas are very materialistic. It is very rare to come across a statement in the Vedas which can be called spiritual. (…) Not only the Vedas, but all the *puranas* are very materialistic. Not only the so-called seer, but the Indian idea of gods is very materialistic. My own experience is that the Indians are the most materialistic people in the world. And they will remain materialistic till they understand what they have been doing: they have become hypocrites. (…) Buddhism was completely destroyed from India; it was against the Indian materialist mind. Buddha has introduced a totally new vision of life; it was spiritual. But he was against the Vedas, and he was against the whole idea of Hindu gods. (…) Hence the Hindus have never been able to forgive him; they destroyed his whole heritage. He was uprooted from India.

What I am doing here is pure Zen. I am helping you to get rid of your mind. (…) Zen is a transcendence of the mind. It does not develop any aspect of the mind; it takes you beyond the mind. And the only way to go beyond the mind is to enter into life here and now.

Unless you are really intelligent and courageous, it is impossible to have a communion with me. You need courage, courage to go into the unknown, into the unfamiliar, into the uncharted. And you need intelligence, tremendous intelligence to see the point.

Intelligence is always rebellious – (…) it will rebel against any kind of slavery; it will rebel against anything that is wrong. Intelligence is always for freedom, individuality, authenticity. It will fight all that is phony and pseudo.

Metaphysically, to fall asleep means to become a mind. And to become a Buddha, awakened, to become a Christ, is to come out of mind, to come out of knowledge, and again become innocent. That's the whole alchemy of meditation.

Philosophers are not thirsty; they are not thirsty for truth. They are not really on great ego trips. They are not exploring that which is; on the contrary, they are fabricating, manufacturing systems of thought of their own, and trying to impose their thoughts on reality.

The Upanishads are not commentaries on the Vedas, neither are they extensions of the Vedas. Hindus go on insisting that they are commentaries or extensions of the Vedas, but that is a falsehood perpetuated by the priesthood. In fact, the Upanishads are rebellions against the Vedas. Another name for the Upanishads is *vedanta*. The priests have been saying that *vedanta* means the culmination of the Vedas; the word can be interpreted that way, but in fact it means the end of the Vedas and the beginning of something absolutely new. Vedas are very ordinary compared to the Upanishads. (…) Yes, once in a while you can find a sutra in the Vedas which is beautiful, but that is only one percent at the most. Ninety-nine percent is just rubbish, while the Upanishads are hundred percent pure gold; they are statements of those who have known.

Truth liberates, but it has to be your own. If it is somebody else's, then rather than liberating, it imprisons. (…) Liberation comes by experiencing the truth on your own. It has not to be just an accumulation of information; it has to be an inner transformation. (…) Transformation means, you will have to go through a great inner revolution. (…) It is very difficult, very arduous for the knowledgeable person to become ignorant again. His whole life, he has been accumulating knowledge; he has invested his whole life in knowledge – how can he drop it?

The Vedas belong to the priests, to the scholars, to the brahmins. (…) The Upanishads are a totally different dimension. (…) The emphasis of the Upanishads is for immediate and direct experience of godliness.

Man can live in two ways: either he can follow the dictates of others, or he can live according to his own light. (…) If you choose not to follow your inner voice, but the dictates of others – they call morality, etiquette, civilization, culture – then your inner voice will start nagging you. It will continuously nag you; it will say that you are being untrue to your inner nature. And if you feel that you are being untrue to your inner nature, then your morality cannot be a rejoicing. (…) This is what has happened to man: man has become schizophrenic. My effort here is to help you to become one. (…) All that I teach is meditation. (…) I look at the transcendental self in you. (…) I am not a psychologist; I am not concerned with the superficial, but with that which surpasses you. I am concerned with your beyond.

A tradition means something of the past, and you have to become enlightened now. A tradition may be very ancient; the more it is ancient, the more it is dead. A tradition is nothing but footprints on the sands of time of the enlightened people, but those footprints are not enlightened. You can follow these footprints very religiously, and they will not lead you anywhere. (…) Buddha was unique; you are unique in your own right – so how Buddha has entered into truth is not going to help you. (…) If you simply follow Buddha blindly, that very following will be misleading. Traditions cannot be followed. You can understand them, and understanding can be of immense help, but following and understanding are totally different things. (…) A tradition has to be understood, and if you can understand many traditions, of course it will enrich you. It will not make you enlightened, but it will help you towards the goal. (…) It is dangerous to live surrounded by a small philosophy. (…) The very effort to understand the religions of the world will make you free of creeds and dogmas; (…) you don't become addicted with one standpoint. (…) So I will not say that traditions are useless; I will say that they become dangerous if you follow them blindly. Try to understand; imbibe the spirit. Forget the letter; just drink the spirit. (…) Don't become part of a religion, but visit; be a guest to all the religions.

The real Master will take you out of one prison and prevent you from entering into another prison.

Buddha's experience is of meditation. Without meditation, nobody can have any idea what Buddha is saying.

The difference between experiencing and indulging is that of awareness; there is no other difference, no other distinction. (…) The difference is not in the act; it is in your awareness.

The moment you lose your discord with the Whole, the moment you are in tune with the Whole, when you are one with the Whole, every fiber of your being, every cell of your being dances, for no reason at all. It is the dance for the dance's sake, joy which is uncaused, hence it is eternal, joy which is unmotivated, joy which is not dependent on anything. It is your intrinsic, natural music, your spontaneity.

To the seer, to the one who has come to the ultimate peak of meditation, one who has attained *samadhi*, all the polarities are joined together into one existence. They are not separate; nothing is separate. The existence is one organic unity, hence to say anything about it will have to be paradoxical if it has to cover the whole truth. So you will come again and again from different sides. The contradictions have to be dissolved; they have to be talked about, so that you become aware of their complementariness.

Sitting silently simply means settling at the center where all activity ceases, but it is also the source of all activity. The inactive is the source of activity; the nothing is the source of all things.

It is a very strange world. You don't know people's real lives; all that you know is their masks. (…) Everybody goes on pretending. Even parents go on deceiving their own children; they are not even authentic with their own children.

One remains in the need of the other up to the point where one enters into one's own innermost core. Unless one knows oneself, one remains in the need of the other. But the need of the other is very paradoxical; its nature is paradoxical. When you are alone, you feel lonely; you feel that something is missing; the other is missed. And when you are with somebody, you feel that the other is destroying your freedom – only for a few days honeymoon is there.

A man is absolutely free only when there is no identity left. (…) You have to become discontinuous to the past. Unless you die to the past, you cannot be reborn; you cannot be here-now. The past has to be completely dropped and forgotten; it was a dream, nothing more. If the past is dropped, the future disappears. Then the only reality is now and here. And to be here and now, absolutely here and now, is to know all that is worth knowing, is to really live an authentic, sincere life, a life full of truth and bliss and godliness.

I am nobody's disciple, and I am nobody's Master either. I am not your Master, just a friend on the way, a fellow-traveler. I am nobody's disciple, because nothing can be learned from anybody; and I am nobody's Master, because nothing can be taught. I can allow you to be with me, and something can happen which is neither done by me nor done by you.

My sannyasin represents togetherness of action and meditation. (…) A true sannyasin should be in the world, in action, and deeply rooted in meditation. (…) He should be in the world, and yet not of it. (…) Your roots should be in meditation; your branches should be in action. (…) a tree goes high only if its roots go deep, in the same proportion – the deeper the roots, the higher the branches; the higher the branches, the deeper the roots. They balance each other. Roots have to be in meditation, and branches in the world; (…) then you will be a full tree.

The only way to show our gratitude to the Master is to help others. If it has been a gracious gift to you, then give it to others as a gracious gift.

The ordinary religions live on condemning this world; by condemning this world, they praise the other world. The Upanishads have a totally different approach: they praise this world with all its beauty, splendor; through praising this world, they praise the other world. This approach is life-affirmative. The Upanishads are in tremendous love with life. They don't teach renunciation; they teach rejoicing. (…) The Upanishads have a very ecstatic approach towards life – not the approach of an ascetic, but the approach of a poet, a painter, a musician, a dancer. (…) But that vision has completely disappeared. Instead of that ecstatic vision of life, for three thousand years, humanity has lived with sadomasochistic ideas. (…) The person who tortures himself becomes a great saint; (…) we have great respect for him. This respect simply shows that our minds are in a very ill

state. We are not for health, for wholeness, for joy, for bliss; we are suicidal, murderous.

Love is the hardest thing in the world, the most arduous. It needs really guts to be in love. That's why for thousands of years, people have escaped from the world in the name of religion. They were not really escaping from the world; they were escaping from love. (…) Love is real spirituality. (…) Love is a transcendence of lust and ego.

This is the first thing: a deep, total acceptance of things as they are. Then life enters into a different dimension, the dimension of joy, celebration, because then, the whole energy is available to dance, to sing, to be. Now, the whole energy is engaged into improving, into changing, into making things better.

That is the second thing to be understood: when I say, stop doing, don't misunderstand me – I am not saying, do nothing. "Stop doing" simply means stop pushing the river; flow with the river. It is already going towards the ocean.

Nothing is wrong with the physical pleasures, so don't repress them. Accept them in a simple, innocent way, and then move ahead. That is not the end; that is only the beginning of the journey. Then there are the pleasures of the mind; then there are the joys of the spirit. Meditation, silence, prayer – these are the joys of the soul. And still, there is the ultimate, the fourth, *turiya* – even to go beyond the self. That's what Buddha calls attaining the zero, nothingness – just being, without any idea of 'I'. That is inexpressible; it is called bliss. These are the four planes: pleasure, happiness, joy, bliss. And the higher you go, the richer you become. (…) the higher contains the lower; (…) the lower does not contain the higher. (…) the lower is good as far as it goes, but it does not go far enough. So don't stop there.

One of the greatest Christian mystics, Meister Eckhart, has said that only God can say 'I'. No individual can really say 'I', because 'I' belongs to the total.

You are not going to be here forever. You cannot change the whole world; you cannot change everybody – you can at the most change yourself. (…) Avoid unnecessary struggle, because that dissipates energy. Preserve your energy to be used for the inner work. And that work is so significant, and it needs all the energy that you can give to it, so don't waste it in unnecessary things. For the outside world, remain an actor, and don't think that you are deceiving anybody. If they like deception, that's what they need, that's what should be given. (…) That is all that is meant by right conduct. (…) Right conduct means just the right rules of behavior with others.

When thought moves to objects, to the world, it creates entanglements; it creates slavery; it creates imprisonment. When thought is not moving to objects, but starts moving within, when you become a witness, the same energy becomes liberation.

He fixes his mind unwaveringly… This is the first thing in nonattachment, because a wavering mind cannot get nonattached; only a nonwavering mind, *nishkam*, can get nonattached. (…) So fixation of the mind on one content is one of the essential requirements for any seeker – that he should remain with one thought for long periods. (…) And if you can retain a thought for long periods, you have become the master. Now the mind is not the master, and you are not the slave. (…) You will see that this thought is creating attachment; this thought is creating a world around it; this thought is the basic seed of all illusion. (…) And if you can remain with one thought for long periods, you can drop it also. (…) Now it is not so; you want to stop the process, but the mind continues; the mind never listens to you. The mind is the master, and you are just following the mind like a shadow. The instrument has become the soul, and the soul has become the servant. This is the perversion, and this is the misery of human beings. (…) Fix your mind on one thing; anything will do. (…) This is the meaning of concentration.

An ashram exists with a Master; it is his personal influence, his person, the atmosphere, the milieu that he creates through his being. An ashram is his being, and when you enter into an ashram, you are not entering into an institution – you are entering a living person; you are becoming part of the soul of the Master. Now you will exist as part of the Master; he will exist through you. (…) The ashram, or the Master, will accept you only when you are ready, and he will start working only when a certain thing can be done to you, when you have come to a certain state; nothing can be done before it; (…) nothing can be done when you are not ripe for it.

With a Master, you will have to move through much suffering. You have got many blocks in the body and in the mind; they have to be destroyed, and to destroy a block is painful. Unless those blocks are destoyed, you cannot flow; you cannot become spontaneous; your energy cannot rise high; it cannot move from the sex center to the *sahasrar*; it cannot move to the ultimate center of your being. So many things have to be destroyed, and every habit has a big pattern, its own system – it takes time; (…) it is a part of growth. And when all suffering has been passed through, only then you become capable of bliss; (…) there is no other way.

Drugs can create such a chemical situation in you where for a moment clouds disappear; suddenly you are thrown to a point from where the peak can be glimpsed. But this is no attainment, because chemistry cannot become meditation, and chemistry cannot give you enlightenment. When you come back from the trip, you are the same again. You may remember it, and that memory may disturb you; that memory may make you an addict. Then you have to take drugs again and again; (…) then you are on a path which will lead to insanity and nowhere else. So don't try chemical things. (…) Only *sadhana*, only spiritual discipline, will help you grow, will give you growth to the point where the glimpse is not forced, but becomes natural.

Ordinarily, mind is always concerned with the end; means are used, exploited, to reach the end. (…) You would like to reach the goal immediately. The mind divides ends and means – end is meaningful; means are just necessary, they have to be suffered. (…) Happiness is a goal, somewhere in the future; this moment is just a means to an end; so today will always be suffering. (…) This is how the ordinary mind functions, and because of this, whatsoever you do becomes a suffering. (…) So those who are on the spiritual path must be aware of this tendency of the mind. (…) Don't divide into ends and means. (…) For the meditative person, every step is blissful, and out of this step, the next step is born. (…) *Vairagya* is all; nonattachment is all. It is the beginning; it is the middle; it is the end. (…) Desirelessness is both the first step and the last step also. (…) Desirelessness in the beginning is with conscious effort; in the middle with unconscious effort; in the end effortless. (…) When you become capable of remembering that you are the witness, this is the first stage of nonattachment.

Every human body has three layers of energy. The first layer is only for day-to-day work. (…) It has not got much energy, just routine energy. The second layer is for emergency situations. Unless the first is exhausted, the second is not available. (…) And there is a third layer which is the real source, the source of all energy. You may call it the infinite source, *élan vital*. When the second layer is also exhausted, only then the third layer becomes available. And when the third layer becomes available, you are totally different; you have become divine, because now the source is infinite; you cannot exhaust it. We live on the first layer and only sometimes, in emergencies, accidents, in some dangerous situations where life is at stake, does the second become available. The third remains almost unavailable. All the effort of spiritual *sadhana*, discipline, is to exhaust the first. Then austerities, arduous efforts, are to exhaust the second. When the second is exhausted, you fall into the ocean, and it can never be exhausted. (…) This is what liberation means; this is what becoming infinite means; this is what Jesus used to call the kingdom of God. But remember, you cannot just slip into it; it is not available. You have to exhaust the first layer and the second layer; only then it becomes available. Effort is needed to exhaust these layers, and then effortlessness is needed to enter the original source. (…) Effort precedes, and then effortlessness follows. Effortlessness is the peak of effort; it comes only when you have reached the peak. (…) If you want only peaks and no valleys, you are mad. Only peaks cannot exist. With every peak, at least two valleys will be needed, and only between two valleys is one peak possible. (…) Effort and effortlessness, they are polar opposites. The ultimate is reached through effort and effortlessness, so don't cling to one; remember both. (…) You have to make all efforts, and then relax also. If these are both possible, only then will you create the rhythm through which every growth becomes possible.

On the path, in the search, every step has two sides: the beginning of the step, and the conclusion. The beginning will always be with conscious effort; it is bound to be so. A struggle will be there; constant need to be alert will be there. Sometimes you will fall; sometimes you will fall asleep; sometimes you will forget; sometimes you will go astray. Again and again, you will have to remember, come back to the path. Again and again, you will have to make more intense effort to be conscious. (…) Peaks and valleys will be there. They will

disappear only when the conscious effort has disappeared, when the method is no more a method, when the method has become your very consciousness. (…) This is the end aspect of every step. Remember this: through constant practice, a moment comes when you can drop the practice completely; and unless you can drop the practice, you have not attained.

The Upanishads say that the Divine can be defined only by negatives; so they go on negating. (…) You can point to the Brahman only with a closed fist, so you are not pointing anywhere – or, everywhere. (…) Hinduism defines God totally negatively; they say what he is not. (…) You cannot make an idol of a negative Brahman. (…) That's why Hindus conceived their highest conception of Brahman as *shivalinga*. (…) *Shivalinga* is a symbol for zero, *shunya*, the negative. *Shivalinga* doesn't define any image; there is no image on it. (…) And the zero can be infinite. Zero has no boundaries – it begins nowhere; it ends nowhere.

You may have heard many stories that Hindu sannyasins, rishis, Zen monks, Bhuddist bhikkus, declare their death before it happens. And you may be surprised to know that that declaration is always made six months before it happens – never more, always six months. Many saints have declared that they are going to die, but just six months before. It is not accidental; those six months are very meaningful. Before the physical body dies, the bioenergy starts dying, and a person who is in deep contact with this bioenergy knows that now the energy has started shrinking. Life means spreading; death means shrinking. He feels that the life energy is shrinking; he declares that he will be dead in six months. Zen monks are known to have even chosen how to die – because they know.

Our hunger is almost ninety-nine percent habitual. (…) Those who have done much work fasting say that only after the twenty-first day will real hunger be felt. So it means that for three days your mind was insisting that you were hungry because you had not taken food, but it was not hunger. Within three days the mind gets fed up with telling you; you are not listening, you are so indifferent. On the fourth day, the mind doesn't say anything; the body doesn't feel hunger. For three weeks you will not feel hunger, because you have accumulated so much fat – that fat will do. You will feel hunger only after the third week. And this is for normal bodies. If you have too much fat accumulated, you may not feel hungry even after the third week. And there is a possibility to accumulate enough fat to live on for three months, ninety days. When the body is finished with the accumulated fat, then for the first time real hunger will be felt.

A revival of the body, a resurrection, is needed; you are carrying a dead body.

There are many books in the West, and particularly in America, which go on teaching willpower, and they are sold in millions; (…) everybody thinks that he has to conquer and create willpower. (…) Will is your impotence; because of will, you are defeated. When you leave will, only then will you be powerful. When there is no will, you have become potent; (…) then the whole universe is your power. With the will, you are a fragment fighting with the whole existence.

For experience to exist, duality is needed. (…) Experience divides. (…) If really you have become one, how can you experience? So even the experience disappears.

In *videhamukti*, you are living in the body, but living in the body you are no longer the body; the body has just become an abode, a house or your clothes. You are no longer attached to it in any way. You use it, you live in it, you take care of it, but you are no longer concerned, no longer afraid that if the body dies, you will die. Now you know you are deathless; only the body can die, never you. You are not identified with the body; that is liberation. A person who exists at this stage remains inwardly totally silent. There is no inner talk; he never talks with himself. Really, to talk with oneself is a sort of insanity. (…) In *videhamukti*, the inner world becomes totally liberated from inner talk; everything is silent within. You can talk, but only with someone else, not with yourself.

Don't cling; let your life be a gift to death. Don't create any fight and resistance. If you create fight, you will become unconscious, and you will miss an opportunity again. Give up. Give death whatsoever you have; from the gross to the subtle to the very self, go on giving. Don't create any resistance.

Whatsoever you accept becomes happiness, and whatsoever you reject becomes pain, misery, unhappiness. Nothing is happiness, nothing is unhappiness outside you; it is your rejection and acceptance. (…) It depends on you, on whether you accept or reject. (…) The real thing to learn is acceptance. (…) If you accept totally, you transcend.

There is a time to experiment – when you are young, experiment. Know many persons, allow many happenings, don't be shy, don't feel guilty, let life flow so you can become acquainted with it. And when you feel that now you are acquainted, you have known, you have a certain experience to settle with, then settle, and then settle forever.

Buddha lived for forty years after his enlightenment, so there was a question: if desires have stopped totally, then Buddha must die – how is he alive? The body has momentum. (…) You have been pedaling a bicycle, and now you have stopped pedaling, but the wheels have accumulated momentum. They will run on, and it will take a little more time for the bicycle to stop completely. (…) If you have stopped pedaling and the bicycle is going uphill, then it will stop soon. It may even stop the same moment you stop pedaling. But if it is going downhill, it may go on much longer. So if enlightenment happens before the age of thirty-five, the body may die soon. If it happens after thirty-five, then it is downhill; it may continue more. (…) With desires stopping totally, really you have stopped being a body. Now the old momentum will work, and it will depend on many things.

Body and consciousness are related by desires. That's why, if a person dies without desire, then he will not be reborn, because now there is no necessity, no causality to create a body again.

When a person becomes desireless, at least for an interim period, for an interval, he will become inactive, and how long it will depend on the individual. (…) There will be a pregnancy period. (…) The desires will have dropped, and all the actions that he had been doing were concerned with desires, so how can he continue? They will drop. But by dropping desires and actions, energy will be accumulated, and now energy will begin to move. (…) So it depends. Inactivity is bound to be there – more or less, but it will be there. And only then can you be reborn, because the whole mechanism has to change completely. The mind drops, old roots drop, the old habits drop, the old association of consciousness and desires, consciousness and mind, drops – everything old drops, and everything has to be new. A waiting is needed; patience is needed. (…) The energy will take its own course.

Lives and lives of dissipated energy… Your energy is not really energy, but a pushing and pulling.

The persons who commit suicide are really those who are very, very deeply attached to life. Because they are so much attached to life, whenever they are frustrated, they cannot do anything else but commit suicide. A person who is not too much attached to life cannot commit suicide. And suicides can be committed in two ways: they can be long-term and they can be short-term. You can take the poison just now, or you can go on dying slowly for many years. It depends on how much courage you have.

Brahma is knowledge without the known and the knower – supreme consciousness, alertness, enlightenment. (…) Ignorance is bondage; knowledge is absolute freedom.

There is a constant chain, life moving around. This limited feeling of embodiment, of these bodies, is just a fallacy; life is one. The deeper we go, the deeper the oneness is uncovered.

Bliss cannot be taken back. Whenever something else is the source, it can be taken back – it is bound to be taken back. It can only be momentary and temporal; it is not your being; it is just a happening outside. (…) When you begin to feel yourself enough unto yourself, if the whole universe just drops and goes into nonexistence, it will not make any difference – *then*, it will not make any difference, because now you have an inner source of happiness, an infinite source of happiness. This is your being, and cannot be taken from you, and cannot be destroyed; and therefore, there can be no anti-state of your inner bliss.

Transcendence is the ultimate goal. Unless one achieves it, one remains in misery, in the wheel of life and death, in *samsara*.

We go on creating illusions around us. We go on creating dreams around us. The real, that which is, is engulfed with our dreams, projections. This force to create illusions around oneself is *maya*; this power of the mind to create things which are not, to give qualities which are not. (…) This is the power of *maya*; this is the inner magic of your mind: it can create dreams, and it can believe in them. Of

course, disillusionment is bound to come. It may take time, but it comes. Any moment the reality asserts, the dream is shattered. And when those dreams are shattered, it is not that one becomes aware of this whole fallacious game. When the dream is shattered, again the mind begins to create another dream. This shattering of particular dreams is not the shattering of *maya*. The rishi says that *maya* is a natural capacity to hypnotize yourself; it is auto-hypnosis. (…) for a seeker of the truth, of the real, this power, this *maya*, must be understood deeply, because this is our bondage; this is our ignorance; this is our insanity; this is our suffering – creating dreams, and then creating frustrations; creating illusions, and then disillusionments. And one goes on repeating, lives and lives one goes on repeating, and the power goes on working again and again. (…) The projector is within, but we never become aware of the projector; we always become aware of the projected scene, of the projected phenomenon. (…) This is *maya*: the capacity to project images on the screen of consciousness. (…) Brahman is the screen, but we have never seen the screen, because there is a continuous flow of images. One image is followed by another; one image is replaced by another. Slow down your projecting; slow down your projecting machinery. Meditate. This auto-hypnosis must be broken; otherwise you are never face to face with reality. And unless one is face to face with reality, unless one is in an encounter with the real, one is not. You can dream only if you are asleep, and you can project only if you are in ignorance. So ignorance means spiritual sleep, a spiritual somnambulism. (…) As we are, we are in *maya*; as we can be, our potentiality is Brahman. (…) *Maya* is hypnosis; meditation is de-hypnosis. (…) In *maya*, you go far away from yourself; in meditation, you come back to yourself.

We never feel that we are *in* the body, but we feel that we *are* the body. The witnessing self is never felt. We always feel some identity; we always feel some identification. And the witnessing consciousness is the reality. (…) Disassociate yourself from the false identities. (…) The host is your witnessing; be centered in the host. (…) Remember the host; constantly remember the host.

Being precedes knowing, knowledge, doing, everything; and that which precedes knowing cannot be known by knowledge. That which precedes cannot be reached by any doing whatsoever.

The Master means one who has disappeared already; the disciple means one who has to disappear.

We feel the other as the other because we are unfulfilled. Once we are fulfilled, the other is dissolved. In a fulfilled mind, there is no feeling of the other. Totally fulfilled, the universe and you become one.

A mind with no doubt is faith.

This is the right sequence: to begin with the cosmic, then to come to the self, then to the mind, then to the body. (…) Begin from the within, and then come to the without; start from the center towards the periphery, and then everything becomes easy, effortless. Effort is felt because we begin from the without. (…)

Because we are so asleep, we have to begin with the body. (…) Ordinarily, one has to begin with the body, then go to meditation, to devotion, and then to faith.

How does the mind move outward? It moves for wealth; it moves for prestige; it moves for power. Any movement means a deep desire for something outside, a deep desire for something which belongs to the objective world. Any desire for any object or experience in the world is a movement outward. Renounce this movement. (…) Don't move outward, and you will find yourself in the heart. (…) In the deep inactivity of renunciation, you will come to the center.

Your body must be in a deep cooperation; otherwise meditation will be unnecessarily difficult. Your body must be in such a state that it helps, not hinders. As it is ordinarily, it is a deep hindrance. (…) if you want to transform, you must purify the body first. First, you must not be identified with it; that is the first and the most basic impurity. One must not be identified with one's body. One must remain in a beyondness, in a transcendence.

Purify the heart by looking at the positive. (…) The heart must be purified by a positive foundation given to it.

Man lives in a deep hypnosis. Whatsoever we feel, whatsoever we think, is based on hypnotic projections. (…) This phenomenon of projection is basic to our minds. We live not in the objective world, but in a projected world. (…) there are as many worlds as there are minds. Everyone is living in his own individual world – multi-worlds, multi-verses. (…) De-hypnosis, or meditation, means: how to bring your consciousness, which has become projected on to the object, back home.

Any search, any inner search begins with elimination, begins with the negative. One has to know what one is not in order to know what one is. (…) The negative is the beginning, and the positive is the realization. (…) The negatives are the periphery; the positive is the center. So if you want to enter the center, you have to pass through the periphery. (…) And only when you are past all the nots, all the negatives, then you enter the positive; then you become aware of what you are. (…) When the negative is completed, you fall into the positive. (…) Renouncing that which you are not is the alpha and the omega, the beginning and the end.

Mind is the accumulator; meditation is the eliminator. (…) Meditation is a process of elimination; (…) if you meditate, then you go on destroying your mind.

The word *veda* means knowledge, authentic knowledge. (…) *Veda* is authentic knowledge about the inner one.

For me, there is neither virtue nor sin. (…) Totality is both and neither. (…) Virtue and sin are expressions of God, not his being. (…) Expression is inevitably dual; existence is non-dual. (…) The Hindu concept is that good and bad balance existence; they are not contradictory, but complementary. (…) Nothing is contradictory; there is no deep opposition in anything. All things are

interconnected and complement one another; one cannot exist without the other. (…) The lotus is born out of the mud; the dirty mud is not against the lotus – they are two parts of one process.

To me, religious life is not only experience, but also creativity. You must know the Divine and you must express it also, because then, when it is expressed, it can create the same thirst in others. When expressed, it can hit other's sleep also; it can make them aware of a different dimension also. When someone is in a blissful state, he is creating vibrations around him. This ecstasy can be felt; others' hearts will be touched by it. And if you can create ripples around you, vibrations, you have served the world, and there is no other way to serve it; you have served the Divine, and there is no other way to serve it.

Be blissful. Don't allow yourself to be miserable; (…) don't cooperate with misery. (…) Be blissful in every state of mind. Whatsoever happens outside, don't allow it to disturb your bliss. (…) Remember, everything is an interpretation. If you want to be miserable, you will interpret it in that way. If you want to be blissful, the same situation will be interpreted in a different way.

The keys of spiritual alchemy can be handed to you only when your total being has become receptive to them. They are powerful seeds; they will grow in you; but one has to become a womb to receive them.

Samadhi means entering into yourself without the mind. (…) When you leave the mind behind, you take a jump into the ocean and you become one with the ocean. (…) Consciousness takes a jump into greater consciousness, the absolute.

A *jivanmukta* means one who has attained to the inner sky, but still he will have to live in the body. (…) Knowledge of the inner self is not cessation of all *karmas*. The past *karmas* will drop only when they have reached their target, when they are fulfilled. Past *karmas* will continue for a while, until their momentum is finished. But now, no new *karmas* will be accumulated. And while the old *karmas* are going on in their continuity, you will know that they are not related to you; you will remain in your unrelatedness. (…) The conditionings go on flowing, but there is no relationship; you remain a witness. (…) If you stop pedaling your bicycle, it will go a little while, and then it will drop. The same happens with your body, your mind. It is just a cycle, just a mechanism. It will move, but without you, it cannot move far. Unless it is fed continually, fueled continually, it cannot move very far; it will drop.

If you are unaware of yourself, then your own reality is projected onto dreams; then your own reality is transferred to the dreams. Your own existence is transferred to dreams and experiences and thoughts, and they become real. They have a borrowed reality; your own reality has gone to them. They are not real.

The world is just an interpretation of your own state of mind. Move in, and the outer layers disappear.

Mind has many types of thoughts. Every thought is a wavering; every thought is a wave. If there are no thoughts, then the mind will be non-wavering. A single thought, and you have trembled; you are not still. (…) The thought process is the process of wavering. (…) Non-wavering, standing still in consciousness, reveals to you the here and now.

Whenever a person can concentrate on any other thing, sex will not be a problem for him. (…) But if you cannot concentrate on anything else, then your mind will be flowing through the channel of sex constantly.

Continuously be aware that some integration must take place. No moment should be missed in which you have not tried to integrate yourself.

Use nature to transcend it. (…) The outward is just an opportunity; the inside creation is the thing. (…) The emphasis is on the upward flow. (…) Create the future; be for something. Then you become positive.

This is sensuality: senses prostituted by the mind, or mind having taken all the senses into itself. A really free consciousness will not be sensual, but will be sensitive.

The path of relaxation (surrender) and the path of effort (will) are diametrically opposite; you cannot practice both simultaneously. They lead to the same one point, but they are diametrically opposite. (…) So purity of path is a basic necessity. (…) So begin with will and put your whole being into it. Only then will you be able to know whether this path can work for you or not. (…) Surrender is an emergency door. The emergency door opens only when there is an emergency and total failure. (…) So either surrender totally or will totally. Be total, in any way, and the ego evaporates. And when there is no ego, for the first time you become aware of your real center. I call it centering; Gurdjieff calls it crystallization. Through this centering, you become a being; through this centering, you are in existence. Before this, you are in society; you are a part of civilization, of culture, of language, of a religion – but not of existence. (…) And once you are centered, you belong to that which is beyond, which is eternal; then you come to the source. (…) Gurdjieff used to say that you are not; you are just a construct. Unless you find something which has not come through the parents, not come through society, not come at all to you, something which you *are*, unless you find that, you are not a centered being; you go on living on the periphery. (…) The peripheral existence has been called *sansar*, the world; the centered existence is called *nirvana*. (…) Witnessing is the technique for centering. (…) Witnessing means a state of no-mind, no-thinking. (…) Through witnessing, identification with the mind is broken. (…) Through witnessing, you reach reality.

Your mind is a collection, a multiverse, a junkyard; your nature is unity. (…) Mind will be confusion, fragmentation, conflict, contradiction, a constant tension, anguish, a longing for happiness, and everything will be fear-oriented. (…) If you are in the real center, silence will be your nature, not dependent on any situation.

The society is not interested in your self; the society is interested in your ego – because something can be done with the ego, and nothing can be done with the self. So the society helps to strengthen the ego, and you go on living around your ego. The more you grow, the more you become social, educated, cultured, civilized, the more polished an ego you have. Then you begin to function from the ego, not from the self, because you are not aware of it at all. So your essence goes into the unconscious, into inner darkness, and a false construct, the ego, becomes the center. Ego is identification, bondage; the self is freedom, total freedom.

If you go on a lonely retreat in non-relationship, the ego cannot exist. (…) That's why this retreating into loneliness became a deep *sadhana*. (…) Mahavir was in loneliness continuously for twelve years, just to dissolve the ego, the social construct. He chose to be without a center for the time being, so that the real center, the authentic center, could come up. (…) Unless you dissolve the false center, you cannot reach to the real center – the ego goes substituting for it. (…) You will be thrown into chaos, because you will be, for a certain period, without any center. This chaos has to be faced. Unless you face it, you cannot be centered in your self. You have to pass through this. Christian mystics have called this "the dark night of the soul". Really, one just becomes mad. (…) You have nowhere to function from; you have no unity now. You are just fragments with no energy in them, with no center, with no focus. You are a crowd. This madness has to be faced. This is the only courage the religious revolution needs – to be mad, to be without a center; this is the real austerity – to pass through it without creating any false center again. (…) This passing through a chaos without any center, being a chaos, ultimately throws you down to the center, the real center, to the self. (…) You will have to wait. This waiting may take any length of time. Nothing can be said. Mahavir, the son of a great king, had to be in loneliness for twelve years; Mohammed, a poor man with no developed ego, was in loneliness only for thirty days; Jesus, also a poor man with nothing to help his ego, was in loneliness for only forty days. The more civilization progresses, the more difficult it is – because every progressive civilization is bound to have a solidifying effect on the egos that constitute that civilization.

Go deep in meditation, and remain with reality without thoughts.

Unless you go to worship with a witnessing nature inside, your going is futile.

You can never go beyond the mind if you go on using it. You have to make a jump, and meditation means that jump. (…) It cannot be made logical; it cannot be reduced to reason. You have to experience it. If you experience, only then do you know.

The moment the ego is surrendered, you are left with your inner self awakened.

Fasting, vigilance in the night – many are the methods to work directly to create more awareness in yourself, to bring yourself above your so-called sleepy existence. (…) The path of will is a lonely path. You cannot even have a helper with you, because then the struggle loosens, then the struggle becomes partial. Then you can depend on someone else, and wherever there is dependence, sleep

comes in. One has to be totally independent; only then can one be awake. (…) All the methods of witnessing belong to this path; so when I say, "be a witness", it is meant for those who are travellers on the path of will.

Surrender is concerned with your ego, not with your self. In surrender, you have to give up your ego. Of course, you cannot give up your self; that's impossible – whatsoever you can give up is bound to be your ego. Only the ego can be given up, because it is just incidental to you. (…) The *yoga sutras* say that God is just a device to be surrendered to. Whether God is or is not is not meaningful; you need not bother about it. (…) Surrendering is throwing the ego, and suddenly you become aware, aware of the inner center.

The yogi is trying to be, and the bhakta is trying not to be. The yogi is trying to be aware, and the bhakta is trying to be totally lost.

Don't fight; don't indulge – both are easy. The only thing which is very uncomfortable and uneasy is to remain alert.

We live around the sex center, move around it. Whatsoever we do is related with sex, howsoever distant it may look. (…) unless we grow in consciousness, we cannot go beyond it. That is the most unconscious-rooted center, the lowest, and for that reason the deepest and the most unconscious. The higher you move in consciousness, the further you go from sex. And then, there is a flowering of a different type. The whole energy moves to the seventh chakra, *sahasrar*. And when the whole energy comes to the seventh chakra state of consciousness, to the state of *samadhi*, it becomes a flower, one-thousand-petalled. (…) With an inner flowering, you mutate, you change, you are born anew.

Anything penetrates into sleep if it has gone deep in the mind in the day.

Repeating a particular *mantra* without awareness will create stupidity, even madness. (…) The science of *japa* is not just to repeat; repetition is secondary. It is just a device to create something of which to be aware. The real thing is to be aware; the basic thing is to be aware.

A spiritual vision destroys the ego completely; a projected dream strengthens the ego. (…) If your mind is creating visions, your mind will be strengthened. If visions are coming from beyond, your mind will be destroyed.

Unless man reaches to the transcendental, man will have to be provided with toys. He will have to be provided with false meanings.

Bodhisattva means one who has become a Buddha, but is still holding himself in the world of time and space, to help others. *Bodhisattva* means "essentially a body", who is just ready to drop and disappear, to go into *nirvana*. Nothing remains to be solved; all his problems are solved. There is no need for him to be here, but he still is here. There is nothing else to be learned here, but he is still here. And he is keeping himself in body-form, in mind-form; he is keeping the whole ladder. He has gone beyond, but he is keeping the whole ladder, out of

compassion. (…) When a man has reached to the seventh rung, for a few days, for a few years, he can use the six rungs. He can go back and use them, but by and by, they start breaking. By and by, they start dying. A *bodhisattva* can be here only for one life, at the most. Then he has to disappear, because the mechanism disappears.

Thought cannot operate in truth, but truth can operate through thoughts. You cannot attain to truth by thinking, but when you have attained it, you can use thinking in its service. That's what I am doing; that's what Buddha has done; that's what all the Masters have done.

The more you accumulate, the more penetratingly you feel the inner poverty.

Meditation is an insight that all goals are false. Meditation is an understanding that desires don't lead anywhere. (…) Meditation cannot be attained, because meditation cannot have a motive. When you attain something, you attain through a motive.

To be poor has nothing to do with spirituality, neither has being rich anything to do with spirituality. Those are irrelevant facts. The poor also looks outside, as much as the rich. (…) Security is on the inward path. (…) Clouds come and go, and the sky abides.

When the mind has come to a stop and is no longer interested in attaining anything, then it attains Buddhahood.

Only on one thing does one have to rely, and that is awareness, attentiveness. Only one thing does one have to rely upon, and that is one's own inner source, being. Through meditation, everything else has to be dropped. (…) The mind that relies on something else is the ego. The ego cannot exist without props; it wants props. Something has to support it. Once all props have been removed, the ego falls to the ground and disappears. (…) If you go on peeling, you come one day to when the whole onion has disappeared, and only nothingness is left in your hands. That nothingness is bliss. Buddha says: a *bodhisattva* dwells without thought-coverings. He is here, but he is nobody.

Enlightenment is always through surrender, but surrender is achieved through intelligence. (…) the path is of intelligence, pure intelligence. The very word *Buddha* means "awakened intelligence". (…) Intelligence is the capacity to be in the present, to be here-now. Then you are awake.

The intelligent person will go inwards first. Before going anywhere else, he will go into his own being; that is the first thing, and it should have the first preference. Only when you have known yourself can you go anywhere else. Then wherever you go, you will carry a blissfulness around you, a peace, a silence, a celebration.

The Buddha's path goes through intelligence, but goes beyond it. A moment comes when intelligence has given you all that it can give; then it is no longer needed. Then finally you drop it too; its work is finished. The disease is gone; now the medicine too has to go. (…) Sometimes it happens that the disease is gone, and now you have become addicted to the medicine. This is not freedom.

The universe is needed to transcend; otherwise, how will you transcend?

Mind is needed only because you are not really conscious. If you are really conscious, then there is insight; there is no thinking. Then you act out of insight; you don't act out of the mind.

A *mantra* is a spell to take away things which are not really there. (…) A *mantra* is just a trick, a strategy to help you drop your ghosts. Once you have dropped those ghosts, then the *mantra* has to be dropped too. One need not carry the *mantra* anymore the moment one feels the ghosts have disappeared. (…) A *mantra* is a strategy to take away your illusions, and when the illusions are taken away, that which remains is the truth. The *mantra* only takes the false. It cannot give you the real; it can only take the false. But that's enough. Once the false is taken, once the false is understood as false, the truth arises. And truth is liberation.

You are a Buddha, and unless you recognize it as that, you will suffer.

A *guru* is one who makes you free. A *guru* is one who delivers you freedom. A guru is one who liberates you.

Knowledge, the very idea of knowledge, is part of human stupidity. Life is such a mystery, it cannot be known.

Think of your mind as a bubble. Like bubbles, all mind experiences burst sooner or later, and then nothingness is left in the hands.

Life is always fresh; (…) life always brings new situations. (…) Any step which is in accordance with truth, any step which has the quality of suchness in it, is appropriate. (…) Out of mind, there is no appropriate step; out of mind, all steps are inappropriate.

Borrowed knowledge is not going to help; (…) borrowed knowledge is always false. The source may have been true, but the moment it comes into you, you are untrue, so it becomes untrue. For the truth to exist in you, you will have to become true yourself. One has to go into one's own being to find the truth.

Right-mindfulness is the flavor of understanding, the fragrance of insight, not the outcome of practice.

Philosophy is unnecessary, pointless curiosity. And you can go on and on, ad nauseam. Avoid! (…) Philosophy is abstraction, speculation, mind gymnastics, hair-splitting. (…) Philosophy is always out and about; it goes round and round in circles; it never arrives anywhere.

It is not that seekers leave their families, leave the world. It looks that way, but it is not. They are not negatively leaving something; they are not escaping. The act is positive; it is a movement toward aloneness. They are in search of being totally alone, (…) and only then is enlightenment achieved. (…) Real courage is the courage to be alone. It means a conscious realization of the fact that you are alone and that you cannot be otherwise. (…) You can deceive yourself for lives and lives, but you will just go on in a vicious circle. Only if you can live with this fact of aloneness is the circle broken, and you come to the center. That center is the center of Divineness, of the Whole.

Living with facts is the only *yoga*, the only discipline. Once you are totally aware of the human situation, you become religious. You become a master of yourself. The austerity that comes is not the austerity of an ascetic; (…) you feel that it is the only thing possible, that you cannot do otherwise. Then you renounce things; you become nonpossessive.

The mystic knows directly; there is no interpretation.

Ambition starts in such a way that you never become aware what poison it contains in it. The bottle of ambition contains pure poison, but the label is not that of poison; the label says it is nectar.

"Holier-than-thou" is in fact everybody's lifelong *mantra*, in different ways. Somebody is trying to show his ego by his money, somebody by his knowledge, somebody by his political power, somebody by his austerities, somebody by his religiousness. But it is all the same – only excuses differ, but the motive is the same: somehow to prove that "I am greater than you, holier than you, wiser than you, more virtuous than you".

The fulfilled person accepts with joy whatsoever is happening. If life is happening, good; if death is happening, good. He lives in a dance; he dies in a dance. He cannot commit suicide; suicide certainly shows that he is still incomplete. Something in him is still desiring; something in him still wants – what it wants is immaterial.

Austerity without insight is nothing but a slow suicide; it is a crime against life and existence.

In my observation, if a person is totally creative, he will transcend sex without repressing it, because his own energy will become creative. He will not need go into sex; the very need will disappear. He has now a far higher bliss happening in him; the lower is bound to disappear when you have the higher in your hands. A real poet while producing, creating, composing, forgets all about sex. A real sculptor absorbed in his work forgets all about sex. Even if a naked woman

passes by, he will not look at her; his concentration is so total in his own creativity. A real dancer disappears in his dance; his ego, his sex – all are dissolved into his dance. But if sex is repressed, then just the contrary will be the result – your creativity will be repressed; (…) creativity disappears when you repress sex. If your sex life is flowing joyously, you have tremendous interest in everything you are doing; otherwise you become disinterested, everything seems to be meaningless. (…) When you repress sex, the whole energy becomes self-torture. (…) Remember that sex is the lowest pleasure. According to me, sex is the seed – the pleasure. If sex is allowed natural growth, respected, valued, then a transformation happens, a metamorphosis happens. Sex starts growing into other creative dimensions. (…) But the so-called religions crippled humanity from the very base; they destroyed the roots.

Religion exists only in the presence of a Master. The moment the Master leaves, the religion disappears.

Only stupid people are going to remain in churches; intelligent ones are bound to escape.

Everything can be used, that's why I am against renunciation; everything in life can be used. Yes, even wine can be used. You can drink it, but in small quantities in the beginning, and remain alert – just a little quantity and then remain alert. Try to be alert when the wine starts functioning in you. If you can be alert with wine, then go on increasing the dose. One day you can drink the wine just like water, and still you are alert. And if you can drink the whole bottle and remain alert, then nobody can make you unenlightened again. Impossible.

Meditation comes to you. It always comes; you cannot bring it. But one has to be in search of it. (…) So search, be a seeker, and do not be a disciple. (…) Grope in the dark. Nothing else can be done. The very groping will become the understanding that will liberate you from darkness.

When you are no more, you are in meditation.

There is no such thing as sex energy. Energy is one and the same. Sex is one outlet for it, one direction for it; it is one of the applications of the energy. Life energy is one, but it can manifest in many directions. Sex is one of them. When life becomes biological, it becomes sex energy. Sex is just an application of life energy. So there is no question of sublimation. If life energy flows in another direction, there is no sex. But it is not a sublimation; it is a transformation. Sex is the natural, biological flow of life energy, and the lowest application of it. It is natural, because life cannot exist without it; and the lowest, because it is the foundation, not the peak. When sex becomes the totality, the whole life is just a waste. It is like laying a foundation and going on laying the foundation, without ever building the house for which the foundation is meant. Sex is just an opportunity for a higher transformation of life energy. (…) When the gate to the Divine is open, all the energies that are within you begin to flow toward that door. Sex is absorbed; sex is transcended. Whenever a higher bliss is possible, the lower forms of bliss become irrelevant. They just wither away. (…) Anything

done negatively with sex, or with any energy, will not transform the energy. On the contrary, it will create a conflict within you that will be destructive. When you fight with an energy, you are fighting with yourself. No one can win a fight against his own energy. One moment you will feel that you have won, and the next moment you will feel that sex has won. This will go on continuously. (…) Sex should be taken for what it is. It is just the biological foundation for life to exist. Do not give it any spiritual or antispiritual meaning. Simply understand the biological fact of it. (…) Do not do anything for it or against it. Let it be as it is; accept it. Don't take an abnormal attitude towards it. (…) Sex is so important, so compelling, so intense, because the whole of nature insists on it; otherwise man could not continue to be. (…) Sex is so compulsive, so nonvoluntary, it is so great a force, that it cannot be transcended until someone has achieved the Divine. So *brahmacharya* became a criterion to know whether a person has reached the Divine. The sex, as it exists for normal beings, will not exist for him. The reverse is a fallacy; this does not mean that by dropping sex, one will achieve the Divine. (…) Then you will have a suppressive mind, not a transcended one. Sex will go on bubbling inside you and will create inner hell. When sex becomes suppressed, it becomes unhealthy, neurotic, perverted. (…) Then what is to be done? Move into sex consciously. If you go into sex unconsciously, then you are just an instrument in the hands of biological evolution, but if you can be conscious in the sex act, the very consciousness becomes a deep meditation. (…) And if you can be conscious in the sex act, then there is no other act in life in which you cannot be conscious, because no act is as deep as sex. If you can become aware in the sex act, then even in death you will be aware. The depth of the sex act and the depth of death are the same, parallel; you come to the same point. (…) So use sex as an act of meditation – meditate on it; transcend it. (…) Make it transparent; anything that becomes transparent will disappear. (…) Go beyond it, because greater bliss awaits you. (…) Do not fight it; do not go against it. You cannot fight with nature; you are part and parcel of it. You must have a friendly, sympathetic attitude towards sex; it is the deepest dialogue between you and nature.

Kundalini is the focused energy of the human body and human psyche. (…) *Kundalini* means your total potential, your total possibility. (…) Your needs are in conflict. Society requires one thing, and your instincts require something quite contradictory. Social requirements and personal requirements are in conflict. Society has its requirements; morality and religion have their requirements. These conflicts have prevented man from being a harmonious whole; they have made man fragmentary. In the morning, one thing is required; in the afternoon, something else is required. Your wife requires something from you; your mother requires something quite contrary. Then day-to-day life becomes a conflicting demand on you, and the minute part of your total energy that has become manifest is in conflict with itself. There is also another conflict. The part that has become manifest will always be in conflict with the part that has not yet become manifest; the actual will always be in conflict with the potential. The potential will push itself to be manifested, and the actual will suppress it. To use psychological terms, the unconscious is always in conflict with the conscious. (…) These two types of conflict are why you are not in harmony. And if you are not in harmony, your energy will become antagonistic to you. The movement of energy is only possible if there is no suppression. Otherwise, your energy becomes an

enemy to you; you become a house divided against itself; you become a crowd. (…) When your energy comes into harmonious unity, this is what is meant by *kundalini*. *Kundalini* is just a technical term for your whole energy when it is in unity, in movement, in harmony, without any conflict, when it is cooperative, complementary and organic. Then and there, there is a transformation.

When energies are in conflict, you want to relieve them. You feel at ease only when your conflicting energies are released, thrown off. But whenever you throw them off, your life energy, your vitality, moves downward or outward. The downward movement is the outward movement; and the upward movement is the inward movement. The more your energies go up, the more they go in; the more they go down, the more they move out. If you throw your conflicting energies out, you will feel relief, but that is just like throwing your life away in bits and fragments, in installments; it is suicidal. Unless our life energy becomes one and harmonious, and the flow becomes inward, we are suicidal. When you are throwing out energy, you feel relieved; but the relief is bound to be momentary, because you are a constant source of energy – energy accumulates again, and you will have to get rid of it again. What is ordinarily known as pleasure is just a throwing off of conflicting energies. Pleasure means that you are relieved of a burden; it is always negative, never positive. But bliss is positive; it comes only when your energies are fulfilled. When your energies are not thrown out but have an inward flowering, when you become one with them and are not in conflict with them, then there is a movement inward. That movement is endless. It becomes deeper and deeper, and the deeper it goes, the more blissful it becomes, the more ecstatic. (…) *Kundalini* means that energies move from the periphery towards the center. The movement inward, the center-oriented movement, is blissful, while the outward movement gives both happiness and misery – there will be momentary happiness and permanent misery. (…) The actual result is always misery.

This is the paradox: you go on creating energy, and you don't know what to do with it. When it is created, you throw it off, and when it is not created, you feel miserable. (…) The first illness is that of weakness; and the second illness is that of energy that has become a burden to you. (…) This is absurd, but this absurdity is what we ordinarily mean by human existence – constantly creating energy that constantly becomes burdensome, and that you constantly have to relieve. That's why sex has become so important, so significant, because it is one of the greatest means to rid yourself of energy. If the society becomes affluent, you have more sources through which energy can be created. Then you become more sexual, because you have more tensions to relieve. (…) So there is a constant creating of energy and throwing out of energy. (…) *Kundalini* means to change this absurd situation into a meaningful one. (…) The way to make energy creative is first to understand that you should not realize only part of your potential. If one part is realized and the remaining, major portion of your potential is unrealized, it is not a situation that can be creative. The whole must be realized; your whole potential must be actualized. (…) The part of your energy that has become actualized is your life; the remaining part is asleep as if it were not – but it can be awakened.

When energy flows outward, you feel exhausted. (…) When energy flows inward, you feel fresh, vitalized, fulfilled. (…) your breath (*pranayama*) will begin to have a different quality; it will be relaxed, rhythmic, harmonious; (…) it becomes subtle. (…) The Buddha's posture, *padmasan*, the lotus posture, is one of the postures in which the least amount of energy is needed. (…) It is a round posture – energy becomes circular; it is not thrown out. Energy always moves out through the fingers, hands or feet. But through a round shape, energy cannot flow out. (…) All the energy outlets are joined together in *padmasan*, so no energy can move outward. Both feet are crossed, the hands touch the feet, and the feet touch the sex center. And the posture (*asana*) is so erect that there is no gravitational pull. In this posture, one can forget the body completely, because energy is not flowing outward. The eyes are also to be closed or half closed and the eyeballs still, because eyes are also a great outlet of energy. (…) The more energy goes inward, the more harmony there is. Conflicts drop; in the center, there is no conflict – there is bliss, an organic unity of the Whole.

Asanas and *pranayama* are bodily helps, physical helps. If your mind is in conflict, they will not be of much use. (…) Body and mind are one energy. (…) One has to work from both polarities, body and mind. *Raja yoga* and other *yogas* are basically concerned with mental attitudes. (…) The body should be trained through yogic methodology, and the mind through awareness. You will require more awareness if you practice *yoga*, because things will become very subtle. (…) If people practice awareness techniques and simultaneously practice yogic methods, they will know deeper realms of awareness. Otherwise, they will be aware only of the gross. If you change the gross, but do not change the subtle, you will be in a dilemma. Now conflict will assert itself in a new way. *Yoga* is helpful; the other part is mindfulness. Practice *yoga*, so that the body becomes rhythmic and cooperative with your inner movements; and simultaneously practice mindfulness. (…) If you can become aware of your breathing, then you can become aware of your thought process; otherwise not. (…) Buddha talks about *anapanasati*, the *yoga* of awareness of the incoming and outgoing breath. (…) One should begin from breathing and never from the thought process itself. When you can feel the subtle movements of breath, only then will you be able to feel the subtle movements of thought. *Asanas* and *pranayama* will change the quality of the body; awareness of the thought process will change the quality of the mind. Then the moment comes when your body and mind are one, without any conflict at all. When they are synchronized, you are neither body nor mind. For the first time, you know yourself as the self; you transcend. You can transcend only when there is no conflict.

Pure awareness, awareness without being aware of anything, is the moment of explosion. Your potential becomes actual. You explode into a new realm, the Ultimate. This Ultimate is the concern of all religions. (…) There are many ways to reach the Ultimate. (…) But what is signified by the word *kundalini* is bound to be there in some way or other as inward flow of energy. The inward flow is the only revolution, the only freedom. Otherwise, you will go on creating more hells, because the more you go outward, the further you are from yourself. And the further off you are from yourself, the more ill and diseased you are. *Kundalini* is the original source of all life, but you are cut off from it in so many ways. Then

you become an outsider to yourself, and you do not know how to come back home. This coming back is the science of *yoga*. As far as human transformation is concerned, *kundalini yoga* is the subtlest science.

Whenever you are in chaos, the brain stops working. (…) Chaotic methods are needed to push the consciousness to its roots, because only from the roots its transformation is possible. Otherwise, you will go on verbalizing, and there will be no transformation.

Wherever man has created systems to explain existence, he has created games. If you accept the first step as true, then the whole system works perfectly; but if you don't accept the first step, the whole edifice falls down. The whole edifice is an exercise in imagination. It is good, poetic, beautiful. But once a system insists that its version of existence is the absolute truth, it becomes violent and destructive.

The original source of all tension is becoming. One is always trying to be something; no one is at ease with himself as he is. The being is not accepted; the being is denied; and something else is taken as the ideal to become. So the basic tension is always between that which you are and that which you long to become. (…) Only if we accept ourselves totally is there no tension. This total acceptance is the miracle, the only miracle. (…) If this acceptance becomes total, then, in a single moment, the whole crowd disappears.

Never betray your own innermost experience. If you betray it, you are committing a deep suicide – you are destroying your very soul. It is better to suffer on the path of truth.

Gurdjieff was capable of changing his mask because he knew his original face, his pure self.

People are not really interested in getting out of prison. If they were interested, then nobody could prevent them.

The person who has only a part of his being actualized is in conflict with the other part which is not actualized. Half of him is paralyzed; he needs all kinds of crutches. He is not able to stand on his own feet; he cannot live out of his own being. He remains a beggar; he cannot be an emperor. To be whole is to be an emperor.

The moment you discover your being, there is no ego found. Ego is only a projection. Ego is not knowing your being; not being aware of your being is what ego is all about. So there is no question of dropping it.

A really religious person is not a man of will. A really religious person has dropped his will; he allows God's will to flow through him.

When you discover yourself, you become a Master. You don't serve anybody else's purposes; you start living on your own.

Sex is an animal act. That's what I mean when I say that sex for reproduction is sinful, because it is unconscious, unmeditative. You are not consciously doing it; you are forced to do it by some unconscious forces. (…) I am all for creativity, but remember, reproduction is not creativity. Creativity is meditative.

Man exists as a bridge between two infinities: the infinity of ignorance, and the infinity of knowledge.

A man unconscious of his own being, unaware of himself, is the creator of problems. Not knowing who he is, what he is, without any acquaintance of himself, he goes on creating problems – because unless you know yourself, you cannot know for what you are existing and living; you cannot know where you have to move; you cannot feel what your destiny is; and you can never feel any meaning. You will go on doing many things, but everything will ultimately lead you to frustration – because if you do anything without knowing who you are, it is not going to give you a deep contentment; it is irrelevant. The very point is missed; your effort is wasted. And, ultimately, everyone is frustrated – those who succeed more so than those who are not successful, because those who are not successful can still hope. Nothing fails like success; the case of the successful becomes hopeless.

Sex is the basic energy. Because of sex, you are born, and because of sex, you will die. Thirty-five is the peak age, and then everything declines – seventy or so will be the death age. If fifty can be the peak of sexual energy, then a hundred will be the death age; (…) now life will be lengthened.

We do not know anything about the world. We have created our own mental world. Everyone has his own world – this world of past and future, this world of memories and desires. This world is false, illusory. And when your world is no more, you will come to know the real world – that is the Brahman, that is the truth. (…) The real is hidden behind our dreams; this dreaming must be broken.

Unless you cease to be, you cannot be still. (…) Man needs continuous contact with the inner source; otherwise he will be living an exhausted life.

Suffering is not something contrary to richness; suffering makes you rich. Suffering gives you depth. Someone who has not suffered at all will just be superficial. The more you suffer, the more you have touched deeper realms. The more sensitive a person, the deeper the mind, the deeper becomes your suffering. A brutish person, a shallow mind will not suffer.

One rises into knowledge by throwing ignorance; and then one rises into enlightenment by throwing knowledge.

Remember one thing: you are responsible for whatever you are. (…) Transcend yourself; become a Master.

If you want inner growth, then acceptance is the law.

No one is born as a *tabula rasa*, because this childhood is not the beginning; this life is not the beginning. So every child is not just a child, but many old men are within him – many lives. He has reached old age many times, and that memory is always preserved. The mind continues with it. (…) Western psychology says that your parents, your education, your heredity, they determine everything. (…) But really, you have chosen your parents, your environment and your circumstances. They determine you because you have allowed them to determine you. So ultimately, you remain responsible. (…) Really, all *yoga* is concerned only with this: how you can get out of all the influences that have made you whatsoever you are. (…) But Western psychology is creating a very harmful attitude. They say that when you are seven, your attitude is fixed, and now nothing can be done. If this becomes your thought, then nothing can be done; this very thinking will become the barrier. (…) This is defeatism. If you cannot do anything, if you cannot transform yourself, you lose all human dignity. You have become just an automaton, a mechanical thing; you will run the course. This is most degrading.

Total contentment is wisdom. (…) Contentment means consciousness here and now. (…) Discontentment means comparison with the ideal, with the past, with the future.

Go on throwing your gods, creating them and throwing them. Only then can you reach that God which is not your creation. The images are your creations, so they have an instrumental value. They are symbolic; they are devices; they are necessary. Create an image, but do not stick to it. No clinging is allowed. When the worship is over, throw it; throw it back in the mud. It is again mud. Then do not retain it. This is a very deep psychological process, because to throw a god needs courage; to throw a god needs detachment. (…) Remember this: everything that is to be used will have to be dispersed; everything that is used as a device will have to be discarded. In the very process of using, one becomes attached.

Buddha talks about the way, never about the goal; (…) he has not even a single word for the goal – God, Brahma, truth, the absolute, the kingdom of God. (…) All that he talks about is the way. (…) Because he says, "What to say about the goal? It is futile to talk about it. If you know, you know. If you don't know, there is no way to know about it before you reach it."

Buddha emphasizes very much the idea of a homeless wanderer, the idea of homelessness. The idea is tremendously significant, (…) because this life is a flux; this life is not more than momentary. We are here only for a few moments. (…) Everybody is here only for the weekend. Life is really very short. (…) To make this place a home is absurd; the home is not possible here – the home is possible only in eternity. (…) Yes, you can pitch tents here, but you cannot make a home. (…) Everything is constantly slipping out of your hands; there is no way to cling to anything; there is no way to possess anything. (…) Buddha says to understand this homelessness, to understand it deep in your awareness, is to become a sannyasin.

A man who lives in passion, in desire, lives a futile life – always miserable, always dreaming, continuously clinging to that which he has and continuously desiring for that which he doesn't have.

Relationship is impossible; (…) all relationship is just an absurd effort. (…) Relationship is just a make-believe. (…) It makes life a little more comfortable, but that comfort is illusory. The other remains the other, and there is no way to penetrate the mystery of the other. We *are* alone. (…) in the very nature of things, attachment is an impossibility. You are trying to do something which reality does not allow. Your aloneness is eternal.

If you want to get rid of your ego, you will have to move in a very scientific way. That's what Buddha is doing. (…) There are three layers of the ego. First layer, the world – your house, your car, your bank balance. Second, attachments – your relationships, your affairs, your children, wife, husband, friends, enemies. And the deepest layer, you. And these are joined together. (…) First, no home; second, no relationships; third, no self. (…) This is what liberation is in the buddhist way. This is nobodyness; (…) this is what *nirvana* is.

Buddha says a real man of understanding does not even hanker for enlightenment. Because even to desire enlightenment is to desire, and desire is misery. (…) What you desire is irrelevant – you desire; that's enough to make you miserable. Desire means you are not here-now; you have moved away from reality; you have moved away from that which is. Desire means you have fallen into the trap of a dream.

Buddha says if you surrender the ego, if you surrender yourself, you come in a harmony with the law, and everything starts happening on its own. You have but to surrender. (…) The man of understanding is in a total let-go. He allows the law to function. (…) Harmony happens only when you are in tune with the Whole. To be with the Whole is to be holy.

Only a person who is on the verge of suicide can be a real sannyasin. (…) *Sannyas* is a transformation of life; suicide is an escape from life. (…) Suicide is useless; (…) again you will be back, again and again you will be back. (…) With *sannyas*, the door opens. You may not come back, or, even if you come back, you will come back in a better way, more aware. Even if you come, you will come to learn something, to mature. (…) The *anagamin* is the one who has committed real suicide, who has died a spiritual death, who has carried his own cross. He never comes back. He is really finished with the world; he has closed his accounts with the world. He has now far better ways of being. (…) He goes on soaring higher and higher towards the source of light.

Sannyas is not a goal; *sannyas* is an understanding that goals don't exist.

Buddha says unless you can see the whole nonsense of repetition, you will continue to repeat. (…) If you understand a thing, then it is your first and last. Then you have had enough of it.

Great is the heart that is in accord with the way. But it cannot happen immediately. First you will have to discipline, and then you will have to drop discipline also. First you will have to make it a point to relax, and then you will have to forget relaxation also. First you will have to fight with your old, ingrained habits, and once you have got over them, you have to drop new habits that you must have created in fighting with the old. First you have to meditate; then one day, you have to drop meditation also. (…) Great is one whose ego has disappeared, who is completely merged into the Whole. (…) Life is just a training; one has to become transcendent.

Life is not against you, but if you fight with it, you will be destroyed by your own violence. (…) The moment you decide to cooperate, you become a sannyasin.

One who does not exist as an ego is meek. (…) Meekness means the attitude of no-conflict, the attitude of harmony.

When you live in your thoughts, in identification with your thoughts, then you live in restlessness; you dissipate your energy. These thoughts take too much energy out of you; your whole energy will be wasted. (…) Meditation is nothing but absolute rest.

The whole day, the dust collects. (…) At least twice a day, you should cleanse your mind, so you have clarity, so you have transparency. (…) If you clean the mind rightly before you go to sleep, dreams will disappear.

Sense is very narrow; nonsense is very vast.

Every tension has to come to a point where you cannot go anymore. (…) When the extreme is touched, relaxation settles in. The same happens in the mind. The worry goes to a climax, a peak, and then suddenly all thoughts fall away, and the disciple is sitting there on a lotus flower – no worry, no problem, no koan, nothing. The goose is out; (…) that constant thinking was the bottle in which one was confined.

The ego goes on fishing in lakes where fishes are not. (…) In all your desires, you are seeking a state of contentment. But desires cannot bring it. Desires create more ripples on your lake; desires create more restlessness in you. (…) You are seeking in a wrong direction.

The way will manifest itself. (…) All that is needed is that you should have an innocent, pure mind. (…) By pure, Buddha means a mind which has no content. All content brings impurity. (…) A mind full of consciousness will be empty of all content. (…) That being is purity. (…) Dropping mentation is what meditation is all about.

Life is overflowing, life is blissful, but man has lost the contact with life. He has become too self-conscious. Selfconsciousness functions as a barrier, and one remains alive, yet not truly alive. Selfconsciousness is the disease.

God is the goal; to be human is the journey.

Man is expelled from one home so that he can search another.

A man who is really mature has no will of his own. He says, "Thy will be done." It is only immature minds who go on carrying their own will – and of course, they suffer. Will brings suffering; will is the way to hell.

Meditation is not a result of your efforts; meditation is a happening. (…) Wisdom cannot be found; it is an experience.

No belief is needed. That is Buddha's first step towards reality: all belief-systems are poisonous; all belief-systems are barriers. (…) Buddha denies metaphysics completely; he says metaphysics is a futile search.

The very nature of desire is that it always remains unfulfilled. (…) Whatsoever you do, *ad infinitum* it will go on arising again and again and again. (…) Desires cannot be fulfilled – not here, not in other worlds, not in another life, not in heaven.

Your innermost nature is to be blissful. For it, nothing is needed – no virtue is needed; no ascetism is needed; no sacrifice is needed. Just understanding is enough. The way of the Buddha is the way of understanding.

The higher you start reaching, the more you will feel the weight of the things you are carrying with you. The higher the altitude, the more heavy your luggage will become. You will have to drop things. If you want to reach the highest peaks, you will have to drop all.

A day is bound to come in everybody's life when a person realizes that "All that I have tried has failed". Courage is needed to recognize that "I have failed utterly"; only a courageous person can accept that "I have failed completely". Cowards always go on rationalizing: "maybe we have failed in this, but we will try another; once more". (…) That's what psychologists call the gambler's psychology; (…) the gambler goes on playing. (…) Courage is needed to recognize that "I have failed". The monk is one who has recognized the fact that "all my life-ways have failed", that "all my ideas have failed", that "my mind has proved impotent. Now I am going to make a drastic change in my life. I am going to bring a radical transformation. I will turn inwards." This turning inwards makes a man a monk. A monk is a rebellious person. He completely drops out of the society, out of relationship; (…) he turns away from that. Now he is trying to explore his heart; he is trying to explore his transcendental witnessing self.

The world is a temptation, a temptation you have to go through, a temptation that has to be suffered. And the devil is a partner with God; he is not the enemy. If you go wholeheartedly with him, sooner or later you will understand that he is the deceiver. And the moment you realize that the devil is the deceiver, the devil disappears.

Buddha's whole effort is to make you aware that whatsoever you are, the cause is your mind. (…) When the mind goes against the natural law, *dhamma*, when the mind goes against the current, then there are problems, there is misery. When the mind simply follows the stream like a driftwood, it is happy. And one day, it reaches to the Ultimate, the oceanic bliss.

Meditation is not cheap. Meditation is a total transformation of your being. A great understanding is needed; a great intelligence is needed. Buddha's sutras are only for those who are really intelligent people and who really want to get out of the misery that they have created around themselves. It is only for those who are really fed up with misery and ready to get out of the trap.

The more intelligent a person, the more bored he is in the world, the more bored he is with the whole nonsense that is called life.

A man of right intention lives a life without tension. (…) When your inner reality is relaxed, there is no tension. You are not going anywhere; you are not after anything; you are just here-now, relaxed.

If you really want your words to have value, then learn silence. Keep more and more silent; then one day, you will know what right speech is.

Right livelihood means that life should be simple, not complex; life should be based on needs, not on desires.

"Authentically moral", *right morality*, means that you have to be moral from within. Those false faces learned from the outside won't help.

You can walk with me to a certain extent. The disciple can walk with the Master to a certain extent, but then the paths separate. Then you have to go on your own way.

There is a hierarchy of needs, and unless you have fulfilled the lower needs first, the higher needs don't arise. (…) God is the ultimate need, and now everybody thinks he should be able to approach directly and that there should be no requirements. This is absolute nonsense. Your lower needs have to be fulfilled first. (…) I have never come across a man whose lower needs are not fulfilled who can really enquire into the truth of God; not possible. (…) Then his desire remains hanging around, his unfulfilled layer. (…) It is impossible to jump to higher needs when the lower are not fulfilled.

Your real center is not only your center; it is the center of the Whole. But we have created small centers of our own, homemade, manufactured by ourselves.

The day you become courageous enough to enter into your being, you have become a sannyasin. (…) Now you are trying to live the life that is yours, authentically.

The whole goal of discipline is to come to a point where discipline can be dropped. The whole goal of religious practice, *sadhana*, is to come to a moment when all *sadhana* can be dropped and you can be simply spontaneous. Then you have flowered.

One has to be continuously aware that one's life energy should not be wasted unnecessarily. One should not have leakages. We are leaking; we are never a reservoir of energy. Infinite energy is given to you, but you are a leaking vessel. In every way, you dissipate energy; you never sit silently. Whenever you have energy, a great desire to throw it away arises in you. You may call it "sexual urge", or you may call it something else; it makes no difference. But whenever you have energy, a great desire arises to relieve oneself.

Be a light unto yourself. Wisdom is that which is based on your own experience. Rely only on that which you have experienced; don't rely on anything else. All that you have gathered from others, throw it. (…) Don't lean on others; lean on your own experience. (…) Even a truth becomes a lie when you have not experienced it. (…) By experiencing something in meditation, it becomes part of your being.

Gurdjieff used to call people machines, and he was right. (…) Skinner has been studying men and rats and finds no difference. Rats are simple beings, that's all; man is a little more complicated. Man is a highly sophisticated machine; rats are simple machines. (…) The Russian psychologist Pavlov and the American psychologist Skinner are ninety-nine point nine percent right about man; they believe that man is a beautiful machine, that's all. There is no soul in him. I say ninety-nine point nine percent they are right; they only miss by a very small margin. In that small margin are the Buddhas, the awakened ones.

You are alive only in the proportion that you are aware. Awareness is the difference between death and life.

Consciousness goes inwards; unconsciousness goes outwards. Unconsciousness makes you interested in others – things, people, but it is always the others. Unconsciousness keeps you completely in darkness; your eyes go on being focused on others. It creates a kind of exteriority; it makes you extroverts. Consciousness creates interiority; it makes you introverts – it takes you inward, deeper and deeper. And deeper and deeper also means higher and higher. (…) But first the roots have to go downwards; only then can the tree go upwards. (…) As consciousness grows upwards, it sends its roots into your being. (…) I talk about nine states of consciousness. Your branches of consciousness will go upwards, from the so-called conscious to the real conscious, from real conscious to superconscious, from superconscious to collective conscious, from collective conscious to cosmic conscious. And your roots will be growing from so-called conscious to subconscious, from subconscious to unconscious, from unconscious to collective unconscious, from collective unconscious to cosmic unconscious. The moment your roots reach nature, your flowers start blooming in God.

Perseverance, effort, continuous effort, constant effort, will be needed. You will fall back again and again. Put your total energy into it again. Don't remain a fool; don't remain asleep; don't remain a drunkard. (…) You will have to come out of many layers of drunkenness. (…) Again and again, you will have to bring yourself to the present.

The light grows of its own accord. You simply become more silent, more watchful, more meditative, and the light descends in you – of its own accord.

Obedience is a form of stupidity, and the society wants you to be stupid. Intelligence is dangerous.

Live watchfully, and you will not be trapped. Live unconsciously, and on each step you are trapped; your life becomes more and more imprisoned.
Whatsoever you do, you do almost mechanically. You will have to de-automatize yourself. That's what meditation is all about: the process of de-automatization.

Buddha says, *he never gives in to desire*. Desire is an escape from the present, from the real into the unreal. The man who desires is an escapist. (…) Only a meditator is not an escapist; everybody else is. Meditation means getting out of desire, out of mind, relaxing in the here-now. Meditation is the only thing in the world which is not escapist, although it is thought to be the most escapist thing. (…) Mind is escaping from life; desire is escaping from life. (…) Meditation is not escaping from life; it is escaping into life.

Yes, meditation is fire – it burns your thoughts, your desires, your memories; it burns the past and the future. It burns your mind and the ego. It takes away all that you think that you are. It is a death and a rebirth, a crucifixion and a resurrection. You are born anew. You lose your own identity totally, and you attain to a new vision of life. That vision of life is what is meant by God, *dhamma*, *Tao*, *logos*.

Once the mind dies, you are born as a no-mind. That birth is enlightenment; that birth brings you for the first time to the land of peace, the lotus paradise. It brings you to the world of bliss, benediction. Otherwise, you remain in hell.

If a rich person is not religious, I call him stupid; and if a poor person is religious, I call him intelligent, really intelligent. Rare intelligence is needed for the poor man to become religious. (…) When you have not known what riches are, how can you get beyond them? One can go beyond a certain thing only when it has been experienced; it is only through experience that one surpasses and transcends. If somebody transcends without experiencing something, that simply means that he has such intelligence that he learns from others' experience; he sees the vanity and the futility of it all; he need not go into all those things on his own.

Understanding is the secret of transformation. (…) Meditation first, and then all else shall follow of its own accord.

You are not only in a jail; you have believed it to be your home, and you are decorating it. Your whole life is nothing but decorating the jail, and you are competing with other prisoners who are decorating their cells. Only somebody who is free, who has been in the jail once and is no longer in the jail, can manage to wake you, to make you aware of the reality. (…) the only hope for you is to be in deep contact with somebody who is awakened. The awakened one is called the Master – *satguru*.

Love has been poisoned, but not destroyed. The poison can be thrown out, out of your system – you can be cleansed. You can vomit all that the society has enforced upon you. You can drop all your beliefs and all your conditionings – you can be free. The society cannot keep you a slave forever if you decide to be free. That's what *sannyas* is all about.

Religion cannot be dropped, can never be dropped. Religion is not something superficial and accidental. It is an intrinsic need; it is absolutely needed.

Man is a bridge between the known and the unknown. To remain confined in the known is to be a fool. To go in search of the unknown is the beginning of wisdom. To become one with the unknown is to become the awakened one, the Buddha. (…) Man is a traveler, a pilgrim. He is not yet at home; he is in search of the home.

The path of the *arhata* is of pure meditation; and the path of the *bodhisattva* is that of pure love. Pure love contains meditation; and pure meditation contains love – but pure meditation contains love only as a flavor, a perfume; it is not the central force behind it. And pure love contains meditation as a perfume; it is not the center of it.

If you can feel your own being, your own "amness", you will find the way.

The fool is only born once, and then he goes on repeating. (…) The fool's mind is a vicious circle; (…) the fool goes on and on, living in the same desires, the same thoughts, the same memories. (…) He never endeavors to go beyond his knowledge; truth remains unknown. (…) The wise man dies to the past every moment and is born again; (…) the wise man lives every moment anew. (…) The wise man's whole life is a process of rebirthing. The wise man is not born once; he is born every moment again and again; the old never takes hold of him.

Nobody wants to live with somebody who is superior. People want to live with their inferiors, because your inferiors give you the idea that you are great.

To be with a Master, you will have to drop the idea that you are great. (…) It feels very good when you are surrounded by fools, every fool being supported by other fools. People love to be in crowds, because in the crowds, you can forget your inferiority. That's why people don't leave crowds. They cannot live alone. (…) Buddha says it is better to live alone than with fools. If you can find a Master, good; if you cannot, then it is better to be alone. Of course, it will be hard to be alone, it will be difficult, because the crowd will create so many difficulties for you. The crowd does not want individuals; it does not want anyone to be

independent – it wants everybody to be dependent on the crowd. It will create trouble for you. But all those troubles are cleansing; all those troubles are challenges. They sharpen your intelligence; they will make you wise.

Nobody brings anything into the world, and nobody takes anything from the world. Alone, empty-handed, we come; alone, empty-handed, we go. The wise knows it; hence the wise claims noting as "mine". He uses things, but he does not possess them. (…) The world is a gift from God – use it, but don't possess it. The moment you become a possessor, in fact you are possessed by your things – you become a slave.

It is easy to see other people as fools, but to see your own foolishness is a great step towards wisdom. To see your own foolishness is already transforming your being, your consciousness.

The question is how deep you have loved the Master, not how long you have lived with the Master – how intensely, passionately you have become involved with the Master; not the length of time, but the depth of your feeling. (…) A single moment of awareness, and there is transmission beyond all scriptures. (…) Transmission needs a great love affair between the disciple and the Master. Knowing is possible only when the love affair is total, when the commitment is total, when the involvement is total.

Sannyas is not withdrawing from the world; it is withdrawing from the lies that you have been living up to now. It is not renouncing the world; it is renouncing the lies that you have based your life upon. The moment you withdraw yourself from the lies, they start falling, start dying, because they depend on you, they nourish themselves on you – they cannot live without your support. Withdraw your cooperation, and all lies disappear. And when all lies disappear, what is left is truth. Truth is your innermost nature.

Renounce all that is untrue. Truth is bliss; misery is an indication of untruth.

There are only two ways of living in life: the way of the mystic, and the way of the ego; the way of meditation, and the way of desire and identification.

People cling to the ego, because ego gives you a certain idea of who you are, gives you a certain clarity. But the ego is false, and the clarity is false. It is better to be confused with reality than to be clear with unreality. (…) Great chaos is bound to happen; (…) one has to pass through such chaos – that is part of spiritual growth. You have to lose the false to get to the real. But between the two, there will be an interval when the false will be gone and the true will not yet have arrived. Those are the moments, the most critical moments – these are the moments when you need a Master.

Buddha defines wisdom as living in the light of your own consciousness, and foolishness as following others, imitating others, becoming a shadow to somebody else. (…) The real Master throws you back to yourself; his whole effort is to make you independent of him. (…) The false master persuades you to follow

him and to imitate. (…) A Buddha has not to be followed, but to be understood. (…) He is a mirror who reflects your original face – but don't cling to the mirror!

The ordinary human being does not want to be free; he wants to be dependent. He wants somebody else to guide him. (…) It is responsibility, the challenge of responsibility, that creates wisdom. One has to accept life with all its problems. One has to go through life unprotected; one has to seek and search one's way.

Knowledge is superficial – it does not go deep; it cannot go deep. (…) wisdom is *always* of the heart, remember; it is never of the head.

For a while, the fool's mischief tastes sweet, sweet as honey. But in the end, it turns bitter, and how bitterly he suffers! (…) Everything turns bitter; (…) everything finally proves to be poisonous. One who is wise will become aware while there is still time and something can be done.

Whatever a fool learns, it only makes him duller. The more knowledge he gathers, the more stupid he becomes. (…) The dull person cannot enquire; he cannot risk. He is afraid. He knows that he is not capable of knowing the truth on his own; he has to believe somebody else.

It is only awareness, the state of an awakened consciousness, that brings freedom. Intelligence is freedom; meditation is freedom; awareness is freedom. (…) Freedom is the ultimate value of life.

The ego is very sensitive and very fragile, and it is afraid of criticism. The ego depends on others' opinions. It has no reality of its own. It is not a real entity; it is not substantial – it is just a collection of others' opinions.

Truth has such clarity that once understood, it transforms your life. Once heard, it is understood. Truth has a very simple process: once heard, it is understood; once understood, it transforms your life. If rightly heard, you never ask how to understand. If rightly understood, you never ask: "Now what should I do to transform my life according to it?" Truth transforms; truth liberates.

Knowledge is a way for ignorance to protect itself, and it protects itself very cunningly, very efficiently, very cleverly. (…) To know that you don't know is the first step towards wisdom.

A wise man is always hated by the world, is bound to be hated by the world. His presence is a disturbance, a provocation to those who are fast asleep and snoring.

The wise man directs his mind to truth, to the ultimate law of existence, to the awakened people. (…) He becomes more and more silent and serene and tranquil. He becomes a silent lake, all waves gone, not even ripples to be found. Only then is truth reflected in him.

Man lives in misery, not because he is destined to live in misery, but because he does not understand his own nature, potential, possibilities of growth. This nonunderstanding of oneself creates hell. To understand oneself is to be naturally blissful.

Mind is the constant process of desiring, more and more. Mind remains eternally in discontent. Nothing satisfies it, nothing at all. You may attain to whatsoever you wanted to attain, but the moment you attain it, it is finished; your mind is no longer interested in it.

Remain unidentified. Walk on untouched, unattached. (…) Get more and more rooted into watching, *vipassana*, insight.

To clear the mind is a psychological work; to drop the mind is a spiritual revolution. Clearing the mind, you remain attached to the mind; and howsoever you clear it, it remains. (…) And the clear mind will give you great insights, great visions, and you may start thinking that you are having spiritual experiences. No experience is ever spiritual; all experiences are psychological. To go beyond your psychology is what I mean when I say, drop the mind. (…) My effort here is not to give you a clear mind; my effort here is to give you a state of no-mind, because only through no-mind will you be able to know the reality, the reality within and the reality without. No-mind is the door, the only door.

Fulfillment is only a mirage. It only appears to be there, very close, alluring, enchanting, inviting. You go on moving, and you waste your whole life; and by the time you are dying, you have not even moved a single inch closer to fulfillment. People die on the same spot where they are born. People die in the same stupid state in which they were born.

Life in itself is empty; unless you are creative, you will not be able to fill it with fulfillment. You have a song in your heart to be sung, and you have a dance to be danced. (…) It is deep down hidden in the innermost core of you being – it has to be brought to the surface; it has to be expressed. That's what is meant by "self-actualization". Rare is the person who transforms his life into a growth, who transforms his life into a long journey of self-actualization, who becomes what he was meant to be. In the East, we have called that man the Buddha; in the West, we have called that man the Christ – one who has come home. We are all wanderers in the search of the home.

It is easy to be accidental, because you never feel responsible for anything that happens. You can always throw the responsibility onto something else: fate, God, society, economic structure, the state, the church, the mother, the father, the parents… To be conscious means to take the whole responsibility on your shoulders. To be responsible is the beginning of Buddhahood. (…) The religious dimension simply means the dimension of being conscious, of being alert, of living a life with self-remembrance.

When you come closer to Buddhahood, when all is being lost, all ties, all desires, great temptations arise. There is no devil to tempt you; it is your own mind, your own past experiences. Your whole loaded past tries to pull you backwards, but now nothing can pull you backwards. The call has been heard; the invitation has arrived.

The disciple surrenders; the disciple destroys all distance between himself and the Master; the disciple starts melting into the Master. (…) A disciple is the rarest flowering of human consciousness, because beyond the disciple, there is only one more peak – the Master. And one who has been totally a disciple one day becomes a Master. Disciplehood is a process of becoming a Master.

The Master is an excuse to drop the ego. You can drop your ego only if you come across a person who catches hold of your heart so tremendously that his being becomes more important than your own being, that you can sacrifice all that you have for him.

Outward poverty prevents the inward journey.

Self-control gives you the subtlest ego; self-control has more self in it than anything else. Control is cultivated, practiced; with great effort you have to manage it. It is a long struggle; then you arrive at it. Mastery is not a cultivated thing; it is not to be practiced. Mastery is nothing but understanding. It is not control at all. (…) The man of control is the man of repression and willpower; the man of mastery is the man of meditation, the man of consciousness – in his very understanding, he transcends.

Contemplation is the purest form of thinking. (…) *Dhyana*, meditation, no-mind, is going beyond thought, beyond the purest even, coming to a state where all thought ceases.

Priests wanted you to worship the scriptures, not to understand them. Because if you understand the scriptures, sooner or later, one thing is going to become clear to you – that the scripture is not the real source. Sooner or later, you are bound to stumble upon the truth that, "Krishna is speaking from a meditative state; Christ is speaking from a meditative state – what he is speaking is secondary; from where he is speaking is primary. Unless I reach to that state of consciousness, I will not be able to understand the words, because those words in themselves are empty; the meaning can only come through experience."

Philosophy goes on moving in a vicious circle. The philosopher remains inconclusive, and to remain inconclusive your whole life means not to live at all.

Religion has nothing to do with character. In fact, the really religious person is absolutely characterless. "Characterless" does not mean without character; it means with fluid character. He lives moment to moment, responding to new situations, new challenges, with no ready-made answers.

Except in deep meditation, one never comes across religion.

Love is for those whose energy is naturally extrovert, and meditation is for those whose energy is naturally introvert. (…) Meditation is the shortest way possible; meditation is coming to yourself directly, immediately.

Consciousness is intrinsically blissful, and unconsciousness is intrinsically miserable.

I am all for individuality and the freedom of the individual, because if the freedom of the individual disappears, then there is no possibility of enquiring into the reality of God. And that is the whole purpose of life.

It is through decisiveness that the soul is born. If there is no intensity, if you are lukewarm, you cannot experience truth. Living accidentally, knowing truth is impossible. One has to be so decisive, so committed, so consciously involved with life, so intensely adventurous, that all is at stake at any moment.

Life plus consciousness, and you start becoming a Buddha.

Real revolution happens through transcendence. (…) *Neti, neti* – neither this nor that – is the formula of transcendence. Neither positive nor negative; but it does not mean not to live the positive and the negative. (…) The positive and the negative continuously balance each other. (…) Transcendence does not mean indifference, (…) becoming lukewarm, living a very dull life. (…) If you avoid living, you will become dull, very dull; you will lose all intelligence. (…) Live totally, but at the same time remain silently alert, aware. (…) The real *sannyas* means: laugh deeply, but remember you are not the laughter; and cry and weep deeply, let the tears flow, be total in it, and yet alert, a flame inside watching it all. (…) Live in the world, in the thick of it, in the dense world; renounce nothing. (…) Live as totally as possible, because if God has given life, it means there is something to attain through it. Only by living life is there something to be learned; transcendence has to be learned by living life – that is the great gift of life.

The best way to let the "I" disappear is not through austerities, *yoga*, fasting – no. It is through creativity. I teach you the *yoga* of creativity, because to me that is the only *yoga*. (…) The more you create, the more you become capable of creating. The more you create, the sharper is your intelligence. The more you create, the more you become available to infinite sources of creativity – that is, God. The more you create, the more you become a vehicle, a vehicle for the magic to flow through you.

That is the beauty about religion, that it never becomes a commodity in the marketplace. (…) Religion cannot be taught at all; you cannot be informed about religion. You have to discover it on your own.

The religious man, the mystic, tries to explore the mystery of death. In exploring the mystery of death, he inevitably comes to know what life is. (…) Religion is founded in the search into death, and to understand death is to understand all. To experience death is to experience all, because in the experience of death, you

not only experience life at its highest, love at its deepest; in experiencing death, you enter into the Divine. Death is the door to the Divine; death is the name of the door of God's temple. (…) The mystic dies voluntarily. The mystic dies before the actual death; he dies in meditation. (…) Meditation is total death, voluntary death. One dies into oneself. (…) slowly, slowly, as meditation becomes natural, the mystic starts living death. Then each moment of his life is also a moment of death. (…) The mystic dies continuously, each moment, and remains as fresh as dewdrops or lotus leaves in the early morning sun. His freshness, his youth, his timelessness, depend on the art of dying. And then, when actual death comes, he has nothing to fear, because he has known this death thousands of times. (…) because he dies joyously, he dies without becoming unconscious, and he knows the total secret of death. (…) Death is going to come sooner or later. Before death comes, learn how to die in meditation.

All knowledge is cunning, and all knowledge corrupts. Living from a state of not knowing, this is purity.

Quietness means meditation, thoughtlessness, no thought disturbing, the lake of consciousness absolutely without any waves and ripples. And the consequence of such silence is virtue. Virtue is not something practiced by you; you cannot practice virtue. If you practice virtue, on the surface you will wear a mask, but behind the surface you will go on living in your old vicious ways. That's what happens to your priests, your so-called saints; their whole life becomes very cunning; they have double lives – they say one thing; they do a totally different thing. They are bound to be so, because their virtue is cultivated, imposed by themselves on themselves. (…) They are repressive, and all kinds of repression make you pathological, not whole, not healthy.

This is real renunciation – the old world is gone, because the old being is gone. The transformation has to be inner.

Desire is unquenchable. (…) Satisfaction is not possible in this world. (…) Life is always frustrating; even in success, you will be frustrated. (…) Contentment is possible only when you move into a state of being, when you become no-mind. Contentment is the flavor of no-mind.

Buddha says beware of the false imaginings. (…) The mind can seduce you into anything, into any stupid thing. And once anything gets into your mind, it tortures you, it haunts you.

The greater work starts when you start disidentifying yourself from your heart. The heart is not your soul; certainly it is better than the head. It is closer to being, but even though it is closer, there is still a distance. You have to fall still deeper. You have to come to a point, to a center, from where you can see thoughts and feelings all separate from you, where you become just a mirror. That moment is the moment of enlightenment; you become a Buddha. Less than that will not help; less than that will not be worthwhile.

People are so foolish. Not only the younger ones – the older you get, the more foolish you become. The more experienced you are, it seems the more stupidity you accumulate through life. It really happens rarely that a person starts watching, observing his own life and his own life patterns.

That is Buddha's meaning of *nirvana* – to be free from life and death, to be free from desire; to be free from *all* desires, the spiritual desire included.

If you have understood the futility of desire, the utter stupidity of desire, if you have seen it through and through – that no desire can ever be fulfilled, that it promises and it promises greatly, but it never delivers the goods, that all desires are deceptive, that it is because of our unintelligence that we go on being victims of desires; if you have seen it through and through and you die with no projection in the mind, with no seed of desire, then all seeds are burned. It is because of this that Patanjali has called the ultimate state of *samadhi*, *nirbeej samadhi*, seedless *samadhi* – if you can die with all the seeds burned, there will be no sprout anymore; there will be no other births. (…) to attain to the state of seedless *samadhi*, one has to be absolutely awake, one has to be a Buddha, because the seeds of desire are burned only in the fire of awakening. So if you die without any desire, you die in utter awareness, you see death happening; (…) you see the disconnection happening – slowly, slowly, the soul is becoming separate from the body. Slowly, slowly, it is becoming uprooted from the body; it is becoming freer from the prison. And one moment comes when you are totally free from the prison, outside the prison cell called the body-mind mechanism. Then you remain eternally awake.

Your own experience will be a real transformation. When you have truly known, doubts can never come back.

When you have lived for centuries in prisons, even if you are allowed freedom, you will soon enter into another prison, because that has become your habit. You cannot live without chains. All the chains have been broken; now you create new chains of your own making.

Meditation means putting the mind aside, so that it no longer interferes with reality and you can see things as they are.

The experience of wonder is such that everything stops.

I cannot say to you what is right or wrong. I can say only one thing to you: be conscious, that is right; don't be unconscious, because that is wrong. (…) Whatsoever the conscious goes on pretending, the unconscious is the real source of your acts, and unless the unconscious disappears totally from your being, you can't do right. Only one tenth of your being is conscious; nine tenths are unconscious. (…) The conscious is at the service of the unconscious; this is a wrong situation. Let the unconscious be at the service of the conscious, and you become a sannyasin. That is what *sannyas* is all about: making consciousness more and more the center of your being, and transforming more and more chunks of unconsciousness into consciousness, bringing more and more light

into the inner darkness. A day comes when you are full of light; your whole being is conscious.

Man can either be in hell or in heaven; it is his choice. Hell and heaven are not places outside you, but spaces within you, and both alternatives exist in each individual. Man is like a ladder – you can go up, you can go down; it is the same ladder. (…) It is the same energy that becomes hell and that becomes heaven. Just a deep understanding is needed of your energies, or your possibilities, of your potential. Heaven or hell are not when you die; they are possibilities right now. (…) the greatest mistake a man can commit is to think that his inner climate is created by outside forces. It is not created by outside forces; it is your inner decision, your inner will; it is your choice. It happens on the outside, but it arises from the deepest core of your being. (…) A real religious person is born the moment you accept your responsibility for yourself. (…) Once responsibility is accepted, slowly, slowly, you become aware of the great potential and the great freedom that it brings. (…) The moment you take total responsibility, it is a great redemption; it is freedom. You are suddenly out of the jail, just by taking responsibility. It is difficult to accept, very difficult, hard to accept, that "I am responsible"; it hurts the ego. But there is no other way.

There is no God to give you punishment; each act of mischief (done unconsciously) intrinsically brings sorrow to you. If you put your hand in the fire, you will be burned; (…) there is no need for anyone to declare any judgment. (…) Mischief is yours; virtue is yours; bliss is yours. And beyond all is purity, Buddhahood, awakening, transcendence.

No one purifies another. (…) Buddhas can only point the way, but you have to walk. Nobody can walk for you; nobody can carry you to paradise. (…) It is arduous to transform yourself from wrong patterns to right patterns, and from right patterns to transcendence. It is a great, arduous pilgrimage; it is an uphill task. Don't go on believing and deceiving yourself that somebody is going to come; that the messiah will come and deliver you from your sins and from your bondage. This is just hoping, wishful thinking. Nobody can purify you, unless you take the decision, unless you become committed to transforming yourself. Don't look for any shortcut; you can't cheat existence. Nobody can carry you on his shoulders; you have to go to the ultimate peak on your own.

Christ is a state of consciousness. (…) Christ means the crowned one, one who has come home and is crowned with the glory of becoming one with God. (…) *You* can be a Christ; *everyone* can become a Christ. (…) In fact, ultimately, each individual has to reach to the state of christhood. (…) But the priest has to call it a blasphemy. He cannot allow you to become a Christ, because if you become a Christ, the priest is not needed anymore. (…) The very idea that you can become a Christ is dangerous to the priesthood; that's why it is blasphemy.

First be selfish, utterly selfish. (…) First become enlightened, be full of light; then do whatsoever happens through that light. (…) First you have to pour your whole energy, total energy, into self-growth. Once you have become a grown-up, mature, alert, aware, then you can serve people and only then, because then you

will have something to share: love, compassion. Then you will have something to really help them: understanding, wisdom. (…) Right now, you yourself are in such a mess that if you serve somebody, you are bound to create more mess. (…) Buddha says, *Never neglect your work for another's, however great his need.* (…) You can help others only if you have helped yourself first. (…) But this is happening in life every day: you start helping others without ever becoming aware that you yourself are in need. Be altruistic only when your own self is fulfilled. Selfishness and unselfishness are not opposite to each other. A really selfish person is bound to become unselfish one day, because the really selfish person is one who comes to discover his inner self. A really selfish person cannot be interested in money, power, prestige. If he is really selfish, his first interest will be: "Who am I?" (…) I teach you real, authentic selfishness, because my own observation is, out of it arises altruistic love. (…) And the first step of your work is to *discover* your work: *Your work is to discover your work, and then with all your heart to give yourself to it.* (…) First find out what your path is (love or meditation); then don't wait a single moment and don't withhold any energy from it. Get involved totally, absolutely, because transformation is possible only when you are boiling at the one-hundred-degree point. Being lukewarm won't do; you have to be totally in your work.

After meditation, after *sannyas*, whatsoever happens is going to give you more fulfillment, more maturity, more rootedness, more centering. It will become a rich life which does not only grow old but also grows towards heights and depths. You will start living not only a horizontal life, but a vertical life also. You will live on the horizontal as far as it is needed; otherwise ninety-nine percent of your energies will start moving in the vertical dimension, towards heights and depths. Then this earth, this world, becomes only an opportunity to grow. Then you live rightly, rejoicing, being grateful to God.

Challenge brings integrity; otherwise a person remains hollow, empty. (…) God gives life with all its dangers. *Sannyas* is to accept this challenge; *sannyas* is to live dangerously. (…) The more dangerously you live, the more risks you take, the more you grow, the more you become integrated, crystallized, the more your soul becomes a clear-cut, well-defined phenomenon. Otherwise, it remains vague, cloudy, doubtful.

A few people come to me because they are on the verge of going insane; psychology, psychoanalysis and psychiatry have not been of much help. It can help only up to a point. It can help a person to be normal if his madness is ordinary madness; but it cannot help a person if his madness has something spiritual in it. (…) If a person's madness is because he is too sensitive, too alert and too aware of the misery in which people are living, and he himself is living, if he becomes aware of the meaninglessness of this whole life that we have created on this earth, he is bound to go berserk. He will not be able to bear it; it will be unbearable. Those people cannot be helped by psychiatry or psychoanalysis; those people can only be helped if something like meditation starts happening in their being.

Those who have something significant growing in them are bound to remain with me – those who are courageous enough to move beyond the boundaries of the mind, beyond all boundaries and limits. Those who are not courageous will leave on their own accord. Many will be called; few will be chosen. Thousands will come, but only a few will be transformed.

It is arduous to conquer oneself. It needs integrity, awareness, strength, will, trust, surrender. It requires all the great qualities of consciousness. (…) One can master oneself only if one is absolutely alert; otherwise you remain dominated by your desires – you are a slave in your own house.

Unless you make a great effort to get out of your conditionings, you will not be free. Unless you make a great, concentrated, determined decision that you have to get out of these conditionings – even if life itself needs to be staked, you are ready to stake your life for the freedom from all kinds of conditionings – there is not much possibility. (…) This is what *sannyas* is – a determination, a decision, a commitment. (…) *Master yourself* – because mastering yourself, you enter into the kingdom of God; you enter into the real world of peace and bliss. You enter into your own treasures; they are inexhaustible. You come to know for the first time the richness of your being, the beauty of your being, the ecstasy of your being.

Either you will be consumed by your desires, or you have to consume your desires. (…) Either you live in desire, or you live in gratitude, remember this. The man who lives in desire cannot be grateful to God – he can only be complaining and complaining; he will always have some grudge against God. But the man who has no desires has only gratitude. (…) In thankfulness is beauty and benediction.

Life can be lived in two ways, either consciously or unconsciously. (…) The unexamined life, the unconscious life, is nothing but sorrow. (…) That is the first noble truth. (…) The second truth: the cause of sorrow is desire, desire for more. (…) The third noble truth: the noble eightfold path. The steps of the noble eightfold path are nothing but applications of awareness into different aspects of life. Don't do anything unconsciously. (…) And the fourth noble truth: *nirvana*, cessation of sorrow. If you follow awareness, you will attain to *nirvana*. (…) Life is like walking a tightrope: each moment there is danger; awareness and right effort are needed so that you cannot fall – right effort for everything, a balanced effort which does not disturb your tranquility.

The really awakened is neither for the world nor against the world. He lives in the world and is absolutely free of it. He lives in the world, but the world does not live in him. He is in the world, but not of it. (…) Once you become awakened, there is nowhere to escape; in fact, there is nobody to escape.

Life unexamined, unobserved, unenlightened, is nothing but a river of sorrow – and we are all drowning in it. There is only one boat to get to the other shore. The name of the boat is awareness.

I would like my sannyasins to live life in its totality, but with one absolute condition, categorical condition, and that condition is awareness, meditation. Go first deep into meditation, so you can cleanse your unconscious of all poisonous seeds, so there is nothing to be corrupted and there is nothing inside you which power can bring forth. And then, do whatsoever you feel like doing. (…) Without awareness, even if you do something good, it is going to turn into something harmful.

People are not one piece; they are many fragments, somehow holding themselves together. They can fall apart at any moment. They are all Humpty-Dumpties, just bundles of many things. Any new situation, any new danger, any insecurity, and they can fall apart. Your wife dies, or you go bankrupt, or you are unemployed – any small thing can prove the last straw on the camel's back. Everybody's boiling; the difference is only in degrees. You can go insane at any moment, because inside you are already a crowd. (…) You are living inside in a very confused state. And not only young people; even when they become old, the same state continues – not only continues, it becomes more and more confusing, because as you accumulate experience, your confusion becomes greater. (…) As you grow old, you go farther and farther away from Buddhahood. It is really a very strange state; it should not be so. One should grow *towards* Buddhahood, but people grow in just the opposite direction.

Your dreams simply show that you live partially, and the unlived parts have to be lived in your dreams. If you live totally each moment, then there is no possibility of any dreams.

Use, but don't possess – because the moment you become attached, you have fallen asleep. (…) The possessor really becomes possessed by his own possessions.

Live in the world without any idea of what is going to happen. Whether you are going to be a winner or a loser, it doesn't matter. Death takes everything away. Whether you win or lose is immaterial. The only thing that matters, and has always been, is how you play the game.

Lust is madness; lust is fire; lust is poison. It keeps people blind to the truth. It keeps them foolish; it keeps them unaware; it keeps them drunk. (…) A man who lives through lust lives absolutely unconsciously. Whatsoever he is going to do is going to be wrong.

No sorrow like separation. The only thing that is making you so sad is the separation from existence. In your unconsciousness, you have believed that you are separate. You have started living a life of the ego. You are not following the ultimate law, the *dhamma*. You are not flowing with the river; you are resisting, fighting.

The greatest joy is pure consciousness, the joy of freedom. (…) It is within everybody's grasp. You just have to grope for it a little. The groping will be in the dark, but it is not far away. If you try, if you make an effort, you are bound to find it. It is your birthright.

If you are fortunate to keep company with the awakened, with the wise, with the shining ones, then nothing better than that can ever happen to you. Because it is only in the company of the Buddhas, the awakened ones, the wise, that there is a possibility of your change, of your transformation.

The mad people are happy with another mad person. The fools are happy with other fools. And when you are with fools, you feel very good, because they are not superior to you; your ego is not hurt. But when you live with a Buddha, sometimes you feel very disturbed, because he is so superior to you. And if you start feeling hurt, you will have to escape from him, or you will have to kill him.

Unless you are very alert, you are bound to be deceived by your own mind. To keep company with your mind is to keep company with a fool.

There is no going back. Going back is not possible at all; it is not in the nature of things. One always has to go forward.

Life is an eternal pilgrimage. There is no goal to it; it is pure journey. Hence the joy of it.

Man as he is, is not sane, cannot be called sane. But because insanity is so widespread, it is so normal that we don't become aware of it. Once you become awakened, then you are surprised how people are living, what they are doing to themselves and to others. Their whole life is nothing but sheer madness. Somebody is mad after money; somebody is mad after power; somebody is mad after fame – and all these things are futile. Death comes, and the whole edifice that you have built with such labor collapses. Death comes and takes you away, and all that you have created has been in vain. The sane person is one who creates something which even death cannot destroy. Let this be the definition of the sane: one who knows something of immortality, deathlessness, eternity – he is sane; he is a Buddha. (…) Otherwise, you go on moving from one nightmare into another.

The poor and the rich, the ignorant and the knowledgeable, the famous and the anonymous, are all in the same boat. Whether you ask God for two dollars or fifty thousand dollars does not make any difference. To go to God desiring is not to go to Him at all; (…) to desire is to create a wall between you and the total.

Desire means, "The way things are is not right; they should be different, according to me." Prayer is just the opposite of desire. Prayer means, "The way things are is absolutely perfect; they are as they should be. Hence, I have nothing except a deep gratitude." Real prayer is bowing to existence in tremendous thankfulness, because whatsoever is, the way it is, is the most perfect way it can

ever be. A prayerful heart knows that the universe is perfect each moment; it is moving from perfection to perfection.

To carry likes and dislikes is to carry prejudices; (…) that's why nothing ever makes you happy; that's why you are never contented with anything. (…) Likes and dislikes simply say that you think yourself separate from existence. A man who has dropped his ego has no likes and dislikes. Then whatsoever is the case, he rejoices in it. (…) He makes no conditions on existence. He lives unconditionally, rejoicing whatsoever happens.

The more meditative you become, the less ambitious you will be. There is no question of fulfilling ambitions; ambition will start disappearing from your consciousness.

Remember always, the goal is to become a pure witness. By purity, Buddha never means moral purity; by purity, he means childlike innocence – someone who is functioning from a state of not-knowing. (…) When a knowledgeable person comes to a Buddha, the Buddha can see that what he is saying is not his own, that his knowledge is nothing but stupidity masquerading as knowledge. The so-called knowledge has no roots in his being; it is superficial, borrowed, empty.

People are lazy; laziness is one of the problems. (…) the outer circumstances don't need so much effort to be changed, but the inner lethargy is centuries old. The unconsciousness is so primitive, its roots are so deep, that it needs a total determination on your part, a tremendous determination, a commitment, a deep involvement. You have to risk all. Unless that happens, it is impossible to change yourself; you will remain the same. (…) Great effort is needed; otherwise you are missing a great opportunity. This life is going to disappear soon. Why not bring all your energies to such a point of integration where you can take a quantum leap from the known to the unknown, from time to eternity? (…) That's what *sannyas* is all about: a determination, a commitment to transform oneself, not holding back anything. (…) Nobody can help you from the outside. (…) Once the determination is total, transformation immediately starts happening. In fact, to be totally determined is almost half the journey.

Those who are wise accumulate that which will be theirs forever, and those who are foolish accumulate the momentary, which will be taken away from them, which is going to be taken away by death. (…) Before life disappears, use the opportunity to find that which never dies. (…) Find the source of existence, of your own being, of all that is. That source is God; that source is *nirvana*.

Never compare two Buddhas; otherwise you will create great confusion for yourself. Although their experience is the same, their expressions are different, bound to be different. They have different individualities; they have different forms of expressing their experience. (…) My effort here is to make you aware of the varieties of Buddhahood, of the multidimensionality of enlightenment. The world is rich because there are so many birds and so many trees and so many flowers. And the same is true about the inner world; so many possibilities of

growing, so many different, unique expressions when you become mature – different flowers.

A man like Buddha knows the falseness of the whole world; he will not weep, he will not laugh, he will not even look back. That is his way of expressing his experience of the total.

Gurdjieff used to do many things just to get rid of unnecessary people. Sometimes he would behave so absurdly that the person who had come to see him would never come again, thinking that he was mad. (…) One never knows how an enlightened person is going to behave, with what devices.

The higher you rise, the higher your consciousness is, the more aware you become of freedom. At the lowest point, everything is determined; at the highest point, nothing is determined.

Your mind is continuously on. (…) Your mind is tuned to so many radio stations! All kinds of things are going on inside the mind. (…) You look so tired, for the simple reason that you don't know how to turn your mind off. The mind has not to be thrown out; the mind has to be put in its place. The mind is a beautiful servant, but an ugly master. You take the reins in your hands; you be the master. And the first act, the first step is to become detached from the mind. See that it is not you; create a distance; the greater the distance, the more is the capacity of turning it off. (…) And when you turn the mind off, the mind too remains fresh and more intelligent, because the mind too is tiring. (…) The mind has to be put in its right place – when you need it, you use it; when you don't need it, you put it aside. (…) A meditative person becomes more intelligent; he becomes saner. (…) Mind is a blessing with meditation; otherwise it is a curse.

You can attain to the soul only by becoming more watchful of all that is happening in your body and in your mind. Unless and until the witness arises in you, you are a robot.

There is not much difference between a rat and a mouse, a mouse and a man, a man and a machine. The only difference that makes a difference arises in meditation. Otherwise, all differences are only formal. That's why psychologists study rats, because they are simple people, and it is easier to understand them. Once you have understood the mind of the rat, you have understood the mind of man too. They infer all their knowledge about man through studying rats. (…) And that information works; it is perfectly applicable to you – you behave in the same way. The information will not be applicable to a Buddha, to a Jesus, to a Krishna. But where is B. F. Skinner going to find a Buddha? (…) The Buddha will study Skinner, not vice versa. Skinner will not be able to study a Buddha; (…) a Buddha will be absolutely incomprehensible to him. And when something is incomprehensible, the ego simply denies it; that's the ego's way of protecting itself. The incomprehensible, the mysterious has to be denied, overlooked, bypassed. One does not take note of the incomprehensible, because to take note of the incomprehensible means you are taking note of the limitation of your

mind, and that hurts the ego. Hence, Buddhas are born once in a while, but nobody takes note of them.

Don't fight with darkness; bring light in. (…) Don't fight with the negative; bring the positive in. And the positive comes through watchfulness.

The experienced people, the people who have lived life – they appear wise. They are *not* wise; they are only mature fools. And mature fools are more dangerous than the immature fools, because the mature fool has all the arguments to support his foolishness, all his experience at his disposal. (…) These people are wise in the ways of the world. They can give you good advice; they are experienced – but foolishness does not disappear with experience. They are as foolish as you are.

Your consciousness is your reality; to be disidentified is to be the Master.

By risking all, you become worthy; by risking all, you become a soul.

Slowly, slowly, when there is no anger, no greed, no jealousy, no possessiveness, no sexuality, when you have totally accepted and digested all these phenomena in you, you are becoming greater and greater, and you have energies available to rise higher; you have fuel enough to keep your fire burning bright without smoke. (…) Ordinarily, you are taught such stupid ways that your own energies become your enemies, and you are constantly fighting with yourself. (…) You will remain quarreling with yourself; you will destroy yourself in quarreling your whole life. (…) *Tathata*, acceptance, is a method of transforming your energies into friends.

All believers are ignorant people; belief *is* ignorance.

An accidental understanding is not liberation; understanding has to be deliberate and conscious. (…) Hence on the path, it is absolutely necessary to be a disciple, so that a constant source of light remains available to you; so the Master can go on forcing you to see things as they are, and helping you to become deliberately conscious. It is a long, arduous process; much hammering is needed on your head. (…) The first thing you can do is, start uprooting the weeds of desire, all kinds of desire, worldly and otherworldly.

Don't be greedy. Many times it happens; you become spiritually greedy; you start asking too much without any inner capacity to receive it. You start demanding too much – that too is desire and greed. Don't be greedy – go slow; go steady. Be persistent in your effort, but be ready to wait too.

If you don't listen to the Buddhas, you will be consumed by your own mischief.

Zen is unconditionally value-free. Let it sink in you very deeply, because that is my standpoint too. (…) Accept existence as it is. By not accepting it, what has been changed? Nothing has been changed. It makes no difference anywhere.

The whole life is non-utilitarian – it has no purpose; it is not going anywhere. It is simply being here; it is not going anywhere. It has no goal to achieve; it has no destiny. It is a cosmic play, what Hindus call *leela*.

There is no one inside; in fact, there is no one inside at all, and the moment the inside falls, there is also no outside. The moment you are not, inwardly, then there is no outwardness. Then the whole world becomes one Whole. Then existence is one Whole, not divided into the dichotomy of I and thou.

What exists? There are so many layers.

The word "self-realization" is contradictory, because realization always means a transcendence of the self. (…) There was a self; that was only up to the door. The moment you enter the temple of realization, you don't find it no more. It is a shadow which follows you up to the door, and not only follows you, but clings to you – but only up to the door; it cannot enter the temple. (…) The self is the last thing one has to throw.

Oneness is important, not relationship. Relationship is *sansar*, the world, and because of relationship, we have to be born again and again. (…) Ego is the source of all relationships.

The path of devotion, as it exists, cannot lead you to the transcendental, to the cosmic, to the one. To me, it is not a question of surrendering to someone; it is just a question of surrendering the self – not at someone's feet, just surrendering yourself.

The words are always dead; the meaning is always living.

A no-desiring mind is one that is in spiritual seeking. A spiritual seeker is one who is completely aware of the nonsense of desire and is ready to know what is. (…) So first, be aware of the whole process of life as frustrating. Not a single illusion should be there; otherwise you will be tethered to it. Go deep in each experience of life; do not escape from it. Know it so deeply that you know its disillusionment. (…) Only then this part is complete, and you can take the jump into the here and now. (…) A sannyasin is one who has known the world as frustrating; (…) he knows this world is *dukkha*; (…) he knows the nature of the wheel of *sansar*, the wheel of infinite desires. (…) He is stepping out; he is composed, at ease.

A mature spiritual seeker is one who has gone without any fear in life, and knows every nook and corner. He has known it so much that nothing has remained unknown. Then meditation is easy, because there is no one to create thoughts; there is no one to create desires.

Begin from where you are, and the more you will go deep, the less you will be. The more you will know yourself, the less a self you will be. And once you have come to total understanding about yourself, you will be annihilated; you will go into nonexistence.

One who understands stops fighting. He is not even trying to swim; he simply goes with the flood. This very current he uses as a vehicle; he becomes one with it and moves with it. This is what I call surrender, and this is what the old scriptures called the attitude of the devotee. Surrendered you are not. Then wherever the wind leads you, you will go. You don't have any will of your own.

Allow yourself to be empty, and this is the golden age. Allow yourself to be too much filled with desire, and this is the darkest age possible, the *kali yuga*. You create your time and age around you; you live your own time and age.

Every age thinks that things are reaching to a crescendo, to an ultimate point, to an omega point, where everything will explode and a new being will be born. But these are hopes, ego-trips, not very meaningful. You will be here for a few years, then others will be here, and they will think the same. The crescendo is reached not with the age, but with the individual being. The climax is always reached with individual consciousness, not with a collective unconscious.

All hopes are false. To hope is to be false. (…) Hope comes out of your falsity of being. (…) And the ego is all false hopes combined together.

Your body is a dynamo. The more you use it, the more energy from the infinite source is supplied. If you don't use it, there is no need for any new supply. Then by and by, the supply stops. Be more active, and you will have more energy. Be less active, and you will lose much energy. Through activity, energy is not lost; through activity, you renew it. You use the energy; then from the source more energy becomes available.

Dropping all your old patterns is a great death, greater than the ordinary, physical death, because when you die ordinarily, you only change the body; you change the garments. Your old habits, old patterns of thinking and feeling, continue in a new life, in a new body. Just the surface changes, nothing else. So the ordinary death is really ordinary; it is not much of a death. (…) But the death that happens in a love affair with a Master is absolute, irrevocable. It is a point of no return. You cannot go back; you cannot fall back to the old patterns again – that becomes impossible.

In the Vedas, there is only one percent of statements which are worth keeping; ninety-nine percent is only worth throwing away. So is the case with the Old Testament; so is the case with the Koran, because Mohammed comes across all kinds of people. And these are the basic categories: the stupid, the mediocre, the dreamers, the sleepy, and the wise.

The most firmly established in the path appears the most remiss. That's why one who is really a Buddha will always be condemned by the ordinary people: because he appears to be the most remiss, because he fits in no category, because he fits in with no morality. You cannot predict anything about him; he is unpredictable. Why? Because he is so established in his being that he cares nothing about anything. He lives spontaneously, whatsoever the consequence. He will look careless to you, but he is so conscious, he need not care. He will look

negligent to you; he is not. He is so conscious, there is no question of negligence. He will look lazy to you, but he is not – there is no question of it. He is so conscious, laziness cannot exist in his consciousness. But to the outside world, he will not fit into any category.

Coming out of unconsciousness into consciousness after many, many lives is a painful process. Growth is painful. (…) We are in the grip of our old habits, patterns, structures, strategies. (…) You have a gestalt; it has penetrated in the body; it has gone deep in the mind – it has even reached your very essence, your very core. Now, uprooting it all, shaking you, shocking you into awareness is a hard task. (…) It is like snatching away toys from a child.

It is all meaningless. The hope and the joy that hope creates, the fantasies and the joy that the idea of their fulfillment creates – it is all meaningless. (…) It is all preventing true meaningfulness.

We can create a thousand and one hallucinations about ourselves, we can pour our reality into them, and they look so real. (…) We go on worshipping our own creations; this is the way of the stupid mind. (…) The intelligent person stops creating, stops projecting and watches the mind so clearly that the mind cannot project anything. As the projections disappear, the world disappears. One day, when the mind is no more there to project anything, all is transparent. (…) Emancipation is emancipation from your tiny mind and its games.

Cut off the roots directly. Don't be worried with the branches and the leaves.

The man of Zen contains all contradictions. He is vast enough; he can contain contradictions.

When you realize the totality of your nature, you are nothing. (…) This nothingness is the ultimate truth.

Real victory is never through conflict; it is always through integration. (…) Everything has to be accepted and absorbed. (…) Through witnessing, absorb the energy. (…) Fight is not right, never right; it dissipates energy; it creates division; it makes you split. (…) So be aware, that's all, and through acceptance, a transformation happens, and a real mastery arises. Nobody is defeated and yet you are victorious; that is the real art.

Every real change first has to happen in the deepest core of your being. Hence I teach meditation and consciousness.

Not to be a follower is the real way of following; then one day, you will be a Christ on your own.

Sannyas means a one-hundred-and-eighty-degree turn, so that one can face oneself, and the moment one sees oneself, all darkness, all misery, all hell, simply disappears. It is found that it was false. It is found that it was just an illusion. It was our own shadow, and we were creating it by keeping our back to the light.

To know the truth, one has to learn the way of rebellion; one has to learn the art of rebellion. It is the most valuable thing to learn. It is not blind reaction; it is not destructive. It needs tremendous intelligence to be in rebellion and to be alive, to be in rebellion and not to be in unnecessary conflict.

Man is not a beggar; man is born to be a king, but he never makes any effort, he never tries to be that which he is destined to be. He remains fast asleep; he never wakes up. In his dreams, he begs – and he is a king! (…) One is a king and has fallen asleep and dreams that one is a beggar. You need to be shaken; you need to be awakened. That's what *sannyas* is all about – your willingness to be shocked; your readiness to be awakened.

Initiation into *sannyas* means that you are taking a vow to wake up, that enough is enough, that you have slept enough, that now it is time, that the dawn is coming closer, that you should gather your energies and you should make all possible effort to wake up. Yes, it takes all possible effort – your total surrender, total action – to wake up, because we have been asleep so long that we have completely forgotten that there is something like a state called enlightenment, awakening, *samadhi*. (…) This has to become a deep longing, such a deep longing that one can risk all for it, only then does one wake up. And that's what the meaning of *sannyas* is: the color orange is the color of the morning, of the rising sun, the time to wake up.

My work here consists in helping you to find your song.

People are mutual slaves: both are masters and both are slaves. And whenever there is slavery, love simply disappears. It cannot exist in that small space. It needs the whole sky to exist. (…) True love brings freedom to you and to all those you love. True love leads you slowly, slowly towards the ultimate freedom. The name of the ultimate freedom is God. (…) Love brings light into the soul; otherwise the inner world remains in darkness, and the darkness is dense, very deep, and very ancient. (…) Bring love into the heart, and everything else follows. (…) Love is the only commandment to be followed. (…) Hold fast to love and drop anything that goes against love. That's true *sannyas*; that is true renunciation – renouncing all that goes against love.

Clean your inside completely; empty yourself totally. In that emptiness, clarity is born. (…) To be aware of confusion is the beginning. Soon all these conflicting ideas will be gone.

We are asking for the impossible; no lover can penetrate to the innermost core of our being. That is available only to God. And to open yourself to God is *sannyas*. To be available to Him is *sannyas*; to be non-resistant to Him is *sannyas*. (…) Having no will of one's own is the door to God. *Let Thy kingdom come, let Thy will be done.*

To accept oneself as one is, is a great step towards growth. Not trying to improve upon oneself is the best way to improve – just relaxing, accepting, and leaving it to God. (…) A blissful acceptance of yourself, a deep acceptance of humanity, desiring no perfection – then suddenly a transformation happens. The imperfections start falling into a hole; the jigsaw puzzle itself, of its own accord, starts settling. All discord starts disappearing, and a great harmony arises. That harmony is God. *Sannyas* is a search for God.

Rebel against the crowd; rebel against the extrovert life – that is the first part of *sannyas*. And the second part: turn in, meditate. Start moving deeper and deeper into your very core of being, so that the potential can become actual, so that the paradise lost can be regained.

Sex is an opening downwards; love is an opening upwards; and the heart is the field of both. In old *tantra* mythology, there are seven energy centers. Each center of energy is represented as a lotus flower, but hanging downwards. When the love energy starts moving upwards, in that flood of energy those lotuses turn upwards. And the moment your inner wheels start turning upwards, you are entering into religious experience. That's what mysticism is all about.

My whole teaching is that there is nothing bad in you. And if something appears bad, that simply shows that you have not been capable to use it in a right way. Rightly used, even poison becomes nectar; wrongly used, even nectar is bound to become poison.

Man is a great experiment, an experiment in tremendous transformation. Man has been given all the potential to be a god, but it has to be arranged rightly, used rightly. The instrument is there, but one has to learn how to play upon it – only then the melody, only then the music, only then the benediction.

The first lesson of a sannyasin is not to fight with himself. Drop all fighting. Accept yourself; accept yourself as a great gift of God, with great reverence and gratitude, and then the journey starts; then transformation is possible. Transformation is possible only in the milieu of acceptance, never when you are in conflict. Become harmonious; be in accord with yourself. (…) The real art of life is to transform even the thorn into a rose – but what we have done with man is just the opposite.

The so-called sanity is nothing but normal madness. Always remember, never become part of the mob; protect yourself.

Not to become identified with any part and to remain a witness to all that comes and goes, all the changes, is *sannyas*. Slowly, slowly, one knows that "no face is mine". And when there is no face that you can call yours, who are you? The 'I' also starts disappearing. Then only a certain kind of 'amness' remains, a very silent 'amness', a pure feeling of being.

The work demands your total being. It demands surrender, dedication. Not even ninety-nine point nine percent will do – exactly one hundred percent, and then the ego starts evaporating. And the evaporation of the ego is the whole goal of all meditations, of all methods, of all spiritual exercises. When the ego is gone, for the first time you arrive. The death of the ego is your birth. So keep that in mind: go totally into everything, no strings attached, no conditions, unconditionally, and great is the possibility, great is the opportunity.

Life is in adventure; life is in constant enquiry. Life is not in belief, but in deep exploration for truth. And life knows no confinement, no limitation. It constantly goes beyond; it breaks all the boundaries and all the limitations. Then there is ecstasy, bliss and the thrill of being.

Love, but don't make love a relationship.

All religions, except Buddhism, have fallen in a trap. The trap is: they try not to desire the things of *this* world, but then they start desiring things of the *other* world. But it is the same; desire is the same. It does not matter what you desire. It makes no difference at all what the object of your desire is; desire is the same. You desire money or you desire meditation; desire is the same – only the object has changed. And the object is not the problem; the problem is the desire itself, desiring itself. (…) This is why your so-called spiritual people are very greedy; (…) they are asking for eternal gratification.

Don't dispossess things; dispossess yourself, and then things are automatically dispossessed.

The East is concerned with the witness, not with what it witnesses. You may be seeing a real tree, or you may be seeing a dream tree – it makes no difference. For the Eastern approach, it makes no difference whether the tree is real or just a dream tree. In both cases, it is the object; in both cases, you are not it. So what difference does it make whether the tree is really there or you have just imagined it? The only thing that makes any difference is the one, the mirror, in which the tree is reflected. (…) Pay attention; emphasize the witness; go deeper into the witness. And that's my purpose here in order to help you, not to analyze your dreams. (…) The East says, all is dream, so what is the point of analyzing? And there is no end. If you go on analyzing and the source that creates the dream is there, it will go on creating new dreams. They will be coming and coming and coming. That's why nobody is ever totally psychoanalyzed. (…) The projector is working, and you go on analyzing the film on the screen, and you go on thinking how to analyze it. (…) Witness, don't analyze; (…) forget the dream, just look at the watcher.

Gurdjieff used to say to his disciples, "Make one thing constant in your dreams, and sooner or later you will get rid of dreams." (…) And when dreams disappear, reality comes closer and closer every day. It is the dreams that are hindering you from seeing that which is.

Jesus says, man reaches to God through love, love is God – but this is only half of the truth. The other half is: man never reaches through love – man reaches only by transcending love. When both are understood together, you have understood the phenomenon of love. Love is God, and love is not God. In the beginning it is; in the end it is not.

Relationships can go a long way, but no relationship ever succeeds. All relationships break at some point.

Goals are misery-creating. The achieving mind, the constantly achieving mind, is the original source of all illness, of all disease. (…) First you create the goal, and then everything follows… then heaven and hell are created, then saints and sinners are created, and then fear is created – the fear of losing the goal, of missing the goal – and then ego is created, the ego of creating the goal. You have created the whole mess, the whole neurosis of mind. (…) The goal means the future; then you start becoming more interested in the future; you start forgetting about the present. The goal creates tension, anguish, fear – "am I going to make it or not?" – and competition, jealousy, conflict, and the hierarchy. Those who are coming closer to the goal are higher; those who are not coming closer to the goal are lower. (…) Buddha strikes at the root; he says there is no goal. Just this simple statement can become a liberating force: there is no goal. Then one is not going anywhere. (…) There is nowhere to go, and there is nobody to go. All has always been here, and all has always been available. (…) Life has no goal as such. Life itself is its own goal; the goal is intrinsic. The value of life is in itself; it does not come from anything else. Life is not a means to some end in the future. Life is its own end, its own means. (…) Life is its own meaning; you need not create any other meaning. And all created meanings will just become sources of anxiety. (…) Buddha says, there is nowhere to go – relax. (…) Then life becomes religion.

The mediocre man cannot find any security in himself. He lives through goals. Only an absolutely intelligent person can live without goals; only intelligence can live here-now. Only intelligence can live in the moment, without bringing anything from the outside.

The Master, the real Master, simply throws you back to your own utter naturalness. He does not make you an achiever. He does not give you great dreams, that you have to become this and you have to become that. He simply says, you relax; you be in a let-go; you be a light unto yourself.

People suffer because they have forgotten their innermost no-self, because they have forgotten their innermost presence. They have forgotten that they are one with the Whole.

Buddhism is not interested in general policy. It is not interested in philosophical speculation. It is interested in the details of life, its sufferings and their causes. It does not give you outlandish solutions. It does not provide you with new dreams. It simply looks face to face into life. It does not bring God in, or heaven and hell. It

does not create a theology at all, because all theology is an effort to escape from the real problems of life.

Life is a journey from nowhere to nowhere – a vicious circle, a dream-journey. Nothing is attained through it. Nobody has ever attained anything through life. People run, and they run fast, but they never reach anywhere. They work, and they work hard, but nothing ever happens out of that work. Millions of people have lived before you, and where are they? Disappeared into the dust, dust unto dust. And we will disappear into the same dust sooner or later. All our achievements will fall into dust and disappear. Thousands of civilizations have existed and disappeared with no trace. Life seems to attain nothing; it is much ado about nothing, much fuss about nothing, a tale told by an idiot, full of fury and noise, signifying nothing. This is the first encounter that one has to go through. If you want to understand Buddha, you have to look eye to eye into life. Don't shirk, don't look sideways – look direct into life. What is the meaning of life? What does it attain? What does it come to finally? To nothing, just like a great dream.

Suffering is a reality; joy is a hope – and the hope never happens. The hope is just like the horizon; (…) you go on rushing towards the horizon, and the horizon goes on rushing away from you. It exists not; it exists only in your idea. To be bitterly frustrated with life is the beginning of wisdom. To see the futility of life is the beginning of a new journey, the inward journey. Otherwise, you go on being enamoured of one thing after another. Just look: you have lived thirty years, forty years, fifty years, sixty years – what is the gain? Look into your hands; they are empty. (…) To recognize it in the middle of life is of great import, because then radical change becomes possible.

People go on pretending to others that they are happy. (…) Deep down, they are suffering and they are full of tears, and on the surface, they go on maintaining a smile. (…) It is a very, very mutual deception. (…) The majority consists of very, very mediocre people, but one starts believing in the crowd. (…) A great thinker, Ruskin, has said that in life there are only two disappointments: to desire a thing and not to get it, and to desire a thing and to get it. (…) What is keeping you together? It is not life that is keeping you together; life has been hitting you hard from every nook and corner; from every direction life is hammering you. It is hope. Hope functions like a buffer. The shocks of life are absorbed by hope, and one goes on living and waiting for the tomorrow. And the tomorrow never comes.

One should think, when life is such a failure, people would start turning inwards easily. That is not the case. And there is a strange mechanism at work. (…) To deny suffering, they create bigger hopes. (…) To deny suffering, to make suffering look small, they create bigger mountains of hope, and those hopes go on pulling them outwards and outwards. (…) The big hope is going to become a big misery again – and then, to come out of it, you will have to create a still bigger hope. This is how one goes on and on, away and away from oneself. (…) To drop hope is to become religious. To attain to a spiritual hopelessness is to become free of misery. (…) And then only does one come to know one's inner sky.

Emptiness frightens people more than misery, and the innermost core is empty. Nothingness scares people more than suffering. Nobody wants to be a nothing – and our innermost nature *is* nothing; hence we cannot accept it.

Keep it in mind: pleasure always disappears, so we have always to search for it. That is the original sin. Don't taste an apple, because you are going to have to go looking for another one right after, and then there is no end to it. One thing leads to another, and so on, and so forth. And you become entangled in ten thousand things; then it becomes very, very difficult to come back home. You have invested yourself in so many things that it becomes almost impossible to get out of those entanglements. The religious person is one who is not entangled anywhere, who has no hope, who has no future, who does not live in the tomorrows, who lives now, here. With the religious person, life becomes a journey from nowhere to now-here. (…) That's all meditation is about – turning nowhere into now-here.

Witnessing, a silent awareness, uncontaminated by possessions, uncontaminated by desires and longings – this awareness is Buddhahood; this is awakening.

Man without woman is a wanderer, a vagabond. Hence, sooner or later, he needs to get rooted. The woman becomes his earth. Unless a man finds something in him that can become his earth, unless the man finds his own inner woman, he will have to look for the outer woman. The outside is a substitute.

When you are empty of yourself, you will be filled by truth; truth will descend into you. So all that a Master has to do is to kill you utterly and completely; to destroy your ego utterly and completely; to cut your head, so that you become the heart. And then, the whole energy moves into the heart. (…) Head is the barrier; and heart is the opening.

Anything that is complete drops, because then there is no meaning in carrying it; anything that is incomplete clings – it waits for its completion. (…) The whole existence has a basic tendency to complete everything.

It has been happening always, that a Buddha moves to the mountains, a Jesus moves to the mountains, a Mahavira goes into the mountains. Why do they move to the mountains, to the loneliness? Why do they become solitary? Just to face their inner mountains immediately and directly. In society it is difficult, because the whole energy is wasted in day-to-day work and routine and relationship; you don't have enough time, you don't have enough energy to encounter yourself – you are finished in encountering others! You are so very occupied – and to come face to face with oneself, a very unoccupied life is needed, because it is such a tremendous phenomenon to face oneself. You will need all your energies. It is such an absorbing job; it cannot be done half-heartedly. Seekers have always moved into solitary existence, just to face oneself, to make it uncomplicated – because in relationship it becomes complicated. You are already loaded – and then comes the other! And then you clash; then things become even more complex; everything becomes entwined. You are already a riddle – it is better to solve it first, and then move into relationship.

Unhappiness is the incapacity to understand life; the incapacity to understand oneself; the incapacity to create a harmony between oneself and existence. Unhappiness is a discord between you and reality; something is in conflict between you and existence. (…) Happiness is harmony, a relaxed flowing without any conflict. (…) Happiness is when you disappear; unhappiness is when you are too much. You are the discord; your absence will be the accord. (…) For happiness, you need tremendous intelligence – intelligence, not intellect. (…) Happiness is possible only with great understanding, an understanding like the peaks of the Himalayas. Less than that won't do. (…) If you are intelligent, your life will be of happiness. Why is intelligence needed? (…) Because life has no meaning in itself; you have to bring meaning into it. Life is just raw material; you have to create your meaning out of it. You have to create your God; God is not there waiting for you. You have to create meaning with your heart, within the innermost core of your being. Only then will you be happy. And to create meaning, you will have to be a creator. Painters paint, create paintings; poets write, create poetry; dancers dance, create dance… but these are all just fragments. A religious person creates himself; the religious person is the greatest artist there is. All other artists are just finding substitutes, and one day or another, they will become frustrated. (…) Unless you feel a point of immortality in whatsoever you are doing, you cannot be happy; and that point of immortality is felt only when you create immortality within yourself. Gurdjieff used to say, and very rightly, that man is not born with a soul. All other religions say that man is born with a soul, but Gurdjieff's saying is tremendously significant – man is not born with a soul. And unless you create it you will not have any soul; you will exist empty, and you will die empty. You will have to create it; that's why I say that great intelligence is needed. (…) To be intelligent is arduous; it will need tremendous effort on your part. You will have to destroy much that is rubbish within you; you will have to create almost a fire of consciousness, so that what is useless is burned, and only that which is pure gold is saved. Very few people are ready to go through that hardship, through that discipline which creates intelligence. (…) It costs so much; you have to put at stake whatsoever you have. It is a cross. In fact, you have to die to be intelligent, because only when you are reborn will you be intelligent, not before. And the cross has to be carried on one's own shoulders; nobody else can carry your cross. You will have to carry your cross to your own Golgotha; there is no other way. (…) Many times you will stumble; (…) many times doubt will arise; (…) many times you would like to go back to the world; many will be the temptations. But if you can stick to it, if you can remain on the path against all odds, one day intelligence flowers. It is almost like a seed: the seed cannot know what is going to happen; the seed has never known the flower – and therefore, the seed cannot even believe that he has the potentiality to become a beautiful flower. Long is the journey, (…) and nothing can be guaranteed – (…) many are the pitfalls; thousand and one are the hazards of the journey. (…) It is arduous; much courage will be needed.

Except awareness, nothing changes a man, nothing at all. (…) People who try to control themselves have chosen a very foolish way. Control will not happen, but they will become repressive and cold. That is the only way a man can control himself – to become frozen, so that the energy does not arise.

The religious person accepts whatsoever is on the outside as it is. He is not disturbed; he is not distracted by the outside. His whole work consists of moving inside. One moves through love; another through meditation – but both move inside. The religious world is the world of the within. (…) Sin means to be without, to be outside yourself; virtue means to be within, to be inside yourself.

People go on repeating old tapes to the very end. (…) To the very end, they go on playing games continuously.

Mind is conditioned from the outside; it can be ruled from the outside. You have to grow into no-mind; only then can you not be ruled from the outside. Only a man of no-mind is a free man, an independent man.

Whenever a man becomes enlightened, he has no biography. He is no more the form; so when he was born, when he died, are irrelevant facts.

Mind is a disease. This is a basic truth that the East has discovered. (…) No psychiatry will help; at the most, you can make it normally ill. (…) The East says that the very nature of mind is such that it will remain unhealthy. (…) The mind cannot be healthy, because it can never be whole; mind is always divided. (…) Fixedness is the nature of mind, and fluidity is the nature of life.

Remember, fear is goal-oriented. If you are not going anywhere, what is the fear? When you are no more there, what is the fear? (…) In the Ultimate, the goal-oriented mind is a hindrance, the greatest hindrance. You simply be!

When you are filled with thoughts, the mind is blurred; your vision is not clear. But what to do? Thoughts are there; they go on changing. Let them be there; you be unconcerned; you don't get involved. They move on their own; let them move. They flow like a stream; let them flow. You sit on the bank and rest. (…) And if you are unconcerned, by and by, the energy withdraws itself. They become less and less. Then a moment comes when thoughts come only when they are needed. Thoughts are not a burden – unneeded thoughts are a burden; they create a blurred vision. (…) Mind is a function, and a function is useful at the right time.

Tao says that one who feels that he has achieved has missed already. Life moves in circles; success and failure are two parts of one circle, one wheel, and success is the beginning of failure. The moment you feel that you have achieved, the wheel has moved, and you are already losing. It may take time for you to recognize this – intelligence is needed; clarity is needed. (…) Try to understand it; whatsoever you desire will go wrong. (…) Simply see the reality, that the opposite is implied everwhere. (…) Nothing is to be done. You have to become more aware in your doings; become more conscious.

The man of Zen moves through the world, uncontaminated, unpolluted by it. The world never enters him; that's why he is not worried about getting out of it.

Doing nothing simply means: no effort, not going anywhere, not desiring anything – not even *nirvana*, God, *samadhi*. (…) With effort, the whole world enters in. (…) Not doing anything means not desiring. There is no movement in you, in any direction; no ripple is arising. That is non-doing; that is the greatest that can happen to human consciousness.

Empty your boat. Go on throwing out whatever you find in the boat, until everything is thrown out and nothing is left. Even you are thrown out; nothing is left; your being has become just empty. (…) Emptiness is going to be the path. (…) Meditation is nothing but emptying, becoming nobody.

The mind has always the opposite within it, and that opposite goes into the unconscious and waits for its moment to come up. If you observe minutely, you will feel it every moment. When you say to someone, I love you, close your eyes, be meditative, and feel – is there any hatred hidden? You will feel it. But because you want to deceive yourself, because the truth is so ugly, you don't want to face it. You want to escape from reality, so you hide it. But hiding won't help, because it is not deceiving somebody else; it is deceiving yourself. (…) All relationships are love/hate relationships. No relationship is of pure love, and no relationship is of pure hate. It is both love and hate. (…) To be meditative means to be aware of the fact that mind is hiding something from you; you are closing your eyes to some facts which are disturbing. Sooner or later, those disturbing facts will erupt, overpower you, and you will move to the opposite. And the opposite is not there in a distant faraway place, in some star; the opposite is hidden behind you, in your mind, in the very functioning of the mind. If you can understand this, you will stop in the middle. If you can see, I love and I hate, suddenly both will disappear, because both cannot exist together in the consciousness. You have to create a barrier – one has to exist in the unconscious, and one in the conscious. Both cannot exist in the conscious; they will negate each other. The love will destroy the hate; the hate will destroy the love. They will balance each other, and they will simply disappear. The same amount of hate and the same amount of love will negate each other. Suddenly they will evaporate – you will be there, but no love and no hate. Then you are balanced. When you are balanced, mind is not there – then you are whole. (…) Meditation is a state of no-mind.

There is time; in time, everything changes. And there is eternity; in eternity, nothing changes.

Whenever you have too much, life becomes a dance, a celebration. But society doesn't allow you to dance, to celebrate; so society has to see that you never have more energy than necessary. You are only allowed to live at starvation level. You are not allowed to be too much, because once you are too much, you cannot be controlled, and society wants to control you. It is a domination, very subtle.

Mind is the dead part of you; it is the excreta. And just as there are constipated people who suffer very much, so there is mind constipation, accumulated excreta. You never throw it out. In your mind, things only go in; you never throw out. Meditation is throwing the mind out, unburdening yourself.

Tathata, acceptance, total acceptance, means no desire. Desire arises out of nonacceptance.

The sage does not live in the body or as the body – he lives through the body. (…) The body is extrovert; the psyche is introvert – and when you transcend both, *Tao* arises. (…) In transcendence is *Tao*.

A religious man has found his own law. If it fits with the society, good. If it doesn't fit with the society, then still he lives his own law. A religious man is free; a religious man is freedom. He lives through his innermost core. He has no outer imposed discipline on himself; he lives in no cage. He lives like a free being, whatsoever the cost. Even if his life has to be paid for it, he is read to pay, but he is not ready to curtail his freedom. (…) A traditional man is ready to lose freedom for cheap things: respectability, social honor.

To me, intelligence is the basic morality, the basic virtue. (…) That's what intelligence is: to live life so totally that there is no repentance, never. One is always contented. One knows that one has lived to one's uttermost.

Meditation is an inner bath; *sannyas* is a total cleansing.

Memory is what roots you in the past. Unless you become so free of memory that you need not look back – memory no longer disturbs you, memory no longer clouds you – you will not be able to live in the present. (…) Your imagination, your future, is nothing but a modified past. This is how people are living. The past is no more, and the future is nothing but a desire to repeat the past, the same past. They want to repeat. The mind is a repetitive mechanism; the mind continuously hankers for the same. And every moment, the reality is new; it is never the same; you cannot step in the same river twice. Life is constantly moving, changing. Only change is permanent; everything else is changing. Only change is not changing; that is the reality. But then you create a false, pseudo-reality of your own invention, fabricated in the mind, manufactured by your desire, and you start living in it.

Taoism says that to be in reality, a man has to get out of his mind; a man has to become a no-mind. To be in reality, a man has to uproot himself from the past; he has to forget the past. To remember that which is, the eyes have to be completely unclouded from the past – only then can you see the reality. Eyes that are clouded with the past are eyes that are blind. (…) You cannot see directly because of so many screens covering your eyes; those screens have been created by the past. (…) All these thoughts will be there, and you will not be able to see what is; you will miss the reality. (…) A man who has clarity never carries the past. He simply looks into reality with no interference from the past. (…) Dropping the memory means dropping the mind. Dropping the mind means dropping the whole world. Dropping the mind means dropping the ego. (…) Then you live a life with no mind of your own; that is the meaning of *Tao*. Then God's mind functions through you; then you don't have your own mind. (…) Now the center of the Whole becomes your center. You act, but you are not the doer anymore. God acts; your surrender is total. (…) The moment is all; the now and

here is all; there is no then and there is no there. (…) This is the first *satori*, when a man becomes loosened from the grip of the past, the hold of the past, as if a snake has slipped from the old skin. He has become absolutely new. (…) It is a totally new way of life – the way of *Tao*, the way of Zen, the way of *sannyas*. (…) To live in memory is to live in *sansara*; to live without memory is to live in enlightenment.

An absent-minded person is not a man of *Tao*; the man of *Tao* is very much present. In fact, he is so present that his memory cannot interfere. He functions out of the present; you function out of memory.

The greatest training that is involved and the most difficult problem that arises is that *tantra* allows a man to make love to a woman only when the man has lost all sexual attraction towards the woman.

You become auto-hypnotized with your own ideas.

The very idea that the world can be made better is the very root of all ego trips. The world is perfect; there is no way to make it better. If you try to make it better, you will make it worse. Things are in perfect rhythm – nothing is bad; nothing is good. The good and the bad are man-created concepts. Nothing is right; nothing is wrong – those are our conceptions. Reality simply is neutral – neither good nor bad; neither beautiful nor ugly. It simply is. This 'isness' is *Tao*.

The more disciplined a child, the more stupid he will be; the more intelligent a child, the more rebellious he will be. Rebelliousness and intelligence are synonymous; stupidity and discipline are synonymous. (…) Your schools, your colleges, your universities all teach discipline; they have succeeded in killing the child's intelligence. (…) In fact, sensitivity and intelligence have to be destroyed. It is dangerous to allow a child to be sensitive and intelligent because, if the child remains sensitive, then society will not be able to force the child to do foolish things throughout his life. For example: a person goes on being a clerk his whole life, just piling up files. To do such a thing, you need to be very insensitive. If you have a certain sensitivity, you will want to break out of this nonsense. (…) It will not be possible. Society has to kill your intelligence, your sensitivity, so that you can be put into any nonsense job. And when you do a nonsense thing for your whole life, naturally, by and by, you lose all possibilities of being intelligent. (…) Brutality, violence, insensitivity is taught; only then can millions of people be turned into slaves. You think you are free people? Slavery has just become more sophisticated, that's all. Slavery still exists. No society up to now has ever been a free society. All societies have been slave societies. Slavery changes its forms – first it was very gross; now it is very subtle. And subtle slavery is far more dangerous than gross slavery, because you can rebel against gross slavery, it is so apparent, so obvious, but when slavery is very subtle, then you are not even aware of it. Your mind has been conditioned, and you have never even thought about it. (…) If you are doing things which others want you to do and you never do the thing that you want to do, you are a slave; you are not a free man. A free man is one who claims back his intelligence, who claims back his sensitivity. To me, that is what *sannyas* is. (…) To find a grown-up person who is still intelligent

is very difficult, very rare. You can become intelligent only if you become very conscious about what has been done to you, about how your intelligence has been destroyed or covered up. You will have to rediscover it. (…) Look into your life, and you will find that you have turned everything upside down. That which is valuable has become valueless, and that which is valueless has become valuable. (…) Everything is upside down. You are living for the non-essential, for the artificial, and you have forgotten the essential. (…) Plastic flowers – yes, that's where you have settled.

A man who is free will live in the world; he will not drop out of the world – there is no need. You cannot drop out of one madness by creating another; you are simply changing your madness. (…) A person becomes intelligent when he starts living moment to moment totally. Then there is a great passion, a great intensity; one becomes aflame with life. In that aflame state of consciousness, one is intelligent; otherwise one is dull, dragging. (…) Only that person who lives in such a way that death cannot destroy anything, who creates his inner being in such a way that death cannot take anything away from him, who lives in an eternity which death cannot touch, who lives in consciousness – that man only is intelligent.

You have not lived at all; you only carry a few ideas. So if you are feeling unnourished, if you are feeling weak, if you are feeling death-like, it is natural.

The mind always looks for the Confucian; it comes across the Lao Tzu only accidentally. (…) Mind always looks for power, for some technology so that it can become more powerful in controlling – a principle, a structure, an ideology. (…) For example, you have come here. You were not looking for me; you were looking for a *mahatma*. You have come across me accidentally. You were not looking for me; the mind cannot look for me. For the mind, to look for me is simply for it to commit suicide. The mind looks for something that helps it to become stronger.

What is harmful, and what is beneficial? Sometimes poison becomes beneficial, and sometimes nectar can prove poisonous. Sometimes the person who wants to do good to you may do harm, and sometimes the person who wanted to do harm to you may do good. Things are very complex; in fact, almost incomprehensible to the human mind. Life is so deep and so complex, and we are so small, so tiny. There is no way to figure it out. (…) Lao Tzu says that the distinction between right and wrong is not possible. (…) Lao Tzu says that the mind is confusion. The moment you start thinking about what is right and what is wrong, you will be confused. The moment you start thinking about what is harmful and what is beneficial, you will be confused. (…) The moment you think, you are confused. Thinking is confusion; hence nobody can go out of confusion by thinking. Thinking will make you even more muddled. One comes out of confusion by non-thinking, by dropping all thought.

All that is significant remains indefinable.

All humanity is pseudo. Everybody is wearing a mask, and all people have lost their original faces.

Moralists and do-gooders are self-appointed dictators; they are ready to change everybody.

You have come across life for the first time; now don't lose this contact whatever the cost. I know it is costly to be alive, and it is very cheap to be dead. It costs nothing to be dead; it costs much to be alive. One has to pay for it.

Self-knowledge is not the knowledge of a dead self; self-knowledge is the knowledge of the process of the self. The self is not a thing – it is an event; it is a process. Never think in terms of things; the self is not in there inside you just like a thing waiting in a room. The self is a process, changing, moving, arriving at new altitudes, moving into new planes, going deeper into new depths. Each moment much work is going on, and the only way to encounter self is to encounter it in relationship. Love is the mirror of meditation. (…) Go on meditating and go on loving. Let love and meditation be two wings; let them help each other.

You would like to remain with the familiar, because there you have become very efficient. My whole effort here is to push you again and again out of the familiar into the unfamiliar, because wherever you have become efficient, you have become mechanical. (…) So when you become efficient, know well that now you have to move. Now this is no longer of any value; you have to move on and learn something else. If a person remains a learner each moment of his life, from birth to death, only then enlightenment comes; otherwise not. So never stop anywhere. God is infinite; there is no end to eternal growth. You go on arriving and arriving and arriving, but you never really arrive.

God only comes to you when you are totally lost. When you are really helpless, totally helpless, absolutely helpless, help comes. In your absolute helplessness, ego is completely gone. (…) And a moment of transformation will come where you disappear and the Whole takes everything in his hands.

A Buddha becomes enlightened in his own way. The enlightenment is the same, the experience of the light is the same, the experience of truth is the same, but the experiencer has an individuality, a unique individuality.

Being unique, being individual is everybody's nature; being special is relative. Uniqueness is everybody's nature, but specialness is comparative. When you start feeling that you are special, you are comparing yourself with somebody. (…) Each individual is so different from any other individual that there is no possibility of comparing. (…) To carry the idea of comparison, inferiority and superiority, you are carrying seeds of illness which will create misery, and nothing else. Comparison creates hell. (…) Never try to be special. In the very idea of being special, you are feeling inferior. In the very idea of being superior to somebody or inferior to somebody, you have lost contact with yourself, with your uniqueness. In that very idea, you have become your own enemy. Now you will be in trouble; you will create more and more misery for yourself and for

others; you will create ripples of misery around you. A man who simply relaxes in his uniqueness is a man who creates ripples of bliss around him. He lives in bliss, and he creates pulsations of bliss for others also. If you are around such a man, you will be showered with great peace and love and silence and happiness. (…) Drop all comparisons; they are stupid and meaningless.

Ambitious persons become cruel and hard. How can you be joyful when you have to fight and struggle? It is a very difficult world then, cut-throat competition everywhere.

Forget about improvement; forget about transformation. (…) You are not here to improve; you are here to die and to be reborn. My whole effort is to destroy you utterly, so that you can be created in a totally new way. I would like to create a discontinuity in your life.

Only when the mind is in a deeply settled state will you be receptive. Otherwise, if the mind is stirred and there are clouds and dust arising all over, you are in a sort of storm.

A man is rich when all the polarities meet in him. When all the contradictions have lost their contradiction and have become friends, when you can befriend the contradictions, then you are really rich. This is the state of a religious man. The moral man chooses; the religious man lives in choicelessness. (…) The capacity to be all is the capacity of a religious man. He is capable of being all, whatsoever the situation may demand. (…) He is a free man; he has freedom. He uses all; and he is not used by anything. (…) A virtuous man is a man of many climates. A virtuous man is a man of tremendous richness. He has a whole orchestra, all possible notes, in his being. (…) He's always new, never old.

The reality cannot be deceived, and you have to suffer the consequences.

Miserable people cannot tolerate any happy person. Miserable people are so deep in misery that any happy person creates great jealousy, creates great restlessness in their being – they cannot tolerate it. The very presence of a happy and rebellious person shows them how unreal they are. The happy, the true person becomes the comparison.

To become a meditator means to drop out of the wheel of activities. I am not saying, don't do anything – I am saying, let God do it; just be a vehicle. That is the meaning of cutting off your hand.

A man of real self-confidence never carries much luggage. (…) People who don't have any self-confidence create a false self-confidence as a substitute. They are trembling inside; they are afraid inside. Deep down is cowardice, but on the surface they pretend that they are brave people, very courageous. Deep down is ignorance, but on the surface they are very knowledgeable. (…) If you are really self-confident, self-confidence will be like a shadow to you; it will follow you. (…) Self-confidence is always there when you have become a self.

The other is not the other. (…) Love means only this experience, that the other is not the other. (…) Love is an experience in which you feel that the other is no longer the other – the other is me; the other is my being. Maybe on the bodily plane you remain separate; on the mental plane you remain separate – but further down the centers start overlapping, merging, losing definition. That's what love is. (…) The other is hell if you are only pretending love. (…) Misery does not come out of love; it comes out of playing games, exploiting others, pretended love, false love. Love, and then you will know that the other is not the other. If you can love deeply, infinitely, you will by and by become aware that even the trees are not the other; even the stars are not the other. This is what I call becoming a sannyasin, to fall in love with the total. That's what Lao Tzu calls *Tao*. (…) When the other is not there as the other, there is heaven – paradise regained; when the other is there as the other, there is hell – paradise lost.

Tense people fit with other tense people; but with a non-tense person, they are simply at a loss. What to do?

When a person goes mad or neurotic, it simply shows that he was the weakest link, the most vulnerable, the most sensitive, in the group in which he used to live – so he became affected first. (…) You force the person into a mental hospital. The moment you force a man into a mental hospital, you fix the idea that he is mad in his mind absolutely, irreversibly. (…) You are hypnotizing him into madness.

My sannyasins are not an organization. Each sannyasin is related to me.

The realized person is one who has gone beyond the mind, but who cannot relate again to the people who are lagging behind. The Master is one who has gone beyond the mind and has become again capable of using the mind. Now the mind is not using him; he uses the mind – he is the Master.

Life is the first step; death is the second. Death is a higher phenomenon. Those who are not able to live rightly cannot die rightly.

Man is born in ignorance. The darkness is tremendous. We are born in darkness, not knowing who we are, from where we come, where we are going. We are just groping somehow, drifting somehow. We are accidental. We are unconscious. We don't yet have a destiny. We have not yet attained to the light of inner being which can enlighten our path. In this darkness, if frustration happens, if failure happens, if you only die and never live, it is natural.

Unless you know yourself, all knowledge is useless; unless you know yourself, all knowledge is pseudo-knowing – you appear to know, but you don't really know. It is deception. If the knower himself is in deep darkness, all his knowledge is just superficial; it cannot even be skin deep. Scratch the man of knowledge, and soon you will find ignorance coming out of him. You will find as ordinary and ignorant a person as any other. (…) Bertand Russell knows more than you, but the knowledge is quantitative; the knowledge is not yet qualitative. As far as your being is concerned, he is the same as you. He has more information, but not more

knowing. More information is not more knowing, and more knowing does not necessarily mean more information.

Buddha was destroying two basic fundamentals of Hindu society: *ashrama*, the four stages of life, and *varna*, the four-caste system. Buddha was destroying this system because he said that one who knows Brahma is a *brahmin* – not by birth, but by knowing, by being. He said that everybody is born as a *shudra*, as an untouchable – brahmins included. By birth, nobody is higher, and nobody is lower. By birth, everybody is born as an animal. Then, if you work, grow, seek, search and refine your consciousness, by and by, slowly, you move higher. (…) The *shudra*, the lowest human being, is one who thinks only of the body; eat, drink and be merry – that is his whole life cycle. A *vaishya* means a businessman. He is a little higher, has a few more values in life, thinks sometimes about music, sometimes about poetry. The businessman is not courageous; if everything goes well, he may enjoy poetry, he may sit in his home – centered, secure – and think about God too. But he will not undergo much danger; he will not take risks. He thinks first about the profit, and he only goes so far. Then comes the third stage – the *kshatriya*, the warrior. He becomes a little more interested in higher things; he starts searching for truth, for beauty, for love. And he is ready to stake his life; he is ready to lose his life for these higher values. He is ready to gamble; he is courageous. The warrior takes risks; he puts his life at stake. And the fourth, the *brahmin*, is the highest, the one who goes deeper into the mystery of life, reality, existence. And he is never satisfied unless he comes to know what ultimate truth is. That is what *brahmin* means – one who comes face to face with the ultimate truth, the absolute truth. (…) Buddha said that these are not divisions of birth; these are divisions of qualities that one has to evolve. Everybody evolves from the *shudra*, and everybody has to go to the *brahmin*. And he said that a sannyasin has nothing to do with age, with how old you are. *Sannyas* is not concerned with time; *sannyas* is a movement into timelessness. Buddha said that *sannyas* can be entered whenever somebody is ready; sometimes a child will enter into *sannyas*. Buddha allowed young people. And there are different qualities of people, different intensities, different passions.

In knowing, one does not know who is the knower, who is the known, and what is knowledge. Knowing, a man becomes a mystic; knowing, a man becomes one with reality; knowing, one loses all distinctions, differences, boundaries, definitions; knowing, one becomes undefined, as undefined as reality itself.

Tao says that any activity done with full awareness becomes a meditation. (…) Each activity can be turned into a meditation.

When the archer takes his bow and arrow and aims at the target, there are three things: the archer, the arrow, and the bull's eye. (…) You can become technically expert in hitting the target, but that is not much – not much if you are trying to get into deeper waters. You are an expert, you are a man of knowledge, but not a man of knowing. (…) Taoists say that the real thing is to see the source from where the aiming comes, from where the arrow takes the energy. (…) That is the real target. If that is the target and sometimes you miss the outer target, nothing is wrong. (…) Look deep into the source of your energies; penetrate into the

source; the periphery is not the point. You may succeed or you may fail, but that is not the point at all. The real thing is: have you succeeded in getting centered in your being? (…) To succeed with the outer target is masculine energy; to succeed with your inner source is feminine energy. To succeed with the outer target, you have to be aggressive, ambitious, concentrated, attentive, outgoing, extrovert. (…) To move into your center, one needs to be feminine, passive, inactive, non-doing, non-interfering, meditative. Meditation, relaxation, not concentration, is needed. One has to relax oneself completely and utterly. When you are not doing anything, then you are at the center; when you are doing something, you have gone away. (…) Coming closer means that you are dropping your activities; you are learning how to be inactive; you are learning how to be a non-doer. (…) Learn the real thing – you have to take your bow without being a taker; you have to pull your arrow without being a puller; you have to aim at the target without aiming. There should be no tension, no effort, no doing on your part. You have just to be passive; you have to let it happen rather than doing it. Then you will be centered. (…) Watch these moments of let-go, because they are messages from God. (…) Welcome them, so that they become more and more available to you. Receive the guest gratefully, so that it starts coming more and more often. *Tao* says that the real happens only when you are in such a state of diffused relaxedness that you cannot say "I am". "I am" means you are tense.

By learning, you know the world; by unlearning, you know yourself.

Each activity has to fall back into the original source.

A person who is aware that he is mad is already on the threshold of sanity.

Tao is the vision of the total, the vision of the Whole. Parts don't matter; parts don't have any meaning in themselves. The meaning belongs to the Whole, to the unity; if you look for meaning in the parts, you will look in vain. Not only that – if you insist on looking for meaning in the parts, you will destroy meaning rather than find it; it will be a destructive attitude. (…) The taoist vision is to look at the part through the Whole so that the Whole can give a meaning to the part, make it meaningful. (…) Take things out of their context, and they lose all meaning; they lose all beauty; they lose all truth. Truth is with the Whole – so is beauty; so is goodness. This is the first thing to be understood about *Tao* – it is a vision of the Whole.

Tao says, look for the unity that existed before analysis began. Go to the primordial, the primitive unity, the original. (…) The wholeness precedes analysis. (…) The vision has to be total, and you have to see things in their totality. You are not to put them together. If you put them together, it will be a false unity; it will be a synthetic synthesis; it will be artificial, plastic. It will not be true.

Explanations are concerned with the parts; understanding is concerned with the total. (…) *Tao* is not interested in understanding anything in separation, because that understanding will be false, rooted in falsity.

When you come to me, you are mad; you are neurotic. I am not worried about it. My whole function here is how to make it creative. Madness is great energy. (…) Everything is potential; (…) everything can be used; (…) everything can serve meditation.

A Buddha leaves no footprints.

Self-consciousness is the disease.

If you want to be happy, then there is no other way than enlightenment. If you want to be ordinary, nobody has ever been ordinary without enlightenment. (…) Every mind is seeking some extraordinariness – and thereby creates misery; that's what the ego is, and misery is the shadow of the ego. (…) Enlightenment is to be ordinary, healthy, aware, whole, total. (…) Nobodiness is your very nature. You are nobody; (…) God doesn't allow anybody to be somebody. (…) He gives you the freedom of nobodiness, infinite, nonending. (…) Enlightenment is a man who is fully aware of his inner emptiness.
The ambitious mind is never here-now; the ego is always running.

To live a life of no problems is to live an enlightened life.

The mind is always searching for perfection; the mind is a perfectionist. (…) understand these two dimensions: the dimension of perfection, and the dimension of totality. With perfection, the ego can exist; in fact, it cannot exist without the dimension of perfection. The ego is always trying to be more and more perfect, and when you want to be perfect, you have to choose – you cannot be total. If you want to be wise, you have to choose – you have to drop foolishness; you have to fight against ignorance. And if you want to be perfectly wise, you have to cut out all possibilities of ignorance, of foolishness, of madness. But a total man is different. He is wise in his foolishness; he is foolish in his wisdom. He knows that he is ignorant; that is his wisdom. In him, opposites meet. (…) Buddha is wise; Mahavir is wise. You cannot find a single bit of foolishness in them; they are perfection. Lao Tzu is not; Chuang Tzu is not; Lieh Tzu is not. They are contradictory, paradoxical, but that is where their beauty is. (…) The more total a person is, the more incomprehensible he becomes, because the more he becomes like God. (…) No one knows his ways; no one knows who he is. (…) He is not clear-cut; he is a wilderness – that is the beauty.

Buddhahood is not an achievement; it is just a recognition of who you are. It is just a remembrance.

'Isness' is the nature of the inner emptiness; consciousness is the nature of the inner emptiness; bliss is the nature of the inner emptiness. (…) You don't know how to be empty; you only know how to be filled. You don't know how to die, how to die to the personality, how to remain in inner emptiness. (…) When you come inwards and thoughts start moving away from you, suddenly fear takes possession. Where are you going? You feel like you are disappearing; you feel like you are dying. A sort of non-existence grips you – as if you are standing at an abyss and you are looking down, and it is bottomless. (…) Death is encountered.

If you escape from this point, you will never be able to meditate. Hence, a Master is needed.

The devil is absorbed by the Divine. (…) If you live a part life, you will be the devil, because the devil is nothing but a part claiming to be the Whole. (…) When you accept it, it is absorbed by the Whole. If you fight with it, then you will be fighting with yourself, and you will always remain divided. In division, the devil exists; the devil cannot exist if you are whole and total. (…) When you accept the whole of life as it is, without judging, without denying, whatsoever it is, whatsoever the case, when you accept life in its totality, then the devil disappears – it is absorbed by God; it is absorbed by the Divine.

Life has no conclusion; it goes on and on without a conclusion; it is without any beginning and without any end. (…) Life is a balance between opposites; it never comes to an end. The balance goes on and on; it is eternal. A man of understanding never comes to any conclusions; he cannot. When life itself is non-conclusive, how can a wise man be conclusive? (…) He lives according to life, and the most basic note, if you live according to life, is balance. Never move to one opposite; never cling to one polarity. (…) You have to walk in life, and see how you fall; you have to watch yourself, and observe how you go astray. And the mind will insist on going to the very extreme. Whenever you feel an imbalance, immediately balance it by moving to the opposite. (…) The middle is an alive situation; it is not a fixed and dead point that you achieve forever. Moment to moment, you have to achieve it, again and again and again, like a tightrope-walker – being statically in the middle, he will fall. He is never for a single moment static. He is dynamic, constantly changing, a flux, but the flux has a balancing center. Sometimes he moves to the left, sometimes he moves to the right; he is very contradictory, he is not consistent. If you ask for consistency, he will fall and die. (…) Any static position kills – to be static is to die; to be static is to miss life. (…) To remain in the middle, you have to constantly move and balance. Every moment, life is changing; nothing remains the same – how can you remain fixed? (…) You cannot step in the same river twice; neither the river remains the same, nor you. (…) Flux is reality; sameness is illusion. In such a changing world, in such an alive world, if you cling to a position, you are dead; you are seeking suicide. That's why all those who have reached and concluded are dead. (…) A moment comes when fame becomes defame, when success becomes failure. Remember always to remain in the middle; a constant alertness is needed – otherwise the tendency of the mind is to become obsessive; whatsoever it gets, it becomes obsessive about; it will not allow you to rest. (…) The nature of the mind is obsession. (…) Do, but don't do too much, otherwise the same energy will become the undoing. (…) Rest is needed. (…) When you are moving according to *Tao*, you are happy, blissful, celebrating. Every moment is a joy; (…) life is a benediction if you move according to the law. (…) If you move against it, if you go contrary to the law, you lose balance. (…) It simply shows that somewhere you have gone against the law. Find the balance again; come back to the path. (…) And this has to be done continuously. (…) By and by, it will become natural; that is right. By and by, you will go less and less against the law.

Don't conclude; life has no cause-effect relationship. Even if something appears for nine hundred ninety-nine times, don't conclude; the thousandth time may be the exception.

Don't try to find meaning. Meaning and a constant obsession with meaning is a disease of the mind. (…) Don't bother about meaning.

It is a very difficult training to read Gurdjieff; in fact, no more than a few dozen people exist in the world who have read this book *All and everything* completely. It is difficult. It is a one-thousand-page book, and Gurdjieff is a master of hiding things. He goes on saying irrelevant things, useless things, spinning tales within tales – hundreds of pages, and then one line of truth, but it is worth seeking; it is a diamond. A hundred pages of rubbish, but then comes a diamond – it is worth it. If you can find diamonds in Gurdjieff, it will be a great training for you. And then you can find elsewhere what is true and what is not true. Otherwise, you can become a victim of fiction.

The deepest core of being is non-being. The foundation of 'isness' is nothingness. And when I say nothingness, I don't mean nothingness – I only mean no-thingness. Form exists on the base of the formless; form comes out of the formless. (…) Jesus says to his disciples: Unless you lose yourself, you will not gain yourself. If you cling to yourself, you will be destroyed; if you don't cling to yourself, you will be saved. He is saying that if you move into non-being, only then is the being saved.

When you work with the hands, no shadow of the head arises; a person remains humble, innocent, natural. When you start using cunning devices, the head comes in.

A man of knowledge lives on the circumference; a wise man lives at the center. A wise man lives in the depth. (…) There is only one way to reach a wise man – you will have to come to your own center. Center to center, there is communion with a wise man. Head to head, mind to mind, there is communion with a teacher, a man of knowledge. The wise man has by and by disappeared from the world.

A wise man falls in love only once; then he knows everything about it. He penetrates the whole mystery; he lives the whole mystery of it; he moves into its world, but so totally that not even a corner is left unlived. Then, he comes out of it; then, there is no question of falling in love again – he has lived, and he has known. He has become wise through experience. A foolish man will repeat the same thing again and again and again; and he will never be able to learn anything from it. Awareness and courage to live have to be there, so it will happen only rarely that a child or a young man will be wise – ordinarily, a man will become wise when he is old. (…) Young men can be beautiful as far as the physique is concerned. (…) But as far as the soul is concerned, which evolves, grows only through much experience, only an old man can be beautiful. Rarely it happens, because rarely are people aware; rarely do people live through life with meditation. (…) An old man is like a snowcapped peak of the Himalayas, silent. The storm has passed. All that was needed to know, he has known; nothing more

is left to know. The ego has been dropped on the way somewhere because it was a burden; with such a burden, you cannot reach the peak. When one moves towards the peak, one has to leave everything by and by, by and by; the final peak is when you have to leave yourself too. You reach the peak as a non-being, because even being becomes a burden in the final stages.

What is depth of understanding? Depth of understanding is when you can stand in others' shoes, when you can see from others' eyes, when you can feel from others' hands, when you can stand in the other's being, at the other's center, and look through him – how he feels, what he feels, what he says. (…) A man of knowledge is always blind, argumentative; he is always right, and the other is always wrong. (…) For a man of deep understanding, everybody is right – because he can penetrate to the very depth of your being and can see your viewpoint also.

The more profoundly you move inside yourself, the more incomprehensible you become to others, because they live on the surface. If you live on the surface, everything is okay – they understand you; the surface they know. But if you start moving downwards, deeper into your profundity, then a moment comes when you become incomprehensible. You have gone beyond them; they cannot understand you. (…) You can understand only to the extent that you are aware. You cannot understand more than your awareness; your understanding is bound to remain confined to your alertness. If you want to understand a wise man, you will have to grow into awareness. The more your awareness, the more you can penetrate him. When you are perfectly aware, only then is a Lao Tzu open to you. Not that he was closed, he was always open – but you could not enter him; you were not yet capable of it.

The wise man is not irresolute; he is without conclusions. (…) A wise man is neither open-minded nor closed-minded – he is a no-mind.

The wise man is not grave, but he appears so, because he is not shallow. His smile, his laughter is not that of a shallow man.

A man of wisdom lives in oneness; that's why he mixes freely. There is no barrier for him.

Remember always that life is a togetherness of opposites, a deep harmony.

It is for you to feel your desire: total desire – enlightenment is sudden; partial desire – enlightenment is gradual. It has nothing to do with the nature of enlightenment.

Desire means rejection of something – you would like to be something else; desirelessness means acceptance – you are happy as things are. In fact, things are irrelevant; you are happy, and nothing else is needed. (…) In deep acceptance, the ego disappears. Ego exists through rejection. Whenever you say no, ego is strengthened, but whenever you say yes, a total yes to existence, that is the greatest meditation you can enter into. Once you enter, you are no more.

You are violent, and you need a catharsis.

Listening to me, by and by, you will come to a point where you will understand that all questions are futile, that questioning is useless. When this realization arises in you, questions disappear. When all questions disappear, the answer arises. And as many as there are questions, there is only one answer – and that is self-knowledge. So I am helping you to become aware.

This is my experience, that in the end, one finds that everything fits together. (…) This is what acceptance is. (…) Live life in its totality, move in all its dimensions, totally, and in the end, you will find that everything helped. Everything! Failure and success, pain and pleasure, right and wrong, going astray and coming back home – everything helps. And out of this chaos arises a harmony. But one has to live life totally. (…) That final harmony, that crescendo, is a cumulative effect. So enjoy wherever you are; be grateful, whatever you have. Feel deep gratitude; let that be your only prayer. (…) The incomplete life cannot become a crescendo; this life remains always incomplete, fragmentary; it cannot create harmony. Then you will die a chaos, and that's why you are always afraid of death. When death knocks at your door, you will tremble, because the life harmony has not yet been achieved, and death has come. You are as yet incomplete, in fact unborn, and death has come. You have not lived life, and death has come. A man who has lived his life, one who has lived his day, always accepts death beautifully, because there is nothing left to be done anymore. He has done all, he has lived all, and he moved in all directions. Now he is ready to die; there is nothing else.

Do you know? – for one spoonful of honey, a bee has to visit five thousand flowers – for one spoonful of honey, five thousand flowers! And for one pound of honey, they say thousands of miles have to be traveled by bees. One spoonful of honey, five thousand flowers! One spoonful of harmony, and five thousand experiences, thousands and thousands of experiences… And remember one thing – wherever you are, be totally there, otherwise you will visit the flower and you will come away without the honey. That is the only misery that can happen to a man, and that happens to almost ninety-nine percent of the people. (…) Don't come back empty-handed. When you visit a flower, really visit it. Be with it as totally as possible. Then you accumulate life's honey, and when you die, you die blissfully, ecstatically. You lived; there is no complaint in your heart, no grudge.

The mind can never ask any fundamental question, because whatever the mind asks is bound to be superficial. When a question arises out of your being, not out of your mind, it will not be verbal; it will be existential. You will *be* the question – then it is fundamental, foundational, radical; it comes from the very roots. (…) And when that fundamental question is asked, only then can the Master give you himself in his totality, can he pour himself into your being. (…) When you ask a question, the quality of the answer is already contained in it.

When I say, I cannot do anything, I only mean that no 'I' exists within me; the doer is dissolved. So without the doer, how can you do anything? But things happen. I cannot claim the authorship of them or the doership of them; I am not the doer. In fact, I am not. I am just a presence, just an opening, and much is

possible if you are in my presence, if you allow my presence to move into you, melt into you, become part of you. (…) I am a no-mind; the only way to be with me is to be a no-mind, and then things will happen. Nobody is doing them; they simply happen on their own accord.

Nothingness is the only temple.

If death is destiny, as it is, then the whole of life becomes a preparation, a training for it; a discipline in how to die rightly and totally and utterly. The whole of life consists in learning how to die.

There are two stages in the final disappearance. The first one is not to be afraid of death. And once you are not afraid of death, the second step is not to have any deep lust for life. Then you go beyond. (…) *Hold firm to the basis of quietude.*

Whenever a man who has not lived well, who has lived half-heartedly, dies, there is agony. (…) So whenever you die, your death will show how you lived, whether your life was a real life, authentic, or an ugly, dishonest life.

There is only one religion in the world which has given permission to commit suicide – that is Jainism. Mahavir, who is the greatest propounder of non-violence, has given permission to his disciples to commit suicide – but only to those who have lived life completely, perfectly, totally, who have known everything that life can give and who have experienced it. Now they are fulfilled. They are not destroying themselves against life – they are fulfilled; the work is done. They are returning to source. Mahavir is really very courageous; no other religious teacher has been courageous enough to allow suicide. But Mahavir has made conditions for it: it should not be committed in any negative mood, because then you miss the point and you will be thrown back. It should be absolutely positive. And one should fast, fast unto death. Millions of times, there will be a possibility for you to think again and again and again. And if you have remained a little unfulfilled, you will come back. To remain with a decision for a hundred days is difficult for the mind; only one who has no mind can remain with a decision for a hundred days continuously and move towards death happily. To commit suicide in a single moment won't do, because in a single moment, you can be deluded, you can be in an illusion, in a sort of madness. (…) I can allow you and I can admit you to total suicide; that's what I am all about, that's what I am doing here – preaching total suicide. Total means no coming back, and that is possible only through deep meditation. A point comes when all desires disappear. (…) But you are not finished with life; you are fed up with the struggle, not with life. You desired and you couldn't reach, so now you feel frustrated. (…) You cannot come across a man of average intelligence who has not sometime or other contemplated committing suicide; life is such a struggle. (…) If you want to commit suicide, think whether it is because of desirelessness or not. If it is because of desirelessness, then from where is the desire to commit suicide arising? (…) I say: If you really want to commit suicide, then do it – but then, why are you here to ask me?

Suicide means: what a rotten life you have given me; take it back. (…) Suicide is the greatest complaint that you can lodge against existence and God. (…) Suicide can never be a flowering if it is out of frustration. If it is a flowering, if you have simply grown out of life, you have reached a point where life has nothing else to offer you, you have learned the whole thing, then your schooling is complete, your training is over. Then there is a possibility, as in Mahavir's discipline. He allows – but even then I will not allow, because my feeling is that if you have really learned everything, what is the point in committing suicide; why can't you wait? What is the hurry? If you are so fulfilled, what is the hurry to finish yourself? If you can't wait, you have not learned at least one thing – that is patience. (…) A man of enlightened consciousness accepts life, accepts death. (…) Whether death comes today or tomorrow, it is the same to him. This patience is the final flowering.

A man possesses only that thing which he has renounced. (…) If you cling to your property, the property possesses you; (…) if you can renounce, only in that renouncing are you above your property, above your possessions. Things are left behind.

The Buddha is your destiny; the fool is your reality.

Just by trying hard, nobody achieves, but by trying hard, one by and by comes to feel that the effort itself is the barrier in the final stages of transformation. By trying hard, one comes to know that even trying hard is a barrier, and one drops it. (…) All efforts are of the ego; even the desire to achieve truth comes from the ego. (…) But remember, one can drop effort only when one has made the effort to its utmost, with one's total being. (…) To become artlessly artful is not possible for those who have not moved through any discipline.

Inner conflict makes you mediocre; (…) immediately division enters; you are split. The whole of humanity is schizophrenic. To be one is to be blissful; to be divided is to be in misery. The more divided, the greater the hell.

Gratitude follows like a shadow when you have an inner blessing, a feeling of constant benediction.

Live dangerously; live according to your own self, whatever the cost. Whatsoever is at stake, live according to your own consciousness, according to your own heart and feeling.

Untruths can be dropped only when you have become mature enough to drop them; otherwise they are needed.

I have been observing thousands of people, seekers, non-seekers, this-worldly, that-worldly, and every day I come across the phenomenon that I don't see that people are really interested in being happy. (…) I see them continuously trying to be unhappy, trying to find ways and means of how to be unhappy.

The more you participate in existence, the more healthy you will be; the more you remain standing on the bank uncommitted, non-participating, just a spectator, the more unhealthy you will be. To be healthy is to be whole, to be with the Whole, to participate.

A man of totality allows the lower to be there, because that is the only way for the higher to be there also; then he creates a harmony between the lower and the higher. In that harmony, lower is lower no more, higher is higher no more – they have become one, one unity.

Monastery means a place where people live alone; even if others are there, everybody lives alone.

The enlightened man, even while he is alive in the body, has already dissolved. He knows that he is no more; he knows that he is nothingness. The dissolution has already happened. In fact, nothing has dissolved, because nothing had been separate from the very beginning. Separation was an illusion. (…) Only the dream dissolves, nothing else; only the ignorance is lost, nothing else; only sleep dissolves, nothing else.

Gurdjieff has given a beautiful classification of man. He had seven types, and he was perfectly right. The man who lives in his body, for his body is type number one. Type number two is emotional; he lives through his emotions. The third type of man is intellectual. He lives through his intellect; he is a great controller from the head. This third type of man controls the world. But these three types are all on the same level and available everywhere. You cannot find these types in their purity; they are mixed, a hotchpotch. If you can find a man who has these three things absolutely separate, he is the fourth type of man: the yogi, the fakir, the mystic. He has separated his being into different layers; he does not allow head, emotions and body to interfere. The fourth type of man is the man who has separated his being, who has given to each center its own work. Unless he does this, everything is intermixed and nothing functions well; everything is a confusion and a smoke; no clarity exists in you. The fourth type of man comes into existence when the centers start functioning in their own territory and they don't trespass. This takes long effort. The fourth type of man will be rare for you to find; still the fourth type exists. The fifth type is even rarer; the fifth type is the man of awareness. The fourth man can work without awareness; the fourth man can work through a teacher or through a discipline or through a methodology and sort out the three layers. Much awareness is not needed; a little understanding will do. The fifth type becomes aware of the whole phenomenon – the three different centers and the fourth's effort to bring them to their own territories. The fifth becomes a watcher, a witnesser. It is very rare to find a man of the fifth category. But he is only aware – awareness will sometimes be there and will sometimes be lost. He cannot be constantly aware, because for constant awareness, an integrated center, which is lacking the fifth type of man, is needed. The sixth type of man is very, very rare. The sixth type of man is one who is not only aware, but who has become centered, who has attained to his center. The fifth type of man watches; the sixth type of man watches from an eternal center – he has attained to a tower inside. And his awareness is never wavering; his inner

flame remains unwavering. And then, there is a seventh type of man about whom nothing can be said. There is only one way to know the seventh type; Hindus call it *satsang*.

Sannyas is the ultimate game, the last, the final. Beyond it there is no game; beyond it the world of game disappears. Then there is reality. (…) Play the game as beautifully as you can, but it is a game – don't get serious about it. And even if seriousness is sometimes needed, let it be a game, nothing more. Be serious, but never become serious; let that also be a game. Let everything be a game.

Don't be violent with life. Everybody who has been violent with life will repent.

Prayer is the meeting of spirit with Spirit.

Mind is always after the extreme. It exists because of the extreme; mind *is* the extremist. (…) The mind is always overdoing, either on the left or on the right. Whenever you are overdoing a thing, you are becoming a slave to the mind. When you are balanced, non-extremist, you are going deeper than the mind; you are moving in the heart. That's why I say, don't renounce the world; (…) be in the world, but not of it. Be in the world, but don't allow the world to be in you – then, an equilibrium is attained. (…) I am not telling anybody to move to the monasteries. I am insisting, remain in the market. If the market and the meditation can both go together, there will be an equilibrium attained. Lao Tzu says, *Never too much*. Even too much of God is bad thing; too much of meditation is a disease. Too much of anything is wrong. (…) In Zen monasteries, they are doing eight hours, ten hours, per day. (…) Their whole life seems to be just sitting. (…) They don't enrich themselves by life experiences. (…) They don't move in the world; they are afraid, fear-ridden. And all their meditation is nothing but a deep suppression. Meditate, but go to the market, because there is the test – whether you have been meditating rightly or wrongly.

Ambition is insanity. Ambition shows that you are not at ease with yourself, that you are not at home. Ambition shows that now you want that others should know you are very great. That is just to hide your smallness; inside you feel inferior. Only an inferior mind is ambitious. A superior mind need not be ambitious; there is no point in being ambitious. He is so fulfilled, if you put him last, he will be happy there. Wherever he is, he is happy. (…) A non-ambitious mind is religion incarnated. (…) Around him, you will find an aura of fulfillment. He is not competing with anybody else; there is no need. He feels enough; he feels grateful. (…) The inner riches are such, there is no need to compete. That is the meaning of inner treasures. (…) That's the difference between religion and politics. Politics attracts inferior people, people who are filled with inferiority complexes. To be religious is to drop the inferiority complex. (…) I say, you are gods. Realize it – it is not to be attained; you are not to achieve anything.

One who loves deeply becomes deathless; one who loves deeply goes beyond death. One who knows love knows also that death does not exist, because in deep love, you come to know death – you die, and you resurrect. The cross and the resurrection both happen in love; that's why people are afraid of love; (…) your love remains superficial.

The temptation is strong to be attached to a Master, to cling to a Master, to become a shadow – but that won't help; that will be suicidal. Don't cling to me; I am here to make you free. I am here to help you to be completely, authentically yourself. (…) If you have accepted me as your Master, then the only way for you is to know yourself. Forget about me; move inwards. One day, when you will be standing in your own total glory, in the magnificence of your inner being, in the inner light – there you will find me. Not as a separate being, not as an object, but as the very innermost core of your own self. (…) The outside is the world; your own innermost interior is the transcendental. Move inwards, and you come closer to me.

If you wish to be devoted to God, if you really want to know the truth – live unattached, but *live*. Unattachment should be a way of life, not renunciation. Live unattached, but emphasis is on being in the world – live! Don't try to commit a slow suicide; live life through and through! Live unattached, homeless – live in the home, but be homeless. Live with the family, but as if alone. Move with the crowd, but never become a part of the crowd. Be in the marketplace, but never lose your inner meditativeness.

The head belongs to the world; the heart belongs to you. The head is trained by the world; it is the world put within you. That's why it misleads. It always says things which go against the innermost flow. It goes on diverting your energies, diverting your energies according to the society in which you have been brought up. The heart is natural; the head is social. The head comes from the crowd; the heart comes from the universe.

Once you have become a Buddha, you know the Buddhahood of the whole of existence. Then you never meet anything which is not part of Buddhahood, enlightenment. (…) Once you are alert, aware, enlightened, the quality of the whole existence changes for you.

Ordinarily, the disciple bows at the feet of the Master. But that is in the visible world which can be seen by the eyes; in the invisible, the Master is bowing down at the feet of the disciple. When Jesus was leaving his disciples, the last night, when he was caught, and the next day he was murdered, he bowed down and touched the feet of all his apostles; even the feet of Judas he washed and kissed. And they were all surprised; this had never happened; what was he doing? He was bowing down to the future Buddhas. Even a Judas some day or other will become a Buddha, a Christ.

Fear is darkness; it is absence of love. (…) If you fight with darkness, you will be defeated; you will become more and more afraid, and a new fear will enter into your being – fear of fear. (…) Do something with love; forget about fear. If you love well, fear will disappear. (…) If you feel there is fear in your being, love more. Be courageous in love; take courage. (…) Love more, love deeply and love unconditionally; the more you love, the less will be the fear. And when I say love, I mean all the four layers of love, from sex to *samadhi*. (…) Sex, love (people, relationships), prayer, meditation – these are the four stages of love, and on each stage, there will be a disappearance of fear. (…) If sex happens beautifully, the body fear will disappear; the body will not be neurotic. (…) If love happens, fear will disappear from the mind; you will have a life of freedom, ease, at-homeness. (…) If prayer happens, then fear completely disappears, because with prayer you become one; you start feeling a deep relationship with the Whole. From the spirit, fear disappears; the fear of death disappears when you pray, never before it. (…) And when you meditate, even fearlessness disappears. Fear disappears, fearlessness disappears; nothing remains. Or, only the nothing remains – a vast purity, virginity, innocence.

You are not your brother's keeper; nobody is meant to be anyone's keeper. You are here to be yourself. Your only responsibility is towards yourself. (…) First be selfish; only then can you be unselfish. Be rooted and centered in your being, so overflowing that out of your overflowingness you share. Never become a martyr; never become a sacrifice – otherwise you will never be able to forgive those people who forced you to become a sacrifice.

Nobody has any mission to fulfill, but ego always wants such things, that you have some great mission to fulfill. (…) Be ordinary; just the effort to be extraordinary is a sort of madness. Just be ordinary, and you are divine; try to become extraordinary, and you are mad.

I don't think of the morrow at all, of what will happen tomorrow. People who will be here tomorrow, they will think about it. This moment is enough for me. (…) You have a small life span; (…) just see how you can live so you can be fulfilled. Whether in the future there will be wars or not, who are we to decide? And why should we bother? (…) But there are utopians who go on thinking about the future; they miss their lives in thinking about the future, and that future never comes. The word *utopia* means: that which never comes. Go on thinking about it: a world without wars, without famine, without poverty, but what is the point? You are dreaming! Rather, be more realistic. Create a human being inside who has no warring tendencies, no conflicting tendencies, no violence, no aggression – that's all that can be done. (…) You can do something for the human being that you are. (…) Be loving, prayerful, meditative. Create at least one human being as you would like the whole humanity to be; at least create a model in you, so that your fragrance spreads and gives a vision to people. (…) You are not a missionary; you are not a do-gooder. You simply live your life in the small corner that you have got. Whatsoever you can do for yourself, *do it*.

Love me only to drop me one day. And love me so deeply that you can drop without any grudge, without any clinging, without any complaint. (…) The last step has to be taken in the Divine, in God, and the Master has to be dropped. The Master is naught but a door.

You try to solve one problem, and a hundred and one problems arise out of your efforts. (…) This mind that you already have is not the mind which can solve. Whatsoever you do with this mind, it complicates it more; it is a vicious circle. When it complicates a thing more, you try to solve it more; then it complicates it even more, and this goes on and on. If this mind is allowed to go to the very logical extreme of its capacity, you will become mad. Insanity is going to be the logical outcome of it. You don't become mad because you don't go to the very extreme, that's all. Between mad people and you, there is a difference of degree, nothing else. One step more, and you will become mad. You don't go to the extreme, that's all. You cling to the middle, so somewhere you manage your normalness. (…) Life is not a problem to be solved; so any effort to solve it is foolish. Life is a mystery to be lived. (…) This is the basic standpoint of religion, that life has to be lived. It needs not a knowledgeable mind, but a wondering heart.

The first time you listen to a symphony, it is absorbing, fulfilling; you are lost in it; it takes possession of you; you move into another world. The next time you hear the same symphony, it is not so beautiful. And the third time, it is already getting a boring phenomenon. And the fourth time… and the fifth time, you are completely bored. Now, is boring a quality of the symphony? Is boredom part of the symphony, or is it something you bring to it? (…) Knowledge creates boredom. (…) If you want to create boredom, become more knowledgeable, and you will be completely bored, dead bored. Know more, and you will be more bored; know less, and you will be always filled with wonder. Don't know at all – that is innocence. (…) Don't become knowledgeable; don't gather dust. Remain clean; make sure that your mirror remains fresh.

Unless man comes to a higher state of understanding and innocence, which no drug can give, drugs will continue. (…) If Buddha and Mahavir and Krishna and Lao Tzu are against drugs, they are against drugs because they live on such a high peak of consciousness that if you drug that consciousness, it falls low, it comes down.

Understanding is intelligence moving in depth; knowledge is intelligence moving wider and wider. (…) Understanding moves vertically; intelligence moves horizontally – understanding is a totally different dimension. (…) Intelligence is quantitative; it can be measured – but no one can measure how much understanding you have. It is not a quantity at all; it is a quality, in depth. And understanding is not in any way dependent on knowledgeability; it is dependent on awareness. (…) It is not a question of memory; it is a question of seeing the truth. And understanding is neither for nor against; it is simply understanding. (…) *To be more* is the way of understanding; one gathers being, not words and concepts and philosophies. (…) Understanding is virtue. (…) In fact, understanding *is* practice. If you really understand, practice simply happens;

there is no need to do anything for it. (…) Understanding is practice itself. Once you understand, transformation happens immediately, naturally; (…) no effort is needed. (…) If effort is needed, it is not understanding. And through effort, no one reaches truth; only through understanding.

Unless you raise your awareness to a different plane, problems will not change. It has been my observation, working with thousands of seekers, that no problem can be solved if your plane of consciousness remains the same. (…) Change the plane of your consciousness, and problems start changing.

Man is identified with his body. Too much identification with the body will give you constipation. You cling; you don't allow the body to have its way. That is the meaning of constipation. Constipation is a spiritual disease; get disidentified with the body. (…) Keep an awareness that you are a witness. And never say, "I am constipated", just say "The body is constipated; I am a witness to it". (…) If you are identified with the body, the body cannot flow well. That's why whenever you are ill, deep sleep is needed, because only in deep sleep do you forget the body, and things start flowing.

People are not simple, but very complicated, puzzles. They don't even know themselves, how much complexity they go on carrying within them. And that complexity will not allow them to understand a simple phenomenon, a simple principle – that you are a part of life, a wave in the ocean. Don't fight with the ocean. Rise with the ocean; fall with the ocean – don't create any separation between you and the ocean.

When falsity is known as falsity, it drops. When untruth is known as untruth, it drops. When a dream is known as a dream, it disappears. The moment you know that it is a dream, it has already started disappearing.

What I say to you, for me, this is my understanding. For you, this is just information. Somebody has told you. (…) truth cannot be taken for granted; one has to grow into it. It is not something that can be transferred from one hand to another. Even if I try to transfer my truth to you, the moment it reaches your hands, it will be a falsehood. That is the very nature of truth: untransferable. You have to grow into it – it is your own maturity; it is your own realization. (…) And this is the intrinsic nature of knowledge: borrowed, it burdens; it never makes you free. Only knowing frees you, liberates you. Jesus has said, truth liberates – but not another's truth. Otherwise all Christians would be liberated already. But a Christian is not liberated; in fact, the truth of Jesus has become his bondage. A Christ is a liberated soul, but a Christian lives in a prison, decorated in a Christian way – he is not liberated. From religion to religion, prisons differ; fetters can be different, but the bondage is the same. (…) You have created your bondage out of your ignorance; you have to create your own liberty out of your realization of truth. Nobody else can liberate you – only you, and *only you*. (…) Truth has to be individual. It has to be basically *your own*; only then it cuts the knot – otherwise not.

I go on talking to you; while I am talking to you, I am not really giving you some information. In fact, I am just creating a device around you, so that in that device, in that situation, you can become more alert.

When humanity becomes more aware, marriage will disappear. Not that people will not be together; really, only then people will be together. Now they live together, but they are not together. They live in the same house, but they don't live in the same home. They are physically together, spiritually far apart.

When love is only physical, it is as if you have an aeroplane with four engines, and one engine only is functioning. Lopsided it goes, and always in danger of falling. When all four engines function (sex, love, prayer, meditation), when all the four function in tune, in a deep harmony, then you know what it is to be here, what it is to *be*. Then you become religious; then you feel gratitude; then you simply bow down. You simply bow down in deep gratitude before the Whole.

When you suffer for freedom, that suffering is good. When you are comfortable because of bondage, that comfortableness is bad. (…) Society lives for comfort. Only rare individuals choose suffering, to grow. Society is a collective death; dragging somehow.

Mind is a guilt-creating force. And you have been trained to create nothing but guilt. For all the past centuries, priests, politicians, they have been dominating humanity by creating guilt. (…) Religions have taught and preached that sex is bad – a sin. Now, sex is a natural desire, a very natural phenomenon. You have nothing to do with it. But they have been conditioning the mind that sex is bad, and every child is taught this, so when the sex urge arises, he feels guilty. And then both ways are difficult – if you don't move into sex, the natural urge becomes a nightmare; if you move into sex, the cultivated mind makes you feel guilty. So, either guilt or repression, this is the choice that has been given to you. (…) Things go on changing, ideas change, but still the original guilt-creating force remains the same. (…) I am here to make you guilt-free, to make you natural, flowing, accepting and not denying – because by saying a total yes to life, by affirming it and not negating it, that's how I have come to know the Ultimate. (…) Do whatsoever you want, and do it totally. Don't create guilt; if what you do is wrong, you will come to understand that it is wrong. If what you realize is beautiful, it will grow. There is no other way.

Don't create ideals. Once you create ideals, you will always be in difficulty, because you will always be thinking in terms of should, ought, and you will always feel crippled, guilty, a sinner. You will always feel ill; you will never be able to accept yourself. You will never be able to love yourself; and a person who cannot love himself in spite of all the mistakes that a human being is prone to make, if you cannot love yourself in spite of all things, you will miss the whole point of being here in life. To love oneself in spite of everything that is here, that gives you a base. Only on that base you love others; only on that base the edifice of higher love is erected. Remember, experience is always good; I say *always* unconditionally. Even if it is bad, it is good, because you know this only through

experience. Once you know, it drops; nothing to worry about. Mistakes drop by themselves.

If you are really sincere towards yourself, you are sincere towards me. If you become yourself, you have followed me.

To become religious, one needs a dancing heart; to become religious, one needs to be celebrating.

To reach the absolute, you will have to pass through an interim period where everything will become a chaos. That has to be passed. Before you become absolutely normal, you will feel that you have become absolutely abnormal. Because that which you call normality is nothing but a social face. Society has to be dropped. Then you have to drop your past *samskaras*, past conditionings of the mind. Then only you come to the purest source, the very source, the very ground of being. We call that ground of being God, an experience of absolute virgin purity, innocence, that is hidden behind you. (…) Buddha, Mahavir, Jesus and Mohammed retire from society to face their ugliness. But once that ugliness has disappeared, they come back again into the world, beautiful, supremely beautiful. But this passage has to be passed; this much cost has to be paid.

Man is like an onion – layers of layers of personality; and behind all those layers is hidden the essence. (…) Unless one goes on peeling his layers of personality to the very end and rediscovers the essence, one remains sick minded. (…) The very understanding of the layers is a healing force.

Life should be a rhythm between opposites. That's why I say, remain in the house, remain in the market, and become a sannyasin. Move sometimes to the lonely world; again come back to the market. Between meditation and market, there should be a rhythm. Then you will be nourished by both; you will thrive; you will attain to abundance of life.

Madness has to be passed through and through. You have to move through it, remaining alert.

Chuang Tzu says, it is better to drop effort in the beginning. It has to be dropped: either you drop it in the beginning, or you will have to drop it in the end. (…) So there are two ways: either make a total effort, so total that all hope is shattered, and you come to realize that nothing can be achieved through effort; there is not even a single small fragment somewhere in the unconscious lingering still saying: "do a little more and this will be achieved…" Either make a total effort, then it drops by itself, or don't make any effort at all. Just understand the whole thing; don't move into it at all. Remember one thing: you cannot come out of it if it is incomplete; once entered, it has to be completed, because the mind has a tendency to complete everything. (…) Anything incomplete gives you tension. (…) And in your life, everything has been left incomplete! You have never laughed totally; you have never cried totally; you have never been angry totally; you have never hated totally; you have never loved totally. Nothing has been done totally; everything is incomplete. Nothing is total. It lingers on, and then

there are always many things on your mind. That is why you are so ill at ease; that is why you can never feel at home. (…) Chuang Tzu says, it is better not to start, because once you start, it has to be completed. Understand, and don't move in a vicious circle. (…) So don't be concerned about what you are doing – do it so wholeheartedly that the very doing becomes a bliss. And don't think of great things; there is no such thing as great or small. (…) *Easy is right.* (…) Begin right, and you are always easy; begin right, and you are always at rest – that is the criterion. (…) And then, live in such a way that you are always easy.

The more cultured and civilized, the more dead (…) – the man inside is dead. (…) Culture kills you; culture is a murderer; culture is a slow poison – it is a suicide. (…) Chuang Tzu and his old Master, Lao Tzu, are against culture. They are for nature.

If you really want to become a meditator, first go to the past. If you have taken a wrong route somewhere at some crossroad, the only way is to go back to the crossroad and move again on the right path. There is no other way. Wherever you are now, from here you cannot suddenly take the right path; you have to go back. And when I say relive, I mean allow it to happen in the body.

Unless you are ready to drop yourself totally, nothing can be done.

Live, but don't make your life a demonstration. All such demonstrations are lies. (…) Don't demonstrate yourself; don't live through public opinion. (…) What others think or say is irrelevant; what you are is the only relevant thing. (…) Don't make your life a piece of showmanship; once you start, there is no end to it – then you will always be making yourself false. (…) Once you become interested in what others say about you, each new act of yours will be a failure. (…) You never come to the fulfillment of your destiny. (…) You may attain much of the rubbish of this world, but you will lose all of the real. (…) There is only one sincerity needed of you, and that sincerity is towards *Tao*, your inner nature, your authentic being. No other sincerity is needed; let the whole world say that you are insincere. (…) You are here to fulfill yourself; others are here to fulfill themselves. If they expect something from you, this is their problem; you need not become false because of it. (…) Be sincere to your inner nature, and help others to be sincere to their inner nature. This is what I call a religious man. (…) Don't expect anything from anybody, and don't fulfill others' expectations of you. (…) This is what *sannyas* is; this is what it is all about. (…) Be true to yourself, and don't look at what others are saying. This is the only way to reach to the Divine, because it is the only way to be natural.

Chuang Tzu says, be the last, so nobody can push you further back. Don't move to the front of the queue, because then everybody will be your enemy, and sooner or later, they will punish you. Everything has its opposite with it. If they appreciate you, they will punish you; if they respect you, they will insult you. (…) A man who is wise never asks for your appreciation. When you come with garlands for him, he says: 'Stop here and now, because later I will have to pay.'

Fulfillment comes through nature, not through society.

All ideologies, all ideals are condemnatory, because then an image is created in the mind. And when you go on comparing yourself with that image, you will always feel that something is lacking, something is missing. Nothing is lacking, and nothing is missing; you are perfect as far as there is any possibility of perfection. Try to understand this: (…) This very moment, why can't you enjoy and be blissful? Where is the block? The block comes through the ideal, through the goal. (…) The ideal is created, and because of the ideal, you become condemned. Compare yourself with the ideal, and you will never be perfect; it is impossible. Then bliss is impossible, because the ideal becomes the greatest disturbance. (…) This is how you have been missing life for many lifetimes. You create an ideal, and then you want to be that ideal; then you feel condemned and inferior. Because of your dreaming mind, your reality is condemned; dreams have been disturbing you. (…) you say, "If those conditions are fulfilled, then I will be blissful". Then, even if these conditions are fulfilled, by that time, you will have lost the capacity to celebrate and enjoy. And when these conditions are fulfilled, if ever, your mind will create further ideals. (…) How can you enjoy? (…) You are filled with so much greed, passion, anger, fear; first they have to go. Then you will be like gods. (…) Be like gods this very moment; (…) celebrate life. (…) Then you have hit upon the right path; it is not otherwise. When a person can celebrate life in its totality, all that is wrong disappears; but if you try first to make arrangements for the wrong to disappear, it never disappears. (…) Celebrate, become a blissful flame, and all that is wrong disappears.

A mind is a social function. (…) And there exist many types of human minds, because there are so many societies on earth. (…) Everybody has settled for a mind, and every mind is a fragment. (…) The fragmentary mind is just a method, a function for society. (…) One has to throw away this mind; only then the cosmic mind, the universal mind, happens to you.

Mind is activity, and being is absolute inactivity. Mind is running; being is sitting. The periphery is moving; the center is not moving. (…) Don't fight with anything, and don't try to escape from anything. Let things take their own course. You simply close your eyes and move inside to the center.

Don't create any ideal; otherwise you will create conflict and condemnation and escaping and fighting.

The mind goes on finding ways and means to be outstanding. If you cannot be anything else, at least you can be the tallest dwarf. (…) A man of *Tao* drops all distinctions; he burns all certificates; he destroys all bridges; he remains in himself; he becomes a flower. And this flowering is purposeless; it has no utility. Many are benefitted by it, but it is not for them; it is for one's own self. He has attained his own destiny. Then there is fulfillment.

The real thing is how to change your being. Not your behavior; not your words; not your clothes – how to change your being. A man of rules changes himself on the periphery. A man of understanding changes himself; then the periphery changes automatically. When the center changes, the periphery changes automatically – it has to. But when the periphery changes, there is no necessity

for the center to change with it. (…) What can rules do? (…) they can only change your actions, and actions are not you. Actions come from you, but you are deeper than your actions. Rules can change your behavior, your relationship with others – but they cannot change you. Only in total aloneness are you your being; not in relationship.

A wise man receives you not according to him; he receives you according to you.

Always give the opportunity to the other to be himself – that is what understanding is; that is what love is. Don't force yourself on others. Your wishes may be good, but the result will be poisonous. A good wish is not enough in itself; it may turn poisonous. The real point is not your good wish; the real point is to give freedom to the other to be himself or herself. (…) we are all sea birds, unknown to each other, strangers. Nobody knows who you are. At the most, all we can do is to help you to be whatsoever you are going to be. And the future is unknown; it cannot be forced. And there is no way to know it; no astrology will help; these are all foolish methods. (…) If you are a little understanding, give others around you freedom to be themselves, and don't allow anybody to interfere with your freedom. Don't make anybody a slave to you, and don't become a slave to anyone. This is what *sannyas* is; this is my meaning of *sannyas*. It is a man who has decided not to enslave anybody and not to be enslaved by anybody; a man who has decided to remain authentically true to himself, and wheresoever this truth leads, he is ready to go. This is courage.

Understanding is not temporal; it is not experience. (…) A man can live for a thousand years and remain stupid. (…) It is not the quantity of experience that makes you wise; it is the quality. A single experience can give you more wisdom, if you bring the quality of awareness to it, than you may gain in many lifetimes.

The knowing will come from your totality, not from the intellect. (…) This is what salvation is.

Tao does not create any 'ought'. Chuang Tzu says: Don't say to anybody that you ought to do this, you should do that, you ought not to be like this. Chuang Tzu says these things are dangerous; you are poisoning. There is only one thing to be followed, and that is your nature; wherever it leads, trust it.

Ego would like to pretend even about wisdom. Hence, Chuang Tzu says: Don't say anything about what you are, who you are; just hide yourself. Those who have eyes, (…) they will come to you; you need not go and knock at their doors – the very phenomenon will attract them.

Remember one basic thing always: there cannot be anything more than nature; nature is the Whole. So you have to find a way to fall back from the cultured pattern of your life into the natural flow.

There are so many people around, and they are all expecting you to do this and to do that. So many people, so many expectations, and you are trying to satisfy all of them? You cannot satisfy all of them. (…) you will get neurotic; that is how everybody has gone neurotic. (…) The whole effort will end in your own deep dissatisfaction, and nobody else will be satisfied. You cannot satisfy anybody; the only satisfaction that is possible is your own. And if you are satisfied, then a few people will be satisfied with you, but that is not your concern. You are not here to fulfill anybody else's expectations, their rules, their maps. You are here to fulfill your own being. That is the whole of religion, the all of religion; you are here to fulfill your own being! That is your destiny – don't waver from it; nothing is worth it. (…) You have to seek your own, and it differs from individual to individual; everything differs from individual to individual. There is no rule that you have to fix and fit into; you have to find your own rules. Just try to understand – whatsoever gives you happiness and blessings and peace and silence, seek in that way; more will be coming soon. (…) Don't follow anybody, otherwise you will be unhappy. And you are unhappy enough, because you have been following your father and mother, teachers, religion. You have been following so many voices, and all those voices are so different, contradictory, inconsistent. You are being pulled in all directions; how can you be together? You are a disintegrated phenomenon, a crowd, one part going to the East, another part going to the West. (…) Be together! (…) Only listen to your own voice, even if you have to err sometimes, even if you go wrong sometimes, don't bother. (…) Meditation is a deep listening, listening to the inner voice. (…) Listen to the inner voice, and then follow it; (…) that is your way to God. And all a Master can do is to bring you to your inner voice. The Master should not become the substitute; otherwise you will become even more crowded than you were before. (…) Once you can feel your inner voice, then no rules are needed; you have become a rule unto yourself.

Religion is rebellion – rebellion against others; rebellion against well-wishers; rebellion against do-gooders. It is the greatest rebellion, because you are alone; nobody else is there, and you have to travel the path alone. It is the rebellion of the individual against the crowd. The crowd is very, very powerful. It can crush you; it has already crushed you. You are crippled and crushed; you are almost dead. To leave you alive is dangerous for the crowd, because then you will follow your own path – and the crowd wants you to follow. The crowd wants you to become a clerk in a post office, a teacher in a primary school, a nurse in a hospital, and your inner voice may not be ready for it. Your inner voice may be moving you to become a Buddha or a Chuang Tzu. But the society does not need a Buddha; it needs a perfect executive. What is a Buddha needed for? He is a useless economic burden.

Mind is never in any danger, except in the presence of a living Master. Then it is just on the verge of death.

Religion has to be discovered again and again and again. It is an individual discovery; it cannot become a tradition.

The distance between you and your desire always remains the same. (…) You just be here and now. This moment is enough; don't ask for more. This is the real sage – the one who lives in the moment, for whom this moment is enough. He is fulfilled. There is no heaven for him; he is heaven himself. There is no God for him; he is divine himself.

Duty is the ugliest thing, I tell you. Love is the most beautiful; duty is the ugliest. (…) Duty is a social by-product.

Now everything is done by machines; technology has relieved you of much work. You become aggressive; you fight; you get angry. (…) that is why I insist on active meditations, not silent meditations. Because your energy needs acting out; it needs catharsis. You have too much energy, with no action for the energy. And rich food is available, and food creates even more energy – and there is no physical work. (…) Man is physically a hunter; he needs much activity to be relaxed. So choose, but according to your bodily needs. Don't force the body, don't compel it; just feel the body and what it needs. (…) Meditate and be active; let the energy flow. (…) Action can lead you to *Tao*; inaction can also lead you to *Tao*. (…) In action, you give; in inaction, you receive – and a balance is needed. And the more you give, the more you will receive, because the emptier you are, the more will you be able to receive. A small river will receive little; a big river will receive much. When the Ganges pours herself into the ocean, the ocean has to return the same Ganges – again and again it happens.

God always comes to you the same way you go to Him; it cannot be otherwise. Because God is just the returning – if you reach Him dancing, he reaches you dancing; if you are acting as a martyr, because of duty, then God will come the same way to you. (…) if you go dancing in your life, He will become a flute. Remember this – God is a response; it is a resounding of your being. The whole existence resounds in you. (…) Whatsoever you do will be returned to you; this is the law of *karma*.

Society needs yes-sayers; it does not want anybody who is individual. It wants people who are only *personas*, just pseudo, individual for the name's sake, otherwise not, people who dress in the same way as everybody is doing, who go to the same church as everybody is going, who want to live a life which is everybody's life. (…) To be discontented with the world is the beginning of the search for God, for something higher. (…) Unfortunate are those who are satisfied with the world, with their job, their wife, children, the car and the house – they are unfortunate. They have settled very cheaply; they have sold themselves very cheaply. They have sold out; they are no more alive.

The moment you stop celebrating, you start taking yourself too seriously. (…) In celebration, the self disappears. That's the beauty, that's the divinity of it. When you are celebrating, you are not; celebration is. (…) To make effort is the false path; this creates the ego, crystallizes the ego. (…) The only real path is when you start dancing and singing – you start losing yourself; you abandon yourself; you become drunk.

To me, a real man has to live in all the seven chakras together, balancing them as complementarities. Then, life becomes tremendously rich. Then you have the tranquility of the introvert *and* the excitement of the extrovert. That's what a rich life has to be – the silence of the introvert *and* the joy of the extrovert; the center of the introvert *and* the periphery of the extrovert. That's what I call an abundant life. (…) No center has to be sacrificed for another, because every center is autonomous, has its own world. It does not exist for another, no; it is not a means for another. It exists for itself; it has intrinsic value.

Sing and dance and do things without consideration of others. A person who is continuously considering others never grows.

If you can enter into a zero, you will become spiritual. Then you will live a totally different kind of life – you will live in the world, and yet you will not be of the world, because continuously you will live in your inner void. You will be in the world, but untouched by it, unspoiled by it. You will do everything that is needed, and yet you will not be a doer. You will talk when needed, but deep inside you will remain silent. You will carry a zero inside you always and always. (…) If a man carries a zero within his heart, he is a virgin. (…) Christ-consciousness is born only out of zero.

One should die to the past each moment, so that one can be in the present totally. Dying to the past is the only way to live rightly.

We need an external order because we are lacking the internal; we need external discipline because our innermost core is undisciplined. When the inner discipline is born, then one can simply throw all external discipline; there is no need for it – now, there is no need for crutches.

Self-knowledge is the goal; use everything as a means towards it. To know oneself should be the base of one's life; everything else is secondary.

Sannyas means allowing God and existence to happen to you.

The only illusion that man has to drop is the illusion of separation.

When we are beggars, desire is all that we have. (…) We forget all about our kingdom, the kingdom of the within, and the moment we forget the within, in the without we are beggars. Then we can become even emperors, Alexanders, still the begging remains. One goes on asking for more and more and more, and there is no end to it.

There are two kinds of realities: the reality that is created by sleep, and the reality that is revealed by wakefulness. The whole effort of *sannyas* is to change sleep into wakefulness, to shock you, to shake you into awareness.

Character is a kind of pseudo-life, because deep-down you are one person, and on the surface you are pretending to be somebody else. It creates a split – you are never one whole; and there is constant conflict between the real and the false. The false is appreciated by society, and the real is condemned by society, but the real has power, and the false has no power.

Never cultivate peace. We are not to cultivate peace positively; we have just to withdraw all the barriers between us and the Whole.

My sannyasins have to live, truly live, and whatsoever the cost has to be paid. Live truly; be authentic to your very core. On that point, never compromise; because to compromise on that point is to sell your soul. Then all is lost.

Misery is a kind of shrinking of the soul. (…) Misery is a compromise with the society. One has to be ready to accept condemnation from the society; then only can one live a blissful life.

Learn the ways of being blissful. Don't miss a single opportunity; and they are coming every moment. (…) Slowly, slowly, the art is learned.

Unless bliss is achieved, a man has lived in vain; his life has been nothing but a failure. He may have all the riches of the world; that will not make any difference. If his heart is not overflowing with bliss, nothing is going to make any difference; his life remains a tale told by an idiot, much ado about nothing.

It is the intensity of the search that breaks the ice; it is the intensity of the search that creates the fire. In that fire, all that is not needed is burned, and all that is needed is purified. (…) Put your whole energy into being true, authentic; just be that which you are, and risk everything for it.

Salvation is not something that man can do. It can only descend as a grace; it can only come as a gift. Salvation is so vast and man is so small that it is not possible for man to manage it. The more man tries to manage it, the more entangled he becomes in new kinds of chains, in new imprisonments. He moves from one cell of the prison into another cell, that's all. To be really free, to be totally free, to be absolutely fee, can only be a gift from God. That is the meaning of *elisha*: God is salvation.

Bliss is the rock of eternity; everything else in life is a constant change. (…) The search for truth is the search for that rock which is timelessness. One has to go within oneself until one finds that point, that unmoving point on which all movement depends. (…) Time exists as a wheel around the center of eternity.

Truth has to be realized *and* love has to be lived. (…) The ultimate synthesis only happens when love starts flowing from the experience of truth.

One has to learn what is valuable in one's being, and what is worthless. And one has also to learn to sacrifice the worthless for the valuable. Only then, slowly, slowly, are energies transformed; the alchemy happens. (…) Awareness is the vehicle for transforming the lower into the higher.

Prayer is the ultimate expression of love. (…) The day your love becomes universal, it becomes prayer.

Never think in terms of the part; always think in terms of the Whole. This existence is one single unity, one wholeness. That's exactly the meaning of the word *God*. (…) The moment the illusion of separation disappears, one is back in paradise.

Love brings wisdom. Wisdom is the shadow of love; without love, there is no wisdom.

Life is only an opportunity; love is the fulfillment.

If the heart follows God, and the heart is followed by the mind, then your life is religious.

The essential core of all religions has always been the same – *Man, know thyself.*

You have come to understand a very basic thing; now don't forget it – everything happens, and nobody has any power. The whole power-trip is an illusion. Nobody has any power. Everything is happening on its own. At the most, you can cooperate or fight. If you fight, then too it will happen, but you will miss the bliss of it. If you cooperate, then too it will happen, but not because of your cooperation – it was going to happen anyway. You will feel blissful, ecstatic. So cooperate with life; don't create any conflict – and then everything falls in line; everything settles.

The extreme is the disease, and the mind lives through extremes. The mind always thinks in terms of either/or, and reality is exactly in the middle. (…) And exactly in the middle is also the point from where transcendence happens, from where you go beyond both. To be in the middle is to go beyond both. (…) The moment you stop choosing and allow life to be as it is, you immediately fall into the middle. Let-go is the way of the middle; choicelessness is the meaning of let-go. Then you allow life, whatsoever it brings. Buddha calls it the philosophy of suchness, *tathata*, the philosophy of as-it-is-ness. Let it be as it is – when it is night, don't hanker for the day; when it is day, don't ask for the night. Don't choose; allow it to happen. Slowly, slowly, a great understanding arises out of this allowing, out of this let-go. And that understanding makes you alert, aware that you are separate from both. You are neither life nor death; you are just a witness. That witnessing is Buddhahood; that witnessing is enlightenment. And to be in the middle is the way to it. So let this be your key – never go to the extreme; always keep in the middle, like a tightrope walker. Slowly, slowly, the knack arises. Once you have understood how to be in the middle, the mind

disappears on its own accord, because it cannot exist in the middle – that is the secret of the work.

Ordinarily, our energy is in segments, in fragments, and the fragments are not joined together; the energy jumps from one fragment into another.

The mind is always in conflict with something or the other; it needs conflict to exist. It can exist only in conflict and through conflict. It is a constant war; it is violence. It either fights with others or it starts fighting with itself, but one thing is certain about it, that it cannot exist without fight. It is its very breath. The moment you stop fighting, the mind starts disappearing of its own accord, and the disappearance of the mind is the appearance of God. The disappearance of the mind is the disappearance of you, you as an entity separate from the Whole. Then the Whole takes possession of you; you are overflooded with the Whole. And that experience of being overflooded with the Whole is *satori*, *samadhi*, enlightenment, realization, liberation, salvation. (…) It is sheer experience; the experiencer itself has dissolved into it. And the way to it is surrender; stop fighting. And to stop fighting, understanding is needed – to understand how we are creating our own misery. The ego is a self-created hell. The mind is our own creation, and it is a nightmare, a constant, on-going nightmare. When the mind is no more, for the first time one realizes how beautiful life is, what a benediction, what a blessing. Then, celebration starts. Learn to be in let-go.

The world has become very small – now it is not worth travelling; all is known about it. There are small differences which don't mean much. And this is good in a way, because in the future, the traveller will not have anything to go outside for; he will have to go inside. Every traveller will have to go inside; the outer is finished. Through scientific technology, it has no more meaning anymore. (…) The outer journey is finished; now a far deeper, a far more valuable journey starts with *sannyas*.

The search always comes out of anguish. Whenever there is great anguish, the anguish becomes a challenge; one has to search for something which is so meaningful that the anguish can be dissolved through it. When the darkness is very deep, only then does one search for the light. And the darkness is really deep. This is one of the darkest ages; never before has man been in such a disturbed, confused chaos. Because all the old values have disappeared. Man is no more rooted in the past; and there are no more any goals in the future – all utopias have failed. Man is utterly desperate now to know what to do and where to go. In the past, it has happened many times that a certain value became valueless –another value took its place; it was substituted. One religion died; another took its place. One idealism was found futile; another better vision, more golden, was immediately available. What has happened this time is that all the ideals have failed, and there is no more any substitute. It is not that one value has failed and another has come into being; that is not much of a change. This time, value as such has failed, and there is utter darkness, nowhere to go. This is the greatest challenge to human awakening.

All meditations are nothing but devices to purify the inner being; so is prayer. The whole science of religion tends towards one goal – how to purify the inner being of man; how to drop the past, the burden, the dead, the dull; how to make man more sensitive. The deeper the sensitivity, the deeper we penetrate existence. And God is the very core of existence. Unless we penetrate our own core, there is no possibility of contacting the source of all life.

Man has become too wordy. The word has become his world. He lives in words, and he has forgotten that he has depths beyond depths which no word can ever penetrate. That's why the modern man seems so shallow. And when the inner silence has been felt, even your words carry it. The fragrance of it even lingers around in the words; even small gestures become great poetry. The way one looks, the very eyes, the way one walks, the very grace, expresses something which cannot be expressed. And not to know that which cannot be expressed is to remain poor. To know that which cannot be expressed is to become really rich, because that is what God is all about. (…) This is my whole work here: to help people go beyond all words.

Between the potential and the actual, there is always a gap, because the potential is infinite, and the actual is always finite. What you are doing is never what you can do. You are more than that, and you are always more than that. You are more than your acts, than your doings, than your creations. The creator is always more than the creation, and the creator will always remain more than his creation. If one remembers this, life has thrill. It is constantly moving into new breakthroughs, constantly crossing new barriers, new hurdles, reaching to new peaks, to new visions, to new skies and new horizons. So, go on moving. (…) You are always reaching, reaching, and never really arriving. Adventure is religion, and the greatest adventure is God.

Sannyas is nothing but a sacred 'yes'.

For higher love to become possible, you have to go through many loves of the lower kind; otherwise the higher will not happen. The higher needs a kind of seasoning, and the seasoning happens through the lower. If you miss the lower, you will never know the higher, because the lower is the first step to the higher – one *has* to suffer it. (…) Don't ask for the impossible; go slowly. Each step has to be passed, and each step has to be understood, and you have to ripen in many stages before you can reach to the ultimate of love.

In the unconscious, nothing can be dropped. (…) You cannot drop anything from the unconscious. Only when the unconscious becomes conscious can it be dropped. It is just as you cannot cut the roots of the tree unless you pull the roots out of the earth. Then you can cut them. You have to dig and take the tree out; then you can cut the roots.

One should not become attached to one way of life. One should remain flexible, available to all the possibilities. One should keep all the doors open.

My whole approach is to drop all inhibitions, all taboos, to drop all repressions, and become again Adam and Eve.

Only that for which you are looking intensely will you be able to see; otherwise things will come and go, but you will not become aware of them.

Science will give us better houses, better cars, better technologies, better standards of living, but it cannot give us a significant life. It cannot give meaning to us; it cannot give us ecstasy.

The introvert grows only when he is alone, unrelated, unburdened, without any responsibility. The extrovert grows only when there are great responsibilities, great challenges, great crises every day. (…) He fights outside, and in fighting outside, he grows inside.

To know life in its truth is a blessing; to know life as a lie is a misery. To live in lies is to live in hell. Lies are many; truth is one. To attain to truth is to enter paradise.

The only problem is the self; all other problems are by-products of it. People go on becoming too concerned about other problems. They try to solve them, but they cannot be solved, because they are not the real problems, just by-products, shadows. (…) Anger arises because of the ego – so does greed; so does ambition. Unless the base is destroyed, those problems will continue in one form or another. You can close one door, another will open immediately. You can throw the problem outside from one door, and as you turn, you will find it has entered again from the back door. There are not problems; there is only one problem – that is the false idea of 'I am'. You are not; God is. Dissolve the 'I', and all problems simply disappear as if they had never existed. That is the meaning of *swanirodha*, cessation of the self. And that is the whole work here – to help you to dissolve, to persuade you to melt. (…) To cease means to commit suicide. *Sannyas* is suicide; literally, not metaphorically. The ordinary suicide is nothing compared to it. In the ordinary suicide, you can only change the body like the clothes or the house, but you remain the same. In *sannyas*, you disappear, and when you disappear, there is great benediction.

Life in God is a life of rebellion. One does not live by conscience; one starts living through one's own consciousness. Conscience is borrowed; consciousness is individual – it is yours.

Meditation is a sharpening of understanding. The more silent you become, the more intelligent you become. Be still, and out of that stillness, a new understanding will arise in you. That understanding transforms one's whole being; it takes you from the world of misery into the world of bliss.

Misery dissipates energy and life. The miserable person is only half alive. The miserable person is not dead, that's true, but he is not alive either – he is in a kind of limbo. He just goes on hanging around.

To be blissful means to get into deep rapport with existence. To be blissful means to live intensely, totally, without holding anything back. Then each moment becomes tremendously significant; each moment brings new ecstasies; and new planes of existence open their doors. The more you become committed to life, the more mysteries will be made available to you. That is the only way to earn them. The keys to the mysteries of life cannot be given to each and everyone; one has to be so total that one earns them. So be total in whatsoever you are doing, and do it with such great joy that it is no more work; it becomes worship.

The real Christ is nothing but a new consciousness, completely free from the mind, a consciousness with no content, a consciousness with no thought, with no noise, a consciousness pure, simple, virgin, utterly empty.

A blissful person is one who possesses his own self, one who is a ruler of his own being. That dimension of being a Master of oneself is the dimension of *sannyas*.

To forget the center and to become too obsessed with the circumference is the misery of life. To live rooted in the center is the beginning of transformation, because once you become aware of your center, your circumference also starts changing – it becomes luminous. (…) It becomes a mirror; it reflects the center. And when the center and the circumference are in harmony, then one is in a state of rejoicing. Then, one has arrived home.

A man without awareness is not yet born. He is only on the verge of being born.

When the mind is in a state of no-thinking, when thinking is suspended, the mind becomes a mirror, and in that mirror, truth reflects. Truth is already here; we need not seek and search for it. On the contrary, we have to drop all seeking, all searching, and we have to learn the ways of being still and silent. When you are still, silent, you know. Knowing happens in silence, not in thinking.
Dharma means the fundamental law of existence. (…) God is not a person, but a principle. Nobody is needed to judge; the law is enough unto itself. If you remain in harmony with the law, you are rewarded; nobody rewards you, but you are rewarded. If you are in discord, nobody punishes you, but you are punished.

One comes to know a formless bliss; and in knowing it, one also becomes formless.

The world is almost like a desert. It is very difficult to be a rose here. A thousand and one difficulties are in the way, but those difficulties have to be accepted as challenges. Those difficulties have to be used as stepping stones. Then they don't hinder you from growing; on the contrary, they help. And it is because of so many difficulties in life that ultimately one comes to a ripeness, richness. If there were no difficulties in life, there would have been no possibility of growth.

Intelligence without love becomes intellectuality. It is no more intelligence, but only a pretension.

The relationship between you and existence is impossible if any kind of aggression remains in the mind. (…) Just uproot all possibilities of being violent, of being angry. (…) In prayerfulness, one becomes graceful; to be graceful is to be religious.

Man can create hell or heaven in his being. It is the same energy that becomes hell and that becomes heaven; the only difference is that of awareness. (…) Nobody can choose misery consciously (…); consciousness can only choose bliss.

A man is an infinity, and a man should not be confined to any tradition, to any philosophy, to any religion. A religious person cannot be confined to any religion at all. So get out of all boundaries; get out of all bondages. (…) Let *sannyas* be an enquiry into truth. (…) Start empty-handed; start from a state of not-knowing; start with innocence. That is the only real start. And if one can start with innocence, sooner or later, one finds the goal. It is innocence that becomes the bridge.

One should become completely disconnected from the past every day, one should die to the past every day, so that one remains pure, fresh, and so that one's eyes are clear. Then the vision of beauty is revealed. God is the ultimate vision of beauty.

The intelligent person seeks new challenges in life, because it is only through challenges that one grows. The intelligent person never escapes from any responsibility, because if you escape, you are escaping from life itself. That is a way of committing slow suicide. The intelligent person does not fight with existence; it is only the stupid who fight. The intelligent person becomes alert and aware of one of the most fundamental things – that we are part of existence, so there can be no conflict. We should live a life of harmony – with nature, with the universe, with all that is. That harmony brings joy; that harmony brings immortality; that harmony brings truth. (…) To be in conflict is to be in misery; to be in tune with existence is to be in bliss. That is the only proof of an intelligent person, that he should be blissful. Bliss is the criterion.

It is good to escape from the world, but only sometimes. It should not become a fixed attitude, otherwise it is disruptive. Once in a while, escape to a commune, to the mountains, anything. Once in a while, it is very good to change the total pattern of your life; then come back to the world, and you will have a new approach, a new attitude, and new eyes to see with. But remember, escape should not become your style of life. That's where everything goes wrong. That should not be. An escapist cannot grow. He has chosen the easier course; and through the easier course, there is no growth. Growth needs constant challenge; growth needs encounter. Growth needs struggle; it needs problems to be solved, settled. Otherwise, sooner or later, you will also feel that you are dying, and you are losing your intelligence. (…) You will become stupid, because intelligence needs continuous sharpening. (…) Escapism is a slow suicide. Never choose escape. (…) So, once in a while, whenever you have time, go to the mountains, to some commune, enjoy that life too. And it will be good; it will be a good challenge. To suddenly move from the turmoil to the silence is a great change,

but then come back. The real test is in the world, and we grow and grow only through the world. (…) A day comes when the marketplace becomes your place of meditation; then you are alone in the crowd, and nothing disturbs you; (…) you remain untouched and aloof. Then it is beautiful; then you have arrived home.

The negative is the natural state of mind. The mind is negation; the mind lives on 'no' – that's its food.

One can get into the mind very easily; to get out of it is difficult. To get into it again and again is very easy. It is your old pattern; it is everybody's old pattern… familiar.

The ashram has to create hurdles, and the deeper the hurdles are, the deeper will go the work. (…) It is very simple to make the ashram as people would like it to be; it is not difficult at all – but then it won't be a device to help growth. Then it will be a church and as churches are, as temples are. They fit perfectly with prejudices, with likes, dislikes, with ideologies. (…) But this is not an ordinary place – it is a lab; it is experimentation into the inner journey.

The ego is feeling empty. It is not existential emptiness; it is ego emptiness. The ego is feeling empty, and it always tries to fill itself with something, anything – knowledge, food, sex, anything will do. The ego wants to stuff itself, to feel full. The ego is empty; it can never feel full. It can go on stuffing, but it never feels full. It can't by its very nature. It is a bucket without a bottom; you can go on pouring water into it, and it all disappears.

Life has to be lived as a song. To live it as less than that is to miss it. One has to introduce the quality of dance into one's whole life. (…) A conscious person is full of songs. He is a song. All his gestures are gestures of a song. All his movements are his dance. His life itself is art. He need not paint, he need not sing, he need not compose music, but still his life has the quality of art. Whatsoever he touches turns into gold. His touch is creative.

You can grow only by going through illusions – beautiful illusions, sweet dreams, but dreams all the same. (…) One has to become grown-up, and one grows only by experiencing frustration. One tie is broken; then another tie is broken. It hurts. One feels very angry, in a rage, but slowly, slowly, one comes to understand that all toys will be taken away. This is the way of growth. A day comes, and that day is the most fortunate of days, when you can live without illusions, when you can live without magic, when you can live quietly, silently, without hankering for excitement. And then, a totally different kind of life starts growing in you. That life has value and truth. (…) Become more and more conscious, more and more alert. (…) Otherwise, whatsoever you know is only dreams, and nothing else.

Man is a mystery; it is not mathematics – and to work on human reality is always to work with something absolutely unknown and unknowable. So one has to proceed very slowly; otherwise anything can go wrong. And once something goes wrong and you build your house on it, your whole life will be a wastage. (…) Once a path is chosen rightly, things start moving so fast, so easily. *Sadhana* is difficult only if you follow something which doesn't suit your innermost nature; that creates the difficulty. If something suits your innermost nature, it is the easiest thing in the world to know God. It should be the easiest thing, because He is our nature – we come from Him; we live in Him; and we will dissolve into Him.

'No' is futile. Saying 'no' is suicidal; it is poisonous. It kills you – it kills your opportunities to be joyful; it kills the occasions to be close to God. It cuts your roots; it uproots you from the earth, from life, from existence. 'No' is poison; 'yes' is elixir. It is through 'yes' that one becomes divine; it is through 'yes' that one comes to know immortality; it is through 'yes' that death can be defeated. Death is 'no'; life is 'yes' – and when the 'yes' is total, life is total.

If one looks deep, one finds only two essentials: love and meditation. Only these two things reach deep into your being; everything else is just on the periphery. Love reveals something of the ground, and meditation reveals the whole of it. Love is partial meditation, and meditation is total love. So, these two things have to be searched for deeply, sincerely, entirely. Searching in these two directions one day, you will stumble upon being. And that is not only our being; that is the being of all, because at the very center we are all one. Our separation is only on the periphery, on the circumference.

Those who move outward remain in darkness; those who start moving inward become enlightened.

There is a great law called 'the law of affirmation' – if you affirm something deeply, totally, absolutely, it starts becoming real. That's why people are in misery, because of that law: they affirm misery. That's why people are happy, but only a few people, because only a few people are aware of what they are doing to their lives. Once they affirm joy, they become joyous. Make it a point – stop affirming negativities and start affirming positivities. (…) Then, slowly, slowly, drop all negativities. (…) One can transcend both heaven and hell. And remember, it is easier to transcend heaven than to transcend hell. So first move from the negative to the positive. It looks paradoxical, but it is easier to leave something that is beautiful than that which is ugly; the ugly clings. (…) Start dreaming beautiful things; create dreams.

Without God, there is no satisfaction possible. One can go on searching and one will find many things in life, but nothing is going to satisfy – just a moment's illusion that one feels satisfaction; one has not even felt it and it is gone. (…) As one desire disappears, ten desires arise in its place, and it's a non-ending process. Only with God does that process stop; that wheel moves no more. When one comes to see God, feel God, live God, all desiring disappears; one is utterly satisfied, and forever. (…) God is one who satisfies, who really satisfies. Everything else in life is only promises, false promises; the goods are never

delivered. (…) So whatsoever satisfies you totally, absolutely and forever, is that what God is. God is another name for that which satisfies.

Until the inner guide is found, a Master is needed. Once the guide is found, you have found the Master within yourself. The Master is there simply to say something to you which is being said by your heart already. But you cannot hear it, so it has to be said from the outside. (…) The Master outside is just a representation of the guide within. (…) He magnifies the still small voice.

God is always providing; whatsoever is our need is always looked after. We unnecessarily become worried about our own self. There is not a thing to worry about. Once this trust arises, life becomes a joy. The universe is not antagonistic to you. It has mothered you; it has fathered you – it is both your mother and your father. You are part of it. It goes on nourishing you; it cares. To understand this is to relax; those who don't understand this remain tense, anxious. (…) Once you understand that God is the provider, great freedom arises. There is no past then and no future; there is only present. You can live it to the maximum.

You cannot find the great directly. Whenever you search, you will find the small; the small is the way of the great to express itself. (…) Penetrate deeply, and the small becomes a door, a door to the Infinite. The small only appears small; it is an appearance – it contains the great.

Never try to cultivate peace on the surface. That creates conflict, schizophrenia, split; you cannot impose peace from the outside. You will pretend to be peaceful, and you will be boiling within. (…) All natural phenomena have to begin within, and then they have to spread outwards.

Ideals are imaginary. There is no way to fulfill them; whatsoever you do, you will always fall short – because you can always imagine better; that is the problem. Imagination has no limitation; and action is limited. This is one of the basic problems of the human mind – imagination unlimited; action limited. Imagination gives you ideals, how things should be; and action is so limited that you can never fulfill that imagination, those ideals.

If you are a Christian, you cannot relate with Christ. You are full of rubbish – theology, doctrine, scripture. One has to be unburdened of all that. And that is the case with Buddha too; if you are a Buddhist, you cannot relate with Buddha either. You have to be a non-Buddhist to relate to Buddha.

Be guided by your own intelligence.

Unless you are firmly rooted, you cannot grow. Growth is possible only when roots go deep.

The bliss that comes out of conquering oneself is the only bliss there is. You can conquer the world, and you will remain miserable; (…) you can have all things, and still you will be at a loss. And the more you have, the more you become aware of the futility, the more you feel the emptiness. Only the rich man comes to

know what inner poverty is. Hence the paradox – the richer a man becomes, the poorer he feels; the more knowledgeable a man becomes, the more ignorant he feels. The only bliss possible is that which comes through the inward journey.

The world is the place where nothing else is possible other than failure. (…) if one is not moving towards God, one is always moving towards failure.

The old is gone, or if not gone, it is going – that house is falling. Don't be concerned too much about that house. Start creating a new house, because you cannot move into the old again; it is finished.

The mind is only utilitarian. It is useful in the world, but its reach is very limited. And all that can become contentment is beyond its reach. (…) With the world, the mind is perfectly adequate; beyond the world, the mind is the hindrance. One should be capable of putting the mind aside. That is what meditation is all about. It is not against the mind; it is simply the capacity to put the mind aside whenever it is not needed.

One cannot depend on the commune for long; one has to create one's own energy.

Even your innermost being is not a permanent thing. Once this vision becomes clear, you don't have any expectations of life. You don't hold onto things; you don't cling; you don't become possessive – because nothing can be possessed. Where everything is a flux, how can you possess anything? By the moment you possess it, it will be gone; it will not be the same.

Upeeksha means a centering of consciousness, so that you are not wavered by anything. Success comes, it is okay; failure comes, it is okay. Nothing disturbs you; nothing unhinges you from your center. Nothing is meaningful. One is so silent that nothing creates any stir. One has total acceptance; whatsoever comes to pass is good. One has no denial; one never rejects; one never resists – that is what *upeeksha* is: divine indifference. (…) This is your *sadhana*: be watchful; whenever you see that something is disturbing you, become cool, become grounded. Be centered. Yes, the cloud has come; it will go. No cloud is permanent; only the sky remains, the cloudless sky. Whatever arises, remain indifferent. (…) By and by, you will see that everything comes and passes by, and you remain untouched. And in that untouchedness, there is great joy. One has overcome the world; that is what is known as being the conqueror. Then one has a self. Self means a center which remains unperturbed, unconditionally unperturbed.

The tree is the most primitive form of life. If you start loving the tree, then love starts arising. Then you can love animals, and then only can you love human beings, never before it. These three steps have to be taken. (…) To love man needs a great compassion, a great understanding; it is very difficult to love man – one can never be certain about man.

Life is a constant decisiveness; each moment one has to decide. (…) The center is created through constant decisiveness; in indecisiveness, one disintegrates. Each moment one has to decide. So start making decisions in small things, in very small things. (…) Just start being decisive in as many things as possible, and then you will find more and more decisiveness coming to you. It needs practice, that's all. (…) My whole approach is: don't be bothered too much about right and wrong, and don't be bothered about what is better. The whole thing at stake is to be decisive. Try in as many things as possible, and then after a few months, you will suddenly see that a new kind of center has arisen in you from where decisions easily flow.

Everything disappears at a given intensity, never before. It is just as when you put water on fire – it will evaporate only when the heat has reached one hundred degrees; lukewarm water cannot evaporate.

Become a declaration of bliss. Don't hide it; manifest it as much as you can. The more you manifest bliss, the more it will be coming to you. Remember a basic law – that if bliss is expressed, it grows; if you hide it, it shrinks and dies.

One is empty within, and the deeper you go, the more empty you become. At the very core, there is infinite emptiness. Out of that nothingness, everything has evolved; and back to that nothingness, everything disappears. God is nothingness.

You are emptying your ego, and something greater than you is entering you. But you will become aware only when you have completely emptied it. So continue.

In a love-relationship, thinking should not come in. It is a crazy thing to be in love. It has nothing to do with the head. One should move through the heart. It is a sort of insanity. It is good, and higher than the so-called sanity, but don't bring your mind and reasoning into it; otherwise you will destroy it.

You have to forget many things each moment, because only then can you learn new things. The mind has a certain focus, and if the past continues to surround it, you will not be able to learn anything new. (…) And in fact, whatsoever is not important is forgotten naturally. You may think that it was important, but your total being knows better.

The false has to be dropped for the true to be found. (…) Every divorce is difficult, and this is the greatest divorce – when one is divorced from one's old identity and image.

Many surrenders happen, because the first surrender can rarely be total. The mind won't allow it. Even if it seems total, it is not. The mind goes on holding something, just as a safety measure. Many times you will feel that you are surrendered, and many times you will feel that you have gone far away; this will happen many times. By and by, you will be able to watch both. Then the real surrender will happen. (…) In the beginning, it is going to be a duality; just a part of the mind surrenders.

Understanding is the only authority.

Everybody has to come to a point where he can be completely free from his parents. They are helpful, but beyond a certain point, they become a hindrance. One has to drop them, with deep respect, with love, but one has to be free. And if parents are very understanding, they will help the child. That will be real love.

Make it a point to remember every day.

Everybody has to come to his own meditation. All methods are just to help you to find your method. And remember this, that your path is going to be a little different from everybody else's path. You are different, and nobody else can decide what is good for you.

Always remember, don't pay much attention to the negative; always pay attention to the positive.

There is a time to experience many things. When one is young, one has to experience many things, both good and bad, the dark and the light. But the real traveling starts when you start turning in. We can go on moving outside from one country to another, from one place to another, but finally one gets tired. One comes to know that everything is almost the same everywhere. And this constant travelling is not going to lead anywhere. It is good, it has something to give, a certain enrichment, and everybody needs it, but one should not be stuck there. Soon you become aware that changing places outside is not going to help. Rather, the only thing that will help is to change the inner space. (…) One can go on moving in the world and one will never come to a point where one can say that now, this is the goal and I have arrived. One never arrives. In the outside world, there are only departures. You simply depart from one place, but you never arrive. There is another way of travelling – from one state of mind to another, from one space to another, inside. If you go on changing from one state of mind to another, deeper, more far out, more silent, more blissful, then one day suddenly one settles to one's own center of being, and that is the whole point of wandering. (…) But one starts from the outside; there is no other way. By and by, one should go on making the circle smaller and smaller and smaller. So one day, the traveler himself is the destination. Now turn in, enough travelling outside. And once you are in a new space within, the whole outside world changes.

Remain open, but remain perfectly aware of the inner sense of direction. Then many things will fall in line with you, and you will not be disturbed. You will be able to use all the opportunities available to help your inner direction. And the inner direction will become more and more clear, integrated.

The distraction is nothing outside you; it is in the mind. So if you avoid one situation, it will bubble up in some other situation. So rather than escaping from situations, face them.

Make it a rule: whenever there is fear, go into it. Then fear dissolves.

Accept yourself so deeply that even the feeling of acceptance disappears. Because the very feeling that you are accepting has an inner rejection in you. (…) That which is not accepted always goes on hanging around you. That which is not accepted becomes part of your unconscious. (…) Wholeness is holiness for me.

The old renunciation used to be out of hatred for the world; the old renunciation was anti-life, negative. I teach a positive renunciation, a life-affirming renunciation, a life-enhancing renunciation. So your renunciation is going to be a profound 'yes' to life.

You need a deep inner contact with yourself, and that will become the contact with God also. We cannot be in contact with God unless we are in contact with ourselves. The only way to reach God is through yourself.

In religion, when you come close to one Master, you have come close to all. If you understand Jesus, you have understood Buddha and you have understood Lao Tzu.

Surrender happens. It is not a question of doing. You can go to a thousand and one Masters, but it will happen only with one.

The wise man tries to conquer his own being. The wise man's kingdom is his own being. He wants to become an emperor, not of others, not of things, not of anything that is outside, but of all that belongs to his inner being. (…) We are emperors who somehow have come to believe themselves to be beggars.

Up to the human being, there is evolution. Beyond humanity, there is revolution.

All attachments become sooner or later burdens on the soul, and it is always good to get free.

The modern man is missing meaning because he has forgotten how to offer himself to something bigger than himself. Many substitutes have been found – those substitutes are very dangerous; they are very momentary.

Meaning is a man-made thing. Remove man from existence, and there will be no meaning left. Meaning is imagined, projected. (…) That is the basic message of *sannyas* – to live life without any idea of purpose, meaning; (…) to live life for life's sake; no goal, no purpose, no destination. (…) When you are free of the obsession of meaning, great freedom happens.

The only way to become really whole is to make the unconscious conscious; and that is the whole work of meditation. That's why all meditations and all meditative Masters and all meditative techniques are against drugs, because drugs do just the opposite. They destroy the conscious and drown it in the unconscious. And meditation moves from the other pole: it helps the unconscious to become conscious and to be drowned in consciousness.

Once you have known the beauty of love, you will never be ambitious; and the society exists through ambition. (…) Money and power and domination and prestige and respectability – these are the substitutes for love; that is the obsession of the person who has not known love. Those are just poor substitutes; because you have missed real nourishment, now you are searching for some artificial nourishment.

Sugato is one of the names of Gautam the Buddha. It means well-gone. We call the person well-gone who will never be coming back; one who has lived his life so totally that there will be no need any more of coming back into the womb. One has to come back again and again in life because one has not yet learned the lesson. Life is a school, the real school; all other schools are just creations of man. They give you information, but they don't make you wise. In fact, they burden your being with so much knowledge that you become incapable of living; and it is only out of living that wisdom arises. A total death means, no more coming back. (…) People who live half-heartedly will have to be thrown back into the body again and again. They will have to pass through many more sufferings, because it is only suffering that purifies. But suffering gone through unconsciously does not purify. Only when one goes into suffering consciously is it a purification. Life has many sufferings, many joys too. My sannyasins have to go into all those sufferings and happinesses consciously.

Life is a celebration, and unless one understands it as a celebration, one goes on missing God. To connect with the Divine, the only bridge is celebration. It is only in the moments when you are utterly drunk with joy that you are close to God.

In the contemporary mind, the interiority of man is denied. Man lives as if there is only one possibility – the without. That is living on the periphery; it is living a non-essential life. Nothing is wrong with it, but in itself it is very partial and very shallow, meaningless. Unless you have an interior core to each of your acts, you will find no meaning in life. Meaning arises within you; it is not somewhere outside where one can catch hold of it. And when there is meaning inside, everything outside becomes meaningful; everything outside reflects your meaning. But before life can become meaningful, you have to know your inner meaning. Meditation is a way of opening your eyes inwards.

We have been brought up in such a way that the heart has almost been destroyed. It has to be revived again, because in its revival is your resurrection.

Once a person can remain alert even once for twenty-four hours, he becomes a Buddha. Then there is no going back; then all darkness has disappeared.

Sannyas is the science of real birth.

The positive is also a part of the mind, just as negativity is, and slowly, slowly, you have to learn how not to be part of the mind. You have not only to go beyond the negative; you have to go beyond the positive too. Only with that transcendence that is beyond both does life have serenity; otherwise it is tiring, very tiring, exhausting; otherwise you will not be rejuvenated.

All the people who have attained to God were not sane in the ordinary sense. They were all madly in love, and they were ready to sacrifice everything and all for God. Only when one is ready to that extent does God happen – not that one needs to sacrifice; just the readiness to sacrifice is enough.

Meaning comes only when one has penetrated the inner world. Then meaning comes flowing, and then even outer things become tremendously meaningful.

There are two types of people in the world – one will arrive through self-remembering; and one will arrive through self-forgetfulness.

Know thyself, because in knowing yourself, you will have known all that is worth knowing, all that there is to know.

Change is the only reality, the only truth, and problems arise when we don't understand this. Then we start clinging.

Sannyas is the end of all boundaries. To become a sannyasin means that now you will not remain confined in any conditioning; that slowly, slowly, you will drop all the programs that the society has imposed on you. The whole process of *sannyas* is that of de-programming, de-conditioning, de-hypnosis. The moment all conditions are dropped and you are innocent again, all that you had always desired and longed for immediately happens, and it happens of its own accord. You are not to positively do anything for it; the whole effort is negative – you have to drop many things. When there is nothing clinging to you and you are not clinging to anything, in that state of non-clinging, truth happens, God happens. It can happen only when you have the innocence of a child – clean, empty, with no content. When there is no content, the mind cannot project anything. When there is emptiness inside, the mind goes into non-functioning, and the non-functioning of the mind is the beginning of God. Cessation of the mind is the beginning of divine, eternal life.

Love is a fire, and if one allows, it burns one totally; it destroys one as one is. Only in that death is the new born. In the beginning, love is a crucifixion, and in the end, love is a resurrection. It is a new birth, a new beginning, but the beginning is possible only if the old ends. The new cannot be continuous with the old; otherwise it will remain in some way still the old – modified a little bit here and there, renovated here and there, painted and polished here and there… but still the old. The new has to be discontinuous with the old. The old has simply to cease; it has to disappear; and the new has to appear, unconnected with the old. This is one of the most fundamental things to be understood about initiation, that it is the end of the old. It is consciously dropping whatsoever your identity has been, losing it consciously, forgetting all about it – as if you have read about it in a novel, or you have seen it in a movie, but it has nothing to do with you. Just as the snake slips out of its old skin and does not even look back, that's what initiation is: slipping out of the skin of the old and not even looking back. (…) When one is free of memory, then life is alive; it overflows with benediction.

Man is born to be a song, but in the beginning, we have only the seed for it, the potential for it.

Unless the part is married to the Whole, the part is bound to be in misery, because then the part has no roots in the Whole, is not nourished by the Whole. And to remain separate from the Whole is a constant struggle to survive; that struggle dissipates energy.

Consciousness needs expansion, and the body is very small, the mind is very small. To look into existence through the mind is looking through a keyhole.

Truth can only be searched for by blissful people; it cannot be searched for by anxious people, by people who are worried, who are miserable, who have started the search because of their anguish and anxiety. They are not really searching for truth; they are searching for a certain consolation. If you seek out of pain, you will seek a pain-killer; you would like to have some metaphysical aspirin that relieves you of the headache. That's why millions of people become caught up with some consolation, with some belief, with some dogma, because it consoles, it soothes. It is like a lullaby; it helps you to remain asleep. It makes your life comfortable – not true, not authentic. It makes your life more convenient. It functions as a lubricant; life becomes more smooth. It does not give you truth; it simply gives you protective buffers, shock-absorbers. And that is really going against truth. The more shock absorbers you have, the less is the possibility of seeing truth. The real truth-seeking cannot start with a suffering mind; it can start only when you are blissful.

Consciousness is a double-edged sword: either it can become a no-self-consciousness, and unself-consciousness – that is one possibility; or it can become self-consciousness – that is another possibility. If it becomes self-consciousness, you fall out of rhythm, you are no more part of existence; you start lagging behind; your steps are not in tune with the Whole. This gap creates misery. Misery is nothing but the distance between you and the harmony of the Whole; the bigger the distance, the bigger the hell. The other possibility is no-self-consciousness, un-self-consciousness. Consciousness is there, but there is no self. Then you are in tune. Self means that you have started thinking of yourself as separate; un-self means that you are, and yet you are not. You are simply a part, neither dependent nor independent, but in a kind of interdependence. That is truth. (…) To be initiated in *sannyas* simply means to become aware that you have fallen out of rhythm and that you have to enter into the garden of Eden again, in deep accord with the Whole. My whole teaching is to be harmonious with the Whole, and then there is great music, great melody, great benediction.

The real stillness is not that of cultivation. The real stillness comes out of understanding the inner conflict, watching the inner conflict, watching continuously – "What am I fighting? Why?" – looking deep into that why, and slowly, slowly seeing the absurdity of it. The moment you start seeing the absurdity of it, it starts falling away from you. Not that you drop it – if you drop it, it will remain superficial. When if falls of its own accord because insight has arisen that "This is stupid!", in that very understanding is liberation. When you

have seen the ridiculousness of it, you simply cooperate with it no more, and without your cooperation, it cannot exist. It sucks your energy; it is a parasite. Then conflict, inner conflict, inner tension, inner contradiction, drop of their own accord, because a certain light of understanding has arisen in you – through watching, through observing, through witnessing. Then suddenly some stillness that you have not even thought about, some coolness that is not of this world, something that transports you into another world, erupts. You still walk on the earth, but your feet no more touch the earth. You still live in the same world, but you are no more part of it; a transcendence has happened. Then one is centered, whole, undivided; there is no fight of any kind. Then one lives moment to moment. Each moment then is a precious gift from God, and one lives in tremendous thankfulness. That thankfulness is prayer.

Thoughts don't bring you truth, and thoughts don't bring you silence. Thoughts are only disturbances in your inner being. Thoughts are a kind of disease.

In the East, the serpent has always been a symbol of wisdom. The parable of Adam and Eve has a totally different meaning to the Eastern mystic – the serpent represents their inner wisdom, their intelligence. Their intelligence convinced them that this disobedience was worth it. They risked much; they risked losing their immortality.

Love means completely forgetting yourself in the Beloved. Its essence is forgetfulness, abandoning oneself, drowning oneself totally so that one is no more; only the Beloved is. It is the path of annihilation, *fana*. The lover has to learn the art of dying, because only in death does the distance between the lover and the Beloved disappear. When the ego is found no more, there is no separation left. On the path of awareness, just the opposite has to be followed: one has to become more and more mindful, aware; not to forget oneself, but to remember oneself is the key. There is no question of the Beloved. It is because of this that Buddhism and Jainism – two of the greatest religions which follow the path of awareness – have no idea of God. (…) Their path is that of self-remembering; the other is not needed.

Look ahead, go on searching for the higher rung of the ladder, and never be satisfied with any rung. We have to transcend the whole ladder one day. We have to know all possibilities, all realms, all layers, all dimensions of love, and one day we have to transcend them. Only when one has left the ladder of love behind does God become available. It is through love, and through going beyond love, that God is achieved.

The graceful person is one whose form and spirit are in a synchronicity, whose outer and inner are in a deep accord. That is the meaning of grace – one who is a melody.

Love is the only real strength; all other strengths are only pretenders.

The ego feeds on excitement; excitement is a must for the ego to exist. If it is not that of pleasure, the ego is ready to live with pain – but excitement is needed. To be in a state of non-excitement is to disappear, and to disappear is to attain the ultimate freedom. That's what we call bliss. Bliss is not equivalent to happiness; it is just the absence of all happiness, all unhappiness. That is the goal of *sannyas*, and unless it is achieved, something remains missing.

The really innocent one, the really pure person, has no character at all. He cannot afford to have character, because character means pollution, character means contamination. Character means you have already started living according to a certain idea; you are no more innocent. (…) To live innocently is to live religiously.

No alive situation can ever be definite. It is always vague; it is cloudy; it is ambiguous; it is always changing; it is in a flux. And man creates misery because he is afraid of being in a flux. He wants certainties; solid, hard certainties. He wants to reduce everything to a definition, to a shape, so that he can manipulate it. (…) But life is shapeless, vague, with no direction, with no possibility of any prediction about what is going to happen the next moment. With immense trust, one allows whatsoever happens.

Man can either fight for himself, or he can fight for God. When he fights for himself, he gratifies his ego; he strengthens his ego – it is an ego-trip. And because the ego is illusory, the whole thing is nothing but a dream. To fight for oneself is to fight for something which doesn't exist in the first place – and that's what millions of people are doing. To fight for God is to fight against the ego; to fight for God is to fight for the Whole. The fight consists in dissolving oneself, in disappearing, in becoming a nobody, a non-entity, in dying, in crucifixion. But if one is capable of crucifying one's own ego, the resurrection is certain, absolutely certain. One dies as a small ego, but one is born as the Whole, as God. Jesus dies, and Christ is born. This is the real war, and those who fight other wars simply go on missing the opportunity. So wage a war against the ego, not for the ego; wage a war for the Whole, not against the Whole. We cannot succeed against the Whole; we can only succeed with the Whole.

Man lives without a home of bliss; he lives in a marketplace. The marketplace has entered into his being. His inner being is a constant traffic, crowded, and it is always rush hour – so many thoughts, so many desires, so many memories, so many expectations, hopes, programmes. Man lives in this crowded condition for his whole life, never knowing for a single moment that this whole crowd is unnecessary, that it is dissipating energy, that it is destructive, that it is a slow poisoning, that it is suicidal; that one can live in utter peace, silence; that one can have more silence in one's being than there is on the Himalayas; that one can move into such spaces within one's self which are eternally virgin – nobody has ever moved there, and nobody ever can, except oneself. But unfortunately, we remain unaware of our own inner treasures; we live on the periphery; we never enter into our own palace. All the teachers and all the Masters of the world are agreed upon only one thing, that the kingdom of God is within you, that the home has not to be searched for somewhere outside, that it is already there. You have

just to turn in, tune in; you have just to learn the art of groping into your inner being.

Prayer can never be a conformism, and if it is, then it is not a prayer, then it is a social formality. True prayer is always a rebellion; it is a revolution, because it transforms one's being, and it transform's one's world too.

The whole secret of *sannyas* is to live life *in toto*, in totality, but without any attachment. It is a difficult phenomenon. There are people who can live life, but they cannot remain unattached. Then there are people who can remain unattached, but they cannot live life. That's why in the past, there were the worldly and the other-worldly. The worldly lives life and becomes attached and suffers. The monk escapes from life; afraid of becoming attached, he stops living life. (…) My sannyasin will be in the marketplace, and yet not of it. He will live everything from the ordinary to the extraordinary with joy, with celebration, with gusto; yet he will remain unattached. (…) He will be able to welcome; and he will be able, in the same way, to say goodbye. That is the highest pinnacle that is possible to human consciousness. Only such a person is liberated.

Bliss is only for those who are ready to break away from the crowd-mind, from the mind of the sheep, only for those who are ready to become lions. The lion has a totally different psychology. He does not believe in the crowd; he does not follow the trodden paths. He is adventurous; rebellion is his very spirit. He is not a follower; his search is for the original face. (…) Aloneness is the spirit of the lion.

The deeper you go, the more complete and independent you will become. (…) independence will happen at the very core of your being. (…) Good and bad, all that happens, is needed; sadness is needed, happiness is needed. They are all climates. In these climates one becomes more and more seasoned, and one day one becomes really independent; then nothing is needed. But don't be in a hurry; nothing happens in a hurry. One has to go very slowly, very patiently.

It is the greatest creativity possible when you help people to grow. Nothing else is more creative, because you create consciousness.
Intuition is absolute, unconditional; it simply says what is the case.

If one is deprived of all activity, anybody will go mad within three weeks. This is the situation of your normal human being – within three weeks, maximum limit.

One has to annihilate oneself totally. It is only out of that annihilation that a new life arises.

Manage your life in such a way that meditation becomes the center. And manage your life in such a way that you can find at least a few hours purely for meditation. One hour in the morning and one hour in the night, that is the minimum.

The modern man is living by bread alone. Life has become equivalent to living. That's a degradation; that's a fall. (…) Modern man has become afraid of all that is irrational, and all that is beautiful is irrational, all that is significant is irrational. To reduce life to reason is to reduce it to meaninglessness. Then Sartre is right; then man is a useless passion.

To believe means that you are not interested in knowing; hence you can believe.

Surrender will grow on its own; it cannot be forced.

Withdraw all your cooperation from thoughts. When thoughts come, simply watch as a detached observer. Do not judge, remain detached, just as if you are watching the traffic move on the road, standing by the side of the road, unconcerned. Let the traffic of the thoughts move, and you just be a witness, with no choice. That choiceless witnessing slowly, slowly cuts the very roots of the thoughts; they start disappearing. Moments of no-thought will start coming, and those moments are glimpses into existence. Soon they become bigger. Traffic stops for a few seconds, for a few minutes, and then for a few hours, and then for a few days. And whenever there is nothing moving in the mind, when there is no movement, all is attained. The unmoving mind is the ultimate ecstasy. It is a state of absolute awareness, but there is no object to the awareness. (…) In utter emptiness, the awareness becomes aflame. (…) Those who have attained to it become free; they are no more tethered to anything at all. (…) Unless that happens, one remains in misery, one remains in hell.

The ordinary world is not very helpful in people's growth. On the contrary, it harms, because its vested interest is in your not growing. The more grown-up a person is, the more independent he becomes, and the more rebellious. He starts living on his own; that is his rebellion. He becomes less and less compromising, because he is no more afraid. And the society becomes apprehensive about such people, so it starts destroying the very possibility of growth from the very beginning. That's why the mental age of a normal human being is only thirteen years. That's a very, very rotten situation – that when a person is eighty, his mental age is thirteen. So the body continued to grow, but the mind has stopped long ago. (…) If you have only the mental age of a thirteen-year-old person, you will always remain dependent; you will always ask for a father-figure, some authoritative person to dominate you. Now, people go on fighting for freedom, not knowing at all that freedom is not possible in this society. This society creates only slaves. And the slavery is not something outer; (…) the chains are not on your hands, but deep down in your consciousness. And this is the fundamental of creating slaves: never allow them inner growth. Keep them as ungrown as possible; then they will always be hankering for somebody to dominate them. On the surface, they may talk about independence and freedom and all that nonsense, but deep down, they will hanker and search for somebody who can dominate them. They will feel at ease only when there is somebody to dominate them and to order them. They resist, and yet they demand it, they ask for it. This is a double bind; this is a deep knot in their consciousness. They are against slavery, and they are for it too. Now their whole life will remain a mess. So in the ordinary world, there is no possibility to grow unless one is very, very

intelligent, almost sly. (…) *Sannyas* means freedom. *Sannyas* means standing on one's own. *Sannyas* means allowing your growth to happen. This is possible only when you are in an energy field where it is supported, where you can get support, where you can get feedback, nourishing feedback. This is what is happening here; we are creating a small world of a totally different kind of energy.

The people who are contented with their mundane life have no hope. They are contented with their houses, their families, their TV, their car, their money. They have no hope, because unless a great discontentment happens, you never search withinwards. Unless you are utterly frustrated with the outside, there is no possibility of turning in. Unless one sees the futility of all that one is doing in the outside world, one never looks up to heaven. (…) People are continuously engaged, occupied with the ordinary things of life. They cannot listen to the music of the rain falling on trees; they cannot see the beauty of flowers opening up in the morning. They have no time; they have no space. They are not aware of the beauty of the sunset; they are not aware of the freedom of a bird on the wing. They are not aware of anything of significance. They will go on missing the music of existence. (…) Become discontented with the world; that is divine discontent, because it leads to the Divine. Don't be contented with the world, otherwise one remains mediocre, and to remain mediocre is to commit a suicide.

Great intelligence is born when you start searching for something higher – higher than you, bigger than you. Friedrich Nietzsche has said, "The saddest day in humanity's life will be when man will not think of surpassing himself." He is right. And it seems that the saddest day has come; it has come too soon. Nietzsche was here just a hundred years ago; within a century, his prophecy is almost fulfilled. The major part of humanity thinks no more in terms of transcending itself. People have all become engaged with small toys, and meanwhile life goes on, slipping by – a very precious life, wasted in gathering rubbish. Fortunate is the man who starts becoming discontented with the so-called world, and in whom a certain discontent arises – a longing to reach to heaven, a longing for the moon. That's what *sannyas* is all about – the longing for the impossible. But if you long intensely, the impossible becomes possible.

The irreligious person is one who lives in tacit enmity with the world.

Happiness is not so easy. Yes, there is a possibility that one can be happy alone, but that needs a long journey, a long inward journey of exploration.

Bliss is the ultimate state of consciousness. Bliss is not possible unless the mind is completely gone. It is the absence of the mind; it happens only in the absence of the mind. And the mind is the source of all ugliness, all negativities – hatred, anger, jealousy, possessiveness; all that comes from the mind. And when the mind is gone, then something totally new starts happening: love, compassion, gratefulness. Those are not the qualities of the mind; they are the qualities of no-mind, and they make one beautiful. It is bliss that beautifies. No-mind has two aspects. One is: inwardly, you become utterly blissful, and outwardly, you become utterly beautiful. Only a blissful person is a beautiful person.

The original meaning of *philosophy* is 'love of wisdom'. In the West, it lost the track – it became more and more 'love of knowledge' rather than 'love of wisdom'. The concern became how to know more; the concern became more and more extrovert. The basic enquiry of knowing oneself was lost, and *know thyself* is the beginning of all wisdom. The first thing necessary is to know oneself, because if I don't know myself, what can I do? If one cannot know oneself, all else is impossible. In knowing yourself, you have put down the right foundation; now the temple can be built. Now you can know others, and you can go on growing in your knowing. And this knowing based on self-knowledge will have a totally different quality; it will be wisdom. The person who does not know himself and knows many things is knowledgeable, but not wise. (…) Wisdom has to be attained. It is a pilgrimage into one's own being. Knowledge is adopted; it is cheap. Wisdom is costly, and unless one is in deep love with truth, one cannot sacrifice so much. Only love knows how to sacrifice, and sacrifice blissfully. Only love knows how to sacrifice and yet feel grateful that one was allowed to sacrifice.

For so many lives, we have lived with this idea, we have been taught this idea again and again, that you are mind. So an identity, a false identity, has arisen. (…) This identity has to be broken. This is the whole goal of all meditations – to break this identity. (…) That's why Buddha says again and again, "All that is needed is right understanding." That's all that is needed, nothing else – a right perspective, a clear-cut vision of what is what. The mind is not you. (…) Relaxed, calm, quiet, start watching. From this moment on, start watching. Slowly, you will become aware that the mind is an activity that surrounds you, but you are beyond the activity, just hovering above it. You are a mirror that reflects everything; you are consciousness. (…) Those are the first glimpses of *samadhi*, of enlightenment. And when the first glimpses have come, then the Ultimate is not far away.

Love means falling in unity with existence, dropping the illusion of separation, becoming one with the Whole.

The perfectionist is bound to be neurotic, because he is asking for the impossible. (…) My teaching is radical. I teach you to be utterly happy in your imperfection. (…) You are accepted by God as you are; nothing is missing; this is the way He wants you to be. So drop all shoulds and oughts. There is no need for any should, any ought. (…) Perfection can only be the quality of the Whole; the part cannot be perfect. (…) Instead of perfection, I teach the idea of totality. Be total in whatsoever you are doing, but don't bother about perfection. Once perfection starts haunting you, you will never be at peace, you will never be at home. You will constantly create a nightmarish life. You will create hell for yourself, because everything will look imperfect; nothing will be satisfying. And this idea has been forced into the human consciousness so deeply that it is creating havoc. (…) Only truth liberates, and the truth is that the part cannot become perfect; the truth is that the part has to enjoy itself as it is.

Religions have not yet been creative. They have been, on the contrary, destructive, very destructive. And my own observation is that they became destructive because of their life-negating attitudes. Life has to be loved, lived, worshipped.

Life is so vast and so contradictory, so paradoxical, that if you start with a prejudice, you will find all the arguments for it. If you start with another prejudice, just the opposite of the first, you will find arguments for that too. Life is vast; it contains *all*. If you believe in one thing, again and again you will come across a thousand and one proofs that this is the truth. That's what people go on doing. (…) The real seeker will not start with a conclusion. To start with a conclusion is to deny truth, is to falsify it from the very beginning. The real seeker simply starts with an open mind. An open mind means no prejudice, no conclusion, no belief. The real seeker is a blank paper, empty.

Man wants to be in control of everything; the ego is a great controller.

To be utterly discontented with all kinds of toys is to be religious. When one is finished with the outside world, when one has seen through and through, and has found that there is nothing to be found there, then only does the inward open its doors. It is out of absolute frustration with the world that the inner journey begins. The inner journey begins almost at the point where people commit suicide. Suicide and *sannyas* are alternatives. (…) If a person believes that there is no inner side to humanity, that there is no interior, then suicide is the only possibility. (…) If somebody becomes a sannyasin, he starts moving inwards. The outer he has known; now he would like to investigate the inner. He has seen that which can be seen; now he would like to see that which cannot be seen.

We have become trees which are uprooted. (…) People are searching for meditation, prayer, new ways of being, but the deeper search and the more basic search is how to get rooted in existence again. Call it meditation, call it prayer, or whatever you will, but the essential thing is how to get rooted in existence again.

Those people who decide to live a life of safety, security, have already decided against life – they have chosen death; and the majority is of that kind of person.

You cannot go back to the old – the old mind is no longer relevant; and you don't know what the new mind is. You cannot go on repeating your past, old pattern, and the new gestalt is not yet clear. (…) this is the moment of transformation, a transitory period, and the pain is a blessing in disguise; soon the morning will be coming closer, and soon the sun will be on the horizon. If one is hopeful and moves into it with understanding and with a confident step, the chaos turns into creativity. And this is what *sannyas* is going to do to you.

Man's life has to be a great exploration inwards, and no outer exploration is as significant, as valuable, as the inner one. (…) And the closer you come to your inner center, the more and more peaceful you will become, more and more serene and calm, more and more bliss for no reason at all will be happening. Those are good omens – they show that you are coming back home.

Truth is not part of the mind; truth is not a thought. Truth is an experience in thoughtlessness. (…) Truth arises in emptiness, in silence, in quietness, when all thoughts have completely disappeared, when the mind has stopped, when there is no mind.

The so-called satisfaction remains only very thin, just skin-deep. Scratch a little, and immediately discontent arises. But that's how people are living – on the surface, everybody is smiling, everybody seems to be happy, and nobody is happy; all those smiles are false, political. People deceive others by smiling, and deceive themselves too. When others start believing in their smiles, they also start believing. This is a very mediocre way of living one's life. A sannyasin should not live like that. A sannyasin has to seek and search for real contentment. So contentment has not to be imposed upon oneself; it has not to be cultivated; it has not to become a character trait. One has to go deep into one's heart. Through meditation, through love, through silence, one has to move towards the heart. When we have reached the very core of the heart, there is contentment. One suddenly feels at home, and all is absolutely good as it is. (…) It has never been otherwise, and it will never be otherwise. All is good because God is! But first, one has to find the God within one's soul. That experience, that encounter, is contentment.

Discontent carries you continuously away from the moment. It takes you away from your home; hence you feel tired, weary, bored – because there is no rest in discontent. Rest is possible only when you are in the moment of contentment. Then there is relaxation, let-go, and a great well-being arises. And it does not come from anywhere else – it arises out of you; it is a fragrance of your own nature. Only one thing is needed to be fulfilled, and that is to be in the moment.

Whosoever chooses to drop misery and move into the world of bliss will have to pass a few moments of utter craziness. It is in those moments when a Master is needed, to give you support, to keep you together, to hold your hand. (…) Just start becoming more and more alert. (…) Don't hope that this time it will be different; it is never different. If you follow the old pattern, the old conclusion is bound to come. For a few days, you will have to be on guard, and then, slowly, slowly, the old pattern goes farther away from you; you become disconnected, and that disconnection is all that is needed. Then you are free, without any structure; and to be free is the only joy.

Those who search through the mind and reason and logic search in vain. And slowly, slowly, they become frustrated, and because they cannot find, their life starts losing meaning. And the only problem with them is that they are searching through a wrong method. The heart is the door to God; (…) only the heart has the capacity to feel the immeasurable. It is through love, not through logic, that one knows.

At each step, we are again on another crossroad. We are always on the crossroads, that's how life is; and each moment we have to decide. Let this be your criterion: whatsoever is higher, subtler, has to be chosen – not the grosser. Slowly, slowly, the knack is learned. Slowly, slowly, there is no need to choose – one starts moving easily towards the higher.

The whole training of religions is the training of love.

The ego is always in conflict with others. The ego is ambitious. It wants to conquer, whatsoever the cost. If it has to use others as means, it will. If they hinder, it will destroy them. It will be friendly only to those people who will satisfy its desires and ambitions, and only to that extent, never beyond that point. That's why Machiavelli says that for the ambitious man, there is no friend. The ambitious man only pretends friendship, because everyone is a potential enemy, because everyone is a potential competitor. (…) Only a Buddha, one who has disappeared, only he can be a true friend of all; only he can have compassion.

We receive only that which we give.

Man is empty unless God lives in him. Man is a deserted city unless God starts residing in him, and the moment God comes in, the whole city comes alive.

The moment you see that there is no ego in you, all misery disappears. The ego creates misery, and the misery creates ego; there is a mutual conspiracy. (…) going beyond one is going beyond both, because they are two aspects of the same phenomenon.

Fear only arises because somewhere deep down, you still go on trying to keep your identity separate. And that is the fear – that if you come closer, that identity will disappear.

To be with me has only one meaning – I have to teach you how to die, so that you can be reborn.

The function of the Master is not to deliver you truth, but only to provoke your thirst for it, your appetite for it, your hunger for it. Truth cannot be transferred, but the search can be transferred, the seeking can be transferred; an intense passionate desire can be aroused.

Remember one thing – that there is no proof for God, and there is no proof against God, and there never will be either for or against. And the whole effort for or against down the centuries has been just utterly futile. One has to drink something of existence. You have to become available to this mysterious life that surrounds you, and reaches to the very innermost core of your being.

There is nothing more valuable than contentment. Contentment means the state of no-desire. If desire is there, that indicates discontentment. When all desiring disappears, when there is no ripple of desire in your consciousness at all, when you are utterly now, utterly here, and this moment is all, that is contentment. You

are not asking for anything anymore; you are not begging for anything anymore. In fact, on the contrary, you are tremendously grateful for all that is; you are utterly grateful for all that is – that is contentment. And this is the diamond. Those who have it are rich; those who don't have it are poor.

Start searching something that is not momentary; that is the beginning of *sannyas*. The search for the timeless is the beginning of *sannyas*.

The Master is not much interested in the society, and even if he is interested, he is interested only for the sake of the individual. His interest in the society is indirect; his immediate concern is the individual. He wants to change the consciousness of the disciple.

The disciple and the Master are in a love relationship. It is non-utilitarian; it is otherworldly. It is something of the beyond. The relationship changes from the student to the teacher, from the disciple to the Master. (…) The teacher and the student are not in a love relationship; it is a utilitarian relationship.

From the very beginning, your life is continuously surrounded by fear. If you don't do this, you are afraid to be punished; if you don't do that, you are afraid to lose the reward. And finally this whole thing is projected as heaven and hell; hell becomes your fear, and heaven your greed.

Conclusion means that a death has happened. No conclusion means that life is still growing, moving. (…) The man of real knowing remains non-conclusive; he remains open. He is always ready to move; he is always ready to change.

The truth is that what people say is all nonsense. The more you go deeper into meditation, the more it becomes apparent that it is all kind of gibberish. People are simply vomiting – whatsoever is rambling in their minds, they are vomiting; they are using you just to cathart. And if you are silent, you will become more and more aware of it – that what they are saying makes no sense; it makes much sound certainly, but it makes no sense – it is all irrelevant. And if you don't say anything to them in response, they will feel offended, because they will also suspect that you are becoming aware of the nonsense. So it is a kind of mutual arrangement in the world – they pour their nonsense into you; you pour your nonsense into them; so both are happy, both are feeling unburdened. But nothing has really happened; only garbage has been transferred from here to there. But for a while, it feels good for a change. (…) So you have to do one thing: just be polite with them and talk a little nonsense deliberately! (…) Be deliberately nonsensical; they will be very happy with you – you will make good conversation!

The very desire towards meaning is meaningless, because life is not going towards any end. It is simply there without any explanation, without any reason, without any why. It's simply there.

Love is affirmation. When you say 'yes' to life, you are loving, you are flowing. When you say 'no' to life, you are stuck, you are frozen. (…) A person who says 'no' all his life goes on crippling himself, goes on denying many parts of his being, disowning them, goes on becoming smaller and smaller and smaller. In the end, all contact with life is lost. That is actually what spiritual death is; a person just living inside a 'no'. Spiritual life is living with a 'yes', with affirmation.

When you take the challenge of a difficult method, you grow. Something easy is not necessarily good. Something may look easy, but it does not force any change in you. It allows you as you are, but then it is pointless. The whole point is to create something in you higher than you are, something in you deeper than you are. The whole effort is to help you to go a little beyond yourself. A thing is easy if it fits you; a thing is difficult if you have to fit with it. So always remember that the way is hard. There is no shortcut; shortcuts exist not. Everybody comes by the hard way. When something becomes too easy, find something hard again. Otherwise you will live conveniently, you will die conveniently, but nothing will have happened. Go on searching for some new challenge. Go on looking higher. Even if it feels impossible to reach, it will help you to grow. Even the very vision of something great immediately starts transforming you. Even with a dream of something great, you start becoming great. So never settle with the easy. People settle too easily, and of course, then growth stops. As psychologists say, if you look at people's mental age, the average mental age never goes beyond thirteen. A man may be seventy; his average mental age remains nearly twelve, thirteen, at the most fourteen. (…) In that average, geniuses are included; very talented people are included. So if you find an actual person and forget the average, you will find him hanging somewhere near seven to nine. Since that age, they have never taken any challenge; they are stuck there. Everybody is retarded in that sense. So never miss any challenge, and if there is no challenge, create one. Even create hurdles and obstacles; they will help you. They will make you stronger.

Happiness makes people shallow; sadness gives depth – and sometimes it is needed. In fact, you never get anything which is not needed. Remember it as a very fundamental law. You may not get something that you want, but you always get that which you need. Somehow the universe goes on fulfilling your needs; you may understand, you may not understand. The more aware you become, the more you see that in that moment, sadness was needed. It is a necessary ingredient in growth.

A group situation is always artificial, arbitrary. It has nothing to compare with a life situation.

Be alone. Let it hurt; let it hurt the whole way. Go with it; cry and weep, but don't try to escape. There comes a moment when you have touched the very extreme, and suddenly you swing back – but that happens only when you have touched the other extreme. It is just like the pendulum of a clock. It goes to the left, to the very extreme, then it turns. The same happens in mind. (…) It is the same energy that becomes sadness, that becomes happiness, that becomes joy, that becomes pain. It is the same energy. We don't have many energies; we have only one. That same energy becomes anger; that same energy becomes compassion. That same

energy becomes love; that same energy becomes hatred. It has multi-potentialities; it is multi-dimensional. And one has to know all its ways, because it is us. We have to know ourselves; that's what self-knowledge is. When Socrates says "Know thyself", he simply means, know all the possibilities of your being. Sadness is a possibility. If you don't know it, you will never become aware of yourself. Self-knowledge will never happen, because a part of you will remain in ignorance. So never lose any opportunity; these are God-given opportunities. Go into sadness so deeply that you know the whole path, you know the whole pain. (…) Out of each sadness, if one goes to the very end, one will come out stronger, more grounded, centered. (…) But we miss, because we never go to the very end. We fight; we somehow manage and manipulate ourselves; (…) we enforce some false happiness. The energy was going in one direction, and you force it into another. (…) Then, whatsoever the outcome is, it will be unnatural. Happiness will be there, but it will not be real. Real happiness comes out of real unhappiness, because only the real can be transformed into the real – this is the basis of all alchemical work. (…) the baser metal can be changed into gold, but it should be real. So go with it. Visit hell, and go deliberately. The faster you go and the more wholeheartedly you go, the sooner will you reach the end.

Everybody is in need of meditation. (…) Particularly as one grows older in life, more and more is the necessity felt. (…) One may have arrived in worldly ways, succeeded, but by the time that one reaches the age of forty-two, one starts feeling that something is missing. (…) Fourteen is the age when one is physically mature; one is ready for sex. Forty-two is the age when one is psychologically mature; one is ready for meditation. (…) Meditation is as natural an urge as sex. (…) People start drifting at the age of forty-two. (…) They go on and on and on, until they simply fall down dead and die.

It is very difficult for the modern mind to feel relaxed. (…) Relaxation is a step towards *samadhi*.

Don't leave any stone unturned; put your whole energy into it. Don't hold anything back. The more energy you put, the more energy will be coming. Man is an infinite source of energy; you cannot exhaust it. You will be given as much energy as you need. Just give a challenge to your life, and you will be given energy. It is not there already; it comes only when you accept a challenge. (…) your very passion will create energy. Passion is creative; it creates energy.

The next moment is going to be born out of this moment. Live this moment as beautifully as possible, and then the next moment is going to be automatically more beautiful. It will be based on this moment. (…) Allow more and more moments where you simply enjoy the very process of life. It is a dynamic phenomenon, always flowing, always reaching but never arriving. This is the whole beauty of it.

The more you possess, the poorer you are. The more you give, the richer you are. If one can give totally, unconditionally, then richness is tremendous, immense. Then it knows no limitations.

People have tried to sacrifice everything except themselves. (…) they go on avoiding the real sacrifice, and that is the sacrifice of one's own being.

Darwin created a very linear concept in the Western mind, that of evolution. (…) Nothing is going anywhere; that is the Eastern concept. And everything is a play, a dance, *leela*. Hence everything is as it should be; there is no need to be discontented. Unless you decide to play the game of discontent; then it's okay.

Meditation is all-inclusive. It does not exclude anything; it absorbs everything.

If you can feel the aura of the person in some way, you know something about the person that the person himself does not. You are bound to get into difficulty, because you will react to the knowledge that comes through the aura, and that person does not know anything about it, so he will not feel related to you. (…) You are aiming at his unconscious, and he does not know anything about it. This happens to perceptive people; if you know more about the person than the person himself knows, then it will be a difficult relationship.

The society has emphasized sexual repression for this reason too, because if energies are repressed at the sex center, the head becomes powerful. These two centers are competitors: if sex is powerful, the head remains impotent; if the head becomes powerful, sex becomes impotent. These are like the two sides of your being, and they are always in conflict. So the society wants the head, because it can be used for many things; it is very useful, and sex is very useless. It may make the person joyful, but it has no social use. In fact, a joyful person is too dangerous, because he does not bother about the society; he does not listen to the ambitious goals that the society goes on proposing – to earn more money, to be successful, to become a prime minister. A really sexually healthy person does not bother a bit about all this nonsense, because he is so joyful; nothing can be added to him. So sex has to be repressed; then all the energies are moving to the head.

Jealousy is impossible only when you have come to accept yourself so utterly that now there is no comparison; you don't compare yourself with anybody. (…) It is possible only when you have become so integrated that you don't hanker for anything. There is no ego-need in anything, and you don't make anything an ego-trip.

Meditation is nothing but an effort to drop all the foreign elements, so that you can see yourself as you were born, mirrored in purity. It is a great silence and a great joy.

The false saint is one who has disciplined himself according to a certain code of conduct, who lives according to principles, and whose life is secondary to the principles – the principles are primary. He lives according to the books; he lives a pseudo-life. It is a well-managed hypocrisy. His real life is repressed; an unreal life is managed on the surface.

Never force anything upon yourself; anything forced remains superficial. Let it come from the very core of your being.

Imagination is a powerful faculty – the most powerful. (…) All that happens, happens through imagination. (…) All that happens is intuitive. (…) Nothing happens through reason; reason comes only secondary.

Through conflict, one never reaches anywhere; one cannot. It is only through accord, harmony, when your whole being pulsates in one rhythm, when all your parts function like an orchestra, in total unity, (…) that one can reach.

You struggle and you fight, but you are fighting in vain. The more you fight, the more you struggle, the more impossible it will become for the door to open. It opens only when you are not fighting; it opens only when you are not. So don't fight; accept. (…) You have to remain like an open hand; you are not to become a fist. If you become a fist, you will lose.

It is not the weak who surrender; the weak cannot surrender. They are so afraid of their weakness; they protect themselves; they defend themselves – how can they surrender? It is only the very, very strong people who are capable of surrendering, because they are not afraid. And when one surrenders, one becomes a sannyasin. It is a surrender, an utter surrender to life, and a trust, an unconditional trust.

These are the three stages of human life. First, the disintegrated human being – a crowd, split, a polypsychic state, many minds, many selves, not one self. Then there is the second state – the integrated human being. One Self has arisen, strong, really strong, self-confident, trustful, loving, alert, aware. All those small selves have dissolved into it; a big Self has arisen. Those small selves are no more; a new Self with a capital "S" has arisen. This is the second state. (…) And then the third state is when the Self disappears and no-self arrives; then there is no disturbance, nothing. There is no outside, no inside; all has disappeared. This is the total end, *nirvana*. (…) But on the way, one cannot jump from the first state to the highest state. (…) From many selves, one has to come to one Self; and from one Self to no-self.

The world is very, very murderous; it does not want any kind of awareness in people. (…) The society is completely against Buddhas. The society wants people who are stupid, mechanical, robots. Hence, there is no possibility really to work it out in the wider world. Only after working through many groups, by and by will you be able to learn subtle techniques of how to move into the world and yet remain alert, how to manage in spite of the world – the world will be against it. That has to be learned, it is a knack, so you don't come into conflict unnecessarily with the police and the state and the people; you bypass them and they don't become too attentive to you. You don't create any kind of situation where you become noticed. That has to be learned by and by, and you start going and doing things by yourself, hiding in fact. That is how all great religions by and by became esoteric – they had to become; they went underground. On the surface, they maintained the social etiquette and the mannerisms and this and that; deep

down, they continued to work, but the work became underground. Sufis say to their disciples to maintain on the surface that they are ordinary men, absolutely ordinary. They should never allow anybody to know that they are doing something special, not even their wife or husband should know, not even their children.

When the mind is no more there, when the tiny mind has disappeared, that tiny self is no more there. Then nothing defines you and you are infinite – you are out of the small self; you are standing as if out of yourself, out of the old self, and just watching the thought unconcerned. This is going to happen.

Millions of people remain with the first type of goal, the mini-goal: eating, drinking, marrying. A minority choose slightly bigger goals: becoming famous, becoming a president of a country, becoming a doctor, a scientist, a poet, a painter, things like that. But that's a minority, not more than five percent of the people. Ninety-five percent remain with the first; five percent choose the second. Very rarely does a person choose the meta-goal, the ultimate goal. Great courage is needed; almost absurd courage is needed.

Repression has been the accepted mode – people have been taught to repress; and it has been taught that a repressed person, a controlled person, is a good person. (…) In fact, the controlled person, the repressed person, is the most dangerous person in the world, because he is carrying a volcano which is going to erupt one day or another. (…) Man has been repressing, and nature comes to a point where it cannot tolerate it anymore; it explodes. Then you explode in violence or you explode in madness; then you murder or you commit suicide.

Man is a paradox – he can only be man when he surpasses himself. Man is not born as man, but only as opportunity; (…) it is only a potentiality, and there is every possibility to miss it. (…) So as man finds himself, he has to continuously transcend, and in that very transcendence, he really becomes man. (…) By continuously transcending, one arrives at one's reality. (…) The being is revealed only through becoming; man's way to being is through becoming. (…) Man has some specialty about him. He is born as a surpassing, transcending energy. There is no end to his growth; he can go on growing – this is an infinite process.

People are upside-down. With the futile, non-essential, trivial, they are very discontented, and with themselves, they are very contented. This is being upside-down. (…) Be contented with the useless, and remain in a constant discontent as far as the inner is concerned. Keep constantly growing. Become a man who is constantly transcending himself.

Ordinarily, what we call love is not real love. We are demanding; we are asking. The ordinary love is a kind of begging.

Conflict becomes the foundation of all spiritual growth, because through conflict is the challenge, and through conflict one becomes more aware. Awareness comes only in danger. When there is no danger, there is no need to be aware; one can fall asleep.

When *sannyas* happens from the unconscious, from the guts, deep down from the belly, from the navel center, then it takes time, because the journey is so long. Slowly, slowly, the conscious mind will become aware of all the implications, of the commitment, of the involvement. *Sannyas* is becoming involved with me and all that I represent.

Life is a movement, and misery arises because we don't go with the movement. Either we start clinging to the past, or we start planning for the future – then we obstruct the movement. To be with the movement, one needs to be without past and without future. Then one is movement, one is life, and one is God. And once there is no disparity between you and life's movement, there is joy, there is bliss. The harmony between you and life, between the part and the Whole, is what bliss is.

Unless one starts feeling gratefulness to existence, one remains alienated, one remains a stranger. (…) The more grateful you feel towards existence, the more you are at home and at ease. (…) The modern man is utterly ungrateful. We have started taking things for granted, and nothing should be taken for granted. All is miraculous; all is wondrous. All is such a mystery, and it brings such a benediction. But to see that, one has to become innocent again; (…) then life starts being alive again.

Drop the idea that something great has to happen; this is an ego-trip, a way of avoiding the present. This hoping for something great, something fantastic, is nothing but creating a barrier between you and the present. (…) You start creating dreams, and those dreams will never be fulfilled, so you will always remain a pauper, a beggar, and you will always feel cheated by life. Nobody has cheated you; it is you and only you who have played the game upon yourself. (…) See that all desire is stupid; all desire is the way of misery and hell. (…) Nothing needs to happen; nothing needs to be done; one can relax.

Eat, drink, sleep, earn money, but let every act of life be devoted to the search of God. Every means has to be dedicated to one goal, and that is God. Only with such utter devotion does one come to know the real meaning of one's being and the real meaning of existence, and they are both the same. If you understand yourself, if you understand who you are, you have understood all. The moment self-knowing happens, one has known God too. Becoming a sannyasin means: now, from this moment, nothing else will be the goal. (…) Go on doing whatsoever you are doing, but let every effort, every act, all that you have, be devoted to one goal. Then your life will have a target, and it will start moving like an arrow. Otherwise, people go on running in all directions simultaneously. If they collapse, if they break down, if they go mad, there is no wonder. (…) It is a miracle how people go on managing to keep themselves together. But that togetherness is only an appearance. Inside there are a thousand and one pieces of their being. Man is like a mirror which has fallen on the floor and broken into a thousand and one pieces. This is the state of the ordinary mind. Those pieces have to be put together and glued together, and only a goal can glue them together; only a certain direction can make them move together. So the whole point of *sannyas* is that God becomes the goal, the only search. (…) Everything

has to be turned into a means; then the whole of life starts turning towards the center, and that centering makes one full of light, full of joy, full of freedom.

It is very rare to find a person who is not frozen; it is very rare to find fluid people. The society functions in such a way that it freezes every consciousness, every child that is born.

Deny nothing; accept everything. The whole existence is a ladder, from the lowest to the highest. Never deny the lower – if you deny the lower, you will never reach the higher. (…) You have to go through the lower; it makes way for the higher. Once this is seen, life becomes a unity; otherwise, one is split. (…) To live as a part against the Whole is to live in misery. To live as a part with the Whole, as the Whole, in the Whole, is bliss.

We are caught up in the non-essential, the mundane, the trivial. For one moment, it looks so important, and the next moment, it appears as if it had not happened at all. (…) One has to be very alert and aware; one has to save oneself for God. If we lose our energy in just collecting stones on the beach, by the time we come to the treasure, we will not have any energy left. (…) One has to be very conscious of what one is doing with one's energy, of where one is putting it, because once it is gone, it is gone forever.

The past goes only slowly, slowly. It hangs around, it is like a hangover, but it has no roots in you any longer. The root is cut, and even if the old tree still looks green, it is not alive anymore; it is dying. Just go on cooperating.

The more we dissolve, the more blissful we become. When one disappears, there is utter bliss and nothing else.

On the circumference, God is a dance; at the center, God is just absolute stillness. God is a paradox; God consists of polar opposites. Those polar opposites are complementarities; they are just two wings of a bird.

Search for God in the form, worship Him as form, and as the worship deepens, the form disappears and the formlessness surfaces. But one has to work through the form; one has to begin with the immediate – it is impossible to have a contact with the formless.

Before one can fall into a deep silence, it always happens: one starts talking too much. The mind starts unwinding itself, that's all. (…) Once you have expressed a thing really and totally, it is erased; you are finished with it.

To conquer oneself is creative. It makes one more and more beautiful, because it comes through love, through compassion, through meditation. (…) The real victory consists of conquering oneself.

We don't know God, so we cannot start by belief. All belief is false.

My process is to first go through cathartic experiences. Throw out, vomit all the poisons that you have been carrying through the lives. And when all is cleaned and you are purified of all the toxins, go into *vipassana*; then it is of tremendous importance.

Rest means one is at home, at ease, relaxed. Bliss is not a state of excitement; it is a state of absolute tranquility. (…) Bliss is neither happiness nor unhappiness, because both are states of excitement. Happiness is the excitement that you like, and unhappiness is the excitement that you don't like, but both are states of excitement, and both tire, both exhaust. (…) Bliss is a state of utter non-excitement; absolute stillness. One is never tired; hence it can be eternal. Happiness can only be momentary; bliss can be timeless. Unconsciously, everybody is moving towards it. *Sannyas* means conscious movement towards it, deliberate, with a target, with a distant star in one's vision.

Exactly like the flame of the candle, the ego disappears. You cannot say where it has gone – it has not gone anywhere; it is no more. When the ego disappears, all is silence. (…) One feels oneself as pure emptiness, and that pure emptiness has a fragrance to it.

Pour your energies into creativity, and problems disappear like dewdrops in the morning sun. And life goes on resolving all that needs to be resolved; you need not come into it. Then life is really a benediction, a pure benediction. One goes from one peak to another peak; one is always moving to a higher and higher plane. And the moment you move from one plane to another plane, all the problems that belong to the first plane simply disappear, become irrelevant. If you remain stuck on the same plane, you cannot solve them. There is no need to tackle any problem directly; the way is indirect.

If the mind is there, it keeps you continuously engaged with the exterior; it keeps you occupied at the surface. When it is no more there, you simply relax into your source.

Bliss is transcendental to all dualities.

Freedom means understanding. One has understood the game, (…) and one simply gets out of it with no scar on the soul. One forgives and forgets, and one remains without any clinging to the society in the name of love or hate. Society has simply disappeared for the rebel. He may live in the world or he may go out of the world, but he belongs to it no more; he is an outsider.

God is neither moral nor immoral; God is beyond. The concepts of good and bad are our inventions. They don't belong to existence itself; they are man's creations. The society needs them. The sinner and the saint are our fictions. From the vision of the Ultimate, there is no sinner, no saint, no heaven, no hell – life is one, absolutely one. (…) Once this understanding sinks deep into the heart, one is freed from duality.

Sex has to be indulged in, because that is the only way to transcend it.

The search is for the ultimate nature, and until it is found, restlessness continues.

Ultimately, aloneness remains; all disappears, all has to disappear.

'No' creates bitterness; 'no' is the source of all poisons. If you continuously say 'no' to things, you are poisoning your system. When you start saying 'yes' to things, a total and unconditional 'yes', holding nothing back, just going into it totally – each moment, whatsoever God wills you go on saying 'yes', you go on surrendering, and each moment the surrender becomes deeper and deeper – you will find a sweetness arising in you. Your whole body will become sweet energy, and your whole mind will be in a different dimension. (…) 'No' leads ultimately to hell; 'yes' leads ultimately to heaven. And the whole message of *sannyas* is to say 'yes'.

One flower is so important that ninety-nine thorns can be tolerated for it.

Freshness is destroyed by your thoughts, by the past hanging around you. It is the dust of the past that keeps people unfresh and dull. It is as if the mirror is completely covered with dust, and it cannot reflect. (…) So one has to work continuously to uproot oneself from the past. And this is a constant work; it cannot be stopped.

Great reverence has to be developed. That is the *tantra* vision – reverence for life, reverence for everything that life implies, particularly sex, because it is sex that life comes out of.

Your mind has changed; your body needs change. There is a disparity between body and mind. And the chest is the point where body and mind meet. That is the lock where they are joined together; that is the knot. So when the mind changes and the body does not, you will feel it. If the body changes and the mind does not, you will feel it.

The first thing is how to create energy, and the second thing is how to make it creative. Once you have learned how to create energy and how to use it, you have started moving on the real journey in life. Then the pilgrimage starts; then each day will bring greater joy and greater celebration.

Ninety-eight percent of life remains unknown to you because you are not interested in it.

One has to learn how to dissolve oneself, how to come to a point where one is not. Only then, God is.

Man cannot be satisfied as he is; man can only be satisfied when he has transcended himself. Man is the animal that has the capacity to surpass himself.

Truth is a transformation of your being; it is not an answer that comes from somewhere. (…) It grows in you; it is a blooming of your being. (…) The very passion for truth, when it becomes absolutely intense, transforms you. The very intensity of it is the transfiguration. It will give you much trouble, but one is fortunate to have it. The really unfortunate people are those who don't have any desire to know truth, who simply go on lingering for no reason at all. Whether they are alive or dead, it makes no difference to them. They have no passion in life. Those who search are going to be in continuous trouble and anguish and anxiety. The search can drive them mad, but it is worth it.

To be initiated into *sannyas* is to be initiated into primal love.

Don't lose heart; don't escape. Be a little more stubborn; stick to it.

Catharsis means throwing the poison out, so it doesn't spoil your system.

Love will happen only to those people who seek it, otherwise not.

When you work, you earn some quantity of rest – it has to be earned.

It is from the *hara* that life begins, and it is in the *hara* that life ends.

The past is not holding you; you are holding the past.

Any system that makes society more important than the individual is a dangerous philosophy. It will kill the individual.

The first basic thing is coming back to the body. If we are not in contact with our bodies, we are not in contact with the earth. We are uprooted; we don't have any roots; and without being rooted in the body, nothing can be done, nothing at all. (…) The trust comes when you have deep roots in the earth.

Any action in which you can be total becomes meditation.

In a better world, running will become one of the most important meditations, because when you are running fast, breathing deeply, by and by, after the first mile, you don't have any separation between you and the body. That division of mind and body disappears; (…) you are one, one unity.

Once work becomes a meditation, then there is naturally a great joy. Meditation should never be against work – otherwise, there is conflict; then life is not harmonious. When everything fits together in one pattern, there is beauty and balance. So the man who can find meditation in his work is the most fortunate man. (…) The point is that whatsoever you are doing is not against your being, and that your being and your doing go together hand in hand, in a dance. Then each experience is a growth experience, and out of each experience, it is not only that your work grows – you grow. (…) And that is the real value.

There are many people who are failures as beings and successful as doers. They are the most unfortunate people in the world. They have all the success around them; and deep inside, they are just poor beggars. They may be president or prime minister; they may have gathered much money; but deep inside, they are empty, because they have not grown. Their work was not in tune with their being.

One has to be meditative; compassion is a by-product. (…) When you are silent, it is there. You cannot cultivate it. If you cultivate it, it will be a pseudo-coin, a counterfeit. (…) If you cultivate it, it will just be an ego-trip. (…) Compassion is a shadow of meditation; a meditative mind is a compassionate mind.

Whatsoever we do with effort leads outside, takes us outside; anything done by effort moves outward. To go in means to relax, to let go – there is no other way.

By and by, the dreams of the outside will disappear, because there is no need for the dreams to continue.

Your dreams will show whether you are really fed up, or if there is still some lingering interest. If it is there, then finish that too. (…) If you are really fed up, by and by, you will start feeling that energy is moving inwards on its own accord. You are not doing anything; you are simply sitting there and it is going in; it is falling in. And through that inwardness, your centering will arise. Through that inwardness, a new way to live will come.

One has to come to a state of no-effort; that is the goal – but sometimes much effort is needed to come to that state of effortlessness. Before one can become natural, one has to drop many unnatural things – and those unnatural things will not drop by themselves. You have practiced them; now you will have to do something as anti-practice, as an antidote. You have taken a poison; now you have to take the antidote – otherwise, the poison will kill you. Once the antidote is there and the balance is achieved, then there is no need to go on taking the antidote.

Meditations are antidotes; they are just to undo your past.

To help people, you need to be in a very deep flow of energy; otherwise people's problems, their anxieties, their tensions, will start entering into your being. If you are not flowing towards them, they are flowing towards you. (…) You should not be in a lower energy than the people you are helping, otherwise you will get into trouble. You should be on a higher point from where things can flow towards them, but nothing can flow from them towards you.

Alcoholics are almost always good people. I have a certain tender heart for them – they are good people; I have a soft corner for them. They are not bad people; they are victims. They were too good, and they could not tolerate this bad reality; so they drowned themselves in alcohol. They were visionaries; they wanted a better reality, a better world, and seeing that it was impossible, they started

destroying themselves, withdrawing themselves – but they are basically good people.

Because you are joyless, you seek entertainment. (…) Only a joyless person needs entertainment. The more joyless the world becomes, the more we need entertainment and drugs.

The mind is afraid, and it is also bored.

In the mind, there is no meaning – the meaning comes from beyond. (…) If you want to be alive, you can be alive only with the unknown. (…) That's what courage is: a readiness to accept the unknown; not only a readiness, but a tremendous welcoming attitude, a receptivity. Befriend the unknown.

The only preparation that we can make for death is to live consciously.

The fear of death arises because of unlived life. The only way to face death is to live life totally.

Drop all negative attitudes, so that each moment becomes a crystal-clear moment of joy. Don't miss a single opportunity to be joyous.

Don't waste a single opportunity that is available here – don't waste time; don't waste energy. Many people are lost because they don't have a direction. (…) It is a sheer wastage. They never arrive anywhere; they remain empty. And the failure is written large on millions of people's faces; you can see it everywhere. You will rarely find a man who has bloomed, who has become what he was meant to become.

The more you know, the less you know. The more you know, the more you know that knowledge is impossible. The more you know, the more mysterious life becomes.

A man needs a woman to be provoked by, and a woman needs a man to provoke her. That provocation is a great benediction, because only through that provocation do you come to know what you are carrying within yourself. And whatsoever bubbles up, surfaces, you can be relieved of. That darkness will go; it is coming from your unconscious. But the unconscious cannot drop it directly; first it has to come to the conscious. Anything that has to be dropped first has to come to the conscious. (…) The unconscious has no other way of throwing anything out; it has to come up to the conscious first. (…) Let everything come up – love and hate, anger and compassion. Let everything come up; then one day, you will find that everything has been released, and you have become an emptiness.

Whatsoever part has been given you, fulfill it as joyously as possible, and always remember that deep down you remain pure; you remain always in God.

Knowing is a fire that consumes the knower.

Man integrates only when God becomes the center. Without God, there is no center; man is just a hodge-podge.

Enthusiasm is part of stupidity, foolhardiness. The more stupid one is, the more enthusiastic. Enthusiastic people are always unintelligent people. The more intelligent one becomes, the more things become calm and quiet. (…) The more you experience life, the more you know life, the more you understand that there is not much to do, and in fact, nothing much can be done. Then, one starts relaxing, accepting – a kind of contentment arises.

Life is an introduction to God.

Find a way of creative living. Something has to be done. Without doing, you will never feel happy; you will never feel a fulfillment. (…) When you can have a few creations around you that you have created, then you are fulfilled; that is your flowering. A barren man or a barren woman will not feel fulfilled.

Love that brings freedom is the only true love.

Man without God is man alienated.

Man lives in a kind of constant tension; man *is* a chronic state of tension. (…) This chronic state of tension creates misery. (…) To be relaxed means to be in the present. (…) Once you have learned to live in a relaxed way, you are no more a becoming – you are a being.

One has to learn to order the mind. It follows; it is very, very obedient if you know how to order it. Don't fight with it, and there is no need to control it – in the very control there is fear.

What is the ego really? It is all your past experiences accumulated.

All growth is in awareness, not in being. Being remains exactly as it is.

Seeing oneself, one sees the whole humanity.

Trust means that we have come to recognize the fact that we come out of existence, we remain rooted in it, and one day we disappear in it.

Walk prayerfully; talk prayerfully. (…) Whatsoever you do, do it prayerfully. Remember that you are always in the temple, and all ground is holy ground. This remembrance will change you.

Man is not meant to crawl and creep on earth. He has the capacity to fly to the Ultimate.

Each age needs a new kind of spirituality, because each age is different from any other; hence messengers keep on coming. A messenger is nothing but a man who translates the eternal truth for contemporary men.

Modern man is the first man in history to have no idea of sacredness, to be living a very mundane life. He is interested in money, power, prestige, and he thinks that is all there is. It is such a stupid notion. His life is surrounded by small things, very small. He has no idea of anything bigger than himself. He has denied God; he has said that God is dead. He has denied life after death; he has denied life within. He believes only in the superficial; he believes in the circumference, but goes on denying the center; hence we see such boredom all around. It is natural, because without something bigger than you to relate to, your life is going to be tedious, boring. A life becomes a dance only when it is an adventure. And it can become an adventure only when there is something higher than you to achieve, to reach. The sacred simply means that we are not the end, that we are only a passage; that everything has not already happened, that much has yet to happen. The seed has yet to sprout, and the sprout to become a tree. That tree has to wait for spring and to explode into thousands of flowers, releasing its soul into the cosmos. Only then will there be fulfillment.

We are not strangers, outsiders. We are part of existence. This is our home. We are not here accidentally; we are here because we are needed. We are here because existence wanted us to be here in first place. It is the will of existence. Hence nobody need feel alienated.

Nietzsche said that God is dead. He became the mouthpiece of the whole contemporary mind. If God is dead, then life is meaningless, because God is the only possibility of there being any meaning, any significance.

The moment you are empty of yourself, you are full of God. Both cannot exist together, remember; (…) it is either you or God. And it is the foolish person who chooses himself. Choose God; disappear as an ego. Forget yourself as an entity separate from existence, and in that very disappearance, you are reborn. It is a very paradoxical state: the moment you are empty of yourself, you become full, and full for the first time, overflowingly full, inexhaustibly full. (…) Drop the false, so that the real can be attained.

We have been taught to be enemies of existence; we have been taught life-negative ideologies. (…) Life is not a punishment – it is a reward; it is a gift. Befriend it totally. (…) Once your idea of negating disappears and something positive settles inside, a secret door opens; life starts revealing its mysteries to you. Those mysteries can be revealed only to friends. (…) Only when you are in deep, intimate relationship with life does it open its heart to you. In that opening, one comes to know what truth is, what love is, what bliss is, what existence is.

Man has to be absolutely empty; only then is the space created for God to descend in him. (…) Our cups are full. (…) We have to empty the cup completely. This is the whole process of *sannyas*: emptying yourself of yourself, emptying yourself of all thoughts, desires, memories, hopes, expectations – just a process of emptying.

Life can be known only by a state of no-mind. That's what meditation is – putting the mind aside; being without thoughts. Just being silent – not even a single word moves in the mind, no traffic; all is empty, quiet, still. (…) Learn to stand outside of the mind, and you have learned all that there is to learn. (…) That's exactly the meaning of the word ecstasy – to stand outside.

Be utterly surrendered to existence – no more fight, no more conflict, no more private goals of your own. Let the Whole possess you; let the Whole guide you. Then wherever it takes you is good, and whatsoever it makes of you is good. Man alone cannot do right; he will only do wrong. Right happens only when man allows existence to function through him. So, trust; allow existence to function through you.

We cannot be victorious on our own. If we try to be victorious on our own, we are bound to be defeated, we are doomed. Failure is absolutely certain, inevitable. It is like a small wave fighting against the whole ocean; it belongs to the ocean – how can it fight? It is like the part fighting with the Whole. (…) The wave can be victorious only in the ocean; not against, not without it. Man is victorious when he lives not according to his will, but according to the will of existence.

Man is a seed, but just a seed; he is of great potential, but nothing is actual. (…) There is no way other than meditation to break the seed. One has to go on hammering with meditation.

To live consciously in the infinity of existence is the greatest joy possible. More than that cannot be conceived; more than that is not possible. That is the ultimate peak.

Society imposes artificiality on everybody. It calls it culture, civilization, education. It gives it big names, but the real thing is that it makes you artificial. It teaches you to repress nature. My whole effort is to help you to be natural again, because it is only through nature that one comes to godliness.

To me, that's what religion is – dissolving oneself in the Whole. Just as a river disappears into the ocean, you disappear into existence.

You have to be a ruler of the inner world. (…) Ordinarily, we are slaves pretending to be rulers. Unless one conquers one's consciousness, one remains a pretender; one remains a slave and goes on playing all kinds of games of pretension and deception.

A wise man is naturally kingly. He may be a beggar, but he is still a king.

The function of a Master is not to save you, but just to remind you.

Man lives at war. Outside he fights with others; inside he fights with himself – as if he knows only one way to live, and that is fighting. (…) One has to learn how to drop this old pattern of constant fighting.

Meditation can flower only in deep relaxation; relaxation is the right soil for meditation to happen. (…) Meditation means a totally relaxed state, so relaxed that the mind melts. Just as in concentration, the mind becomes stronger and stronger, (…) so in relaxation, it becomes weaker and weaker, because nothing is excluded; all is included. There is no strain, no tension; (…) you are simply available and open. That availability, that openness to existence is meditation.

Total love includes all. Really nothing is left; all is included in it.

Each moment, whatsoever you are doing, do it wholeheartedly. Don't hold back; that's all. That's what I mean by *totally*: don't hold back.

Once you have felt love, meditation starts of its own accord. (…) It is inevitable that after a deep experience of love, meditation follows. And meditation opens the door to the temple of God.

In the hands of Jesus, water is wine.

Meditation means a state of thoughtless awareness. It is a kind of beautiful silence; nothing arises out of it. (…) *Prayer* means the heart is full of love; it is a positive approach. Prayer can dance; prayer can sing; prayer can be celebration – but without meditation, all that celebration remains superficial, childish, immature. Bliss comes through meditation; joy comes through prayer. Centering comes through meditation; dancing comes through prayer. (…) Prayer is the fragrance of meditation. One cannot really pray if one has not meditated.

Praise is the very foundation of prayer. One who can praise has a heart ready to jump into prayer. (…) Real praise comes out of understanding how much existence has given you. (…) When you become aware of this tremendous gift, a great praise arises in your heart; (…) it is a thankfulness, a gratitude. (…) Only such praise is religious; only such praise is prayer. (…) The miracle is that only such a man will be showered with more and more bliss, although he had not asked for it. His gratitude makes him capable of receiving more; his openness makes him capable of absorbing more beauty, more joy, more music. His whole being becomes a garden of flowers.

The way to bliss is through gratitude, thankfulness. Feel thankful for existence; it has given so much. (…) Godliness is not very far away from gratitude.

Existence always comes as a revelation – never as knowledge, but always as a revelation.

One needs to be industrious; one needs to accept challenges which provoke one for the upward journey. It is hard; it is dangerous, but it brings out the best in you. It creates integrity; ultimately it creates a soul in you.

The moment one starts seeking and searching for oneself, one becomes the blessed one. The enquiry itself is the beginning of the transformation. The more passionate the enquiry is, the sooner the transformation will come. Make it intense; make it total.

If you can love totally, unconditionally, then godliness is not far away. Then godliness is in the very heartbeat of your being.

Man needs integration, an integration of all the fragments into one whole, into one harmony. And that is the whole effort of religion. The very word *religion* means that which binds you together. That's exactly the meaning of *yoga*, too; *yoga* means union. Religion and *yoga* are synonymous.

Meditate – on one hand you become blissful; and on the other hand you become wise. Both grow simultaneously in a kind of deep synchronicity. In the ultimate state, bliss becomes wisdom, and wisdom becomes bliss. (…) If you are ready to dissolve into the Whole, bliss is the outcome.

To live in the illusion of separation is bound to create problems, and the problems go on and on accumulating. They cannot be solved unless we change our very approach from the very beginning. A radical change is needed, not some information; and that radical change happens when we drop our personality into the ocean of existence, when the dewdrop of the ego disappears into the ocean.

Learn to be alone, and allow wisdom to surface in your being. Then you can live in the world, but then even in the crowd you will be alone, unaffected, undistracted, unimpressed. You will be in the world, but not of the world. (…) You have found your own scripture; you have found God's voice within your own heart.

A real man is always an enrichment to the world, to existence; he contributes much. And unless you contribute something, you will never feel blissful.

Unless your heart sings and dances, you are not really living; you are only dragging – fulfilling certain duties, going through certain rituals, somehow managing and maintaining a façade. But deep inside, there is emptiness and a great trembling, because one knows in the deepest part of the heart that life is not yet fulfilled, that one has not yet been able to sing one's song. Everybody is born with a song; his song, and unless he sings it, he remains unfulfilled.

Life can be lived only as insecurity; life can be lived only as danger – there is no other way.

Unless one creates music in one's being, unless one starts living as a dance, unless one celebrates existence, there is no possibility of knowing God, because God is the ultimate crescendo of dance, song, celebration. God is not for sad people; God is for those who are capable of love and laughter.

Without meditation, nobody can live in freedom. (…) your many desires function like chains, invisible chains, inside you. (…) Unless you are free of all these desires, you are not free. The moment desires disappear, one knows freedom for the first time.

First, one has to become harmonious within oneself; and then, one can be harmonious with the universe. (…) There are two mergers – one within yourself, the first unity; and the second, with the Whole, the second unity. And within these two steps, the whole journey is complete. (…) Unless oneness happens, one has lived in utter futility, in vain.

Whichever makes you unconscious is wrong, and whichever helps you to become conscious is right. That's my definition of right and wrong; that's my whole morality. (…) As you stop cooperating with the unconscious, it shrinks. A moment comes when slowly, slowly, the territory of the conscious becomes bigger and bigger and bigger, and the unconscious goes on shrinking, disappearing. Finally, the whole unconscious territory is claimed by the consciousness. That is the moment you start growing flowers; for the first time, your tree flowers.

Just as the earth and the planets go around the sun, your whole inner being rotates around the center of bliss. Once that is recognized, things become very simple, clear; then you don't grope in the darkness; then you can directly go toward the center. And the moment you start moving toward the center, your life starts becoming light.

Your own house is in darkness, and no outer light can be brought in. You have to find your inner source of light. (…) And if you burn a candle inside, then from the window, from the door, the light will start reaching the outside.

Buddha is reported to have said that lies are sweet in the beginning, and bitter in the end; truth is bitter in the beginning, and sweet in the end. And he is right, absolutely right. (…) Truth never compromises. When it comes, all lies are bound to be shattered. In the beginning, it creates chaos; but out of that chaos, stars are born.

The moment you know your being, you have found the master key which can unlock many doors – in fact, all the doors.

My effort here is to help you to find your own voice. (…) I don't give any advice; I don't try to solve your particular problems. My effort is totally radical – I simply help you to turn off the noise inside, so that you can hear your own voice. And then, you cannot go wrong; then, you live in your own light.

Rest means emptiness. Rest means, there is no thought, no desire, nowhere to go; one is simply relaxing within one's being. It is a tremendous contentment with the moment, in the moment, here, now. There is no future, no past; only this moment exists. There is no space to run anywhere; there is no space for a thought to even arise.

Thoughts are like ripples, waves; they keep your mind continuously wavering. And when the mind is wavering, it cannot reflect truth. (…) When you are absolutely silent, truth is reflected in you.

Man is a stranger on the earth. He is here, but he does not belong. He tries in every way to make a home, to create relationships, but everything fails. He remains homeless, unless he starts looking inward, because there is his real home. And the inner transcends the earth; the inner is not part of the earth. It is here, and it is not here. Once we know who we are in our inner world, then the feeling of being a stranger disappears. You have found your home, your universe; you have found godliness. Unless that happens, every effort is bound to fail.

One can possess the whole world, yet deep down one knows one is empty, hollow, and there is no meaning to life. It is impossible to throw away this feeling of meaninglessness, impossible to become attuned to the outside world unless you have become attuned to the inner. Once you are attuned to the inner, a miracle happens – the outer is no longer outer; it becomes just an extension of the inner. Once you have seen your center, your circumference becomes a part of it. Then one lives in the world, and yet the world is not in one. One lives in the world; yet one remains untouched by it.

People are constantly living in discontent about everything. It is a habit. It is not that, if they have more money and a better house and a better wife or a better son or a better job, they will be content – it is not that. Whatsoever they have, they will remain discontented. Discontent is a habit of the mind. Mind lives through discontent; it is intrinsic to mind – mind can never be content.

A contented person is nothing but love. He is not even loving; he is simply love. He loves for the sake of love, because that is the way to show gratitude to existence. That's his thankfulness, his prayer. So he goes on loving each and everybody. He does not ask for anything in return: he simply gives, because so much has been given by existence that he should share it a little bit. And the miracle is that the more we share, the more goes on coming to us. (…) First become contented; then your life will become a source of joy for others. That's the only true service.

Conversion is something inner. The only conversion I know of is from mind to meditation, because it changes your whole being.

Just as a river goes into the ocean, the meditator enters the vastness of existence and becomes one with it.

To live in the present is the only way to live at all. And when you live in the present with no past dragging you backward and no future dragging you forward, when your total energy is concentrated in the moment, life takes on a tremendous intensity. It becomes a passionate love affair; you become aflame with your own energy. (…) And that's the only way to be rich, to be prosperous; all others are poor.

The whole art of meditation is to bring eternal peace, silence, joy to you.

Meditation without peace is dead, forced, (…) just some kind of concentration. (…) Meditation is a state of no-mind. And only in meditation, in true meditation, does peace happen. It is just a natural fragrance of meditation.

Meditation needs a very determined heart. The wavering mind is incapable of going into meditation.

Essentially you are divine. Anything that happens to you is only a passing moment; don't be distracted by it. If it is pleasure, watch it; if it is pain, watch it. Pleasure passes; pain passes. They are just like clouds moving in the infinite sky of your being. The sky is not affected by the clouds; (…) the sky remains unscathed.

When you start going in, mind is left behind. It can't go inside with you; it can only go with you outside. It has only one possibility; it is one-dimensional. Mind makes a person a warrior in the political sense; meditation makes man a warrior in the religious sense.

Man is capable of becoming a host to God, a home to God. And unless one becomes a host and a home to God, one remains unfulfilled. Without allowing God in, one remains in a deep frustration.

The first thing to remember is that life has been given to us; it is not our achievement. (…) And the second thing to remember is the strength of spirit. It is not something that is yours either; it is the constant flow of existence in you.

Once you are aware, you start seeking and searching for a second birth. And the second birth becomes possible only through meditation. The first birth is through the mother; the second birth is through meditation. Hence, in ancient scriptures, meditation is called the real mother. Jesus says to his disciples, *Unless you are born again, you will not enter the Kingdom of God.*

To be a friend to existence means saying 'yes' to existence, 'yes' in all its moods. Sometimes it is cloudy; (…) sometimes it is sunny; (…) sometimes a dark moment arrives. (…) You say 'yes', 'yes', deep down, because whatsoever life is, is divine. In its totality, it is divine.

The ego has to die; only then can you be born. In one sheath, there can't be two swords. Either you can live inside yourself and the ego goes, or the ego lives and you have to go underground.

The man who has never known anything of meditation lives a barren life, just like a desert. (…) You can believe your desert to be a beach; that's how people are living, believing their desert is a beach. It is simply a desert.

Real bliss is always a gift from existence; it can happen only when the ego dies.

A prayer without meditation is false, because it depends on beliefs.

Religion is nothing but the simple art of dissolving yourself into the Whole.

Bliss happens only when you have moved beyond the known into the unknown. Whenever you are confined to the known, your life becomes routine, repetitive. It goes on moving in the same rut; it goes around in circles; and slowly, slowly, it dulls all your sensitivity, all your receptivity. It hardens people. It makes them blind; it makes them deaf; it makes them dumb – because there is nothing to see and nothing to hear and nothing to taste and nothing to feel. They have known it all; it's the same repetition.

The greatest courage in the world is not to imitate others, to live one's own life as authentically as possible, whatever the cost. Even if life is lost in living your own life, it is worth it, because that is how the soul is born. When one is ready to die for something, in that very struggle, one is born. It takes courage; it takes guts.

Courage begins when you step beyond the boundaries of the known. (…) the more you risk, the more you are. The more you accept the challenge of the unknown, the more integrated you become. It is only in tremendous danger that the soul is born; otherwise the person remains just the body.

Before bliss can happen, you have to become integrated like a rock.

Truth is not available ready-made. It is neither in the traditions, nor in the scriptures. It has to be enquired into, explored. (…) It is nontransferable. It simply can't be given; there is no way to give it. The moment you give it, it becomes a lie. You have to discover it on your own. Buddhas can show the way, but you will have to travel the whole journey.

Meditation leads you toward the oceanic – from smallness to vastness, from the bounded body-mind structure to the unbounded consciousness, from the finite to the Infinite, from time to eternity, from birth and death to eternal life.

The mind cannot know the formless, because the mind can only catch hold of forms. To know the formless, you will have to go beyond the mind. (…) Only those moments that you have lived with God, with the presence of godliness, are saved. Those few moments are the real moments; they are the only moments that you have lived. All other moments will go down the drain.

Flow with the river; go with the river; abandon yourself totally to the river. It is already going to the ocean, and it will take you there too.

To live here and now is to live a religious life. That is pure consciousness, and out of pure consciousness, whatever happens is virtue.

Existence is oceanic, and we are like dewdrops; we have to learn the art of disappearing into the ocean. It needs guts, because to disappear into the ocean means to die as a dewdrop.

The moment you speak a truth, it becomes a lie; utter it and you have already made it false. It remains true only when it lives in deep silence within you.

To die without knowing "I am God" is to have lived in a futile way. One is fulfilled only when one knows, "I am God". (…) Unless one realizes one's godhood, nothing is achieved; life has been a failure.

Man has many layers of identification, and we have to drop all the layers, slowly, slowly, slowly. Finally nothing is left, and that nothing is you.

Love is nothing but the disappearance of the dewdrop into the ocean. It is losing one's ego; it is total surrender to existence. (…) The ego is the absence of love. The moment you bring in the light of love, the ego disappears.

This is the whole secret of the path of love: unmotivated love transforms your whole being into love energy. And to become love energy is to become divine; nothing more is needed.

Love yourself, because it is only through love that you will become harmonious, that you will become one. Don't condemn yourself.

Be blissful within and loving without. (…) The sharing of bliss is love, and it is through love that bliss grows. The more you love, the more blissful you become; and the more blissful you become, the more you love. And between bliss and love, you become an integrated being.

We are continuously searching for the union with the Whole; knowingly or unknowingly, we want to merge with the Whole; because only with the Whole does life come to its ultimate peak – and that is the ultimate desire of the human heart.

Unless existence dances in you, there is no possibility of any dance. Unless existence rejoices in you, there is no possibility of rejoicing.

All that is great is always a gift of existence. It is never our achievement; in fact, it happens only when we are utterly absent. (…) When you are too full of yourself, nothing happens. Then gifts go on coming, but you are not ready to receive them. (…) We can receive the gifts of existence only when we are utterly empty; the emptier you are, the better. The whole process of *sannyas* is nothing but emptying you of yourself.

The God experienced through meditation is the only true God; all other gods are inventions.

The ultimate act of creativity is the flowering of your consciousness. (…) There can be no fulfillment higher than that, greater than that. It is the very peak.

Don't condemn the ordinary; that is the way of the foolish person. Transform the ordinary; that is the way of the wise. The mundane is not against the sacred; the mundane is a stepping-stone toward the sacred.

The only thing that is essential is awareness. And people are lost in the nonessential.

Man has to be a lamp unto himself. (…) Nothing is needed from the outside. Existence has provided you with everything that you will need on the journey. The light is there, and only your inner light can help you to distinguish the right from the wrong. (…) Those who depend on others are simply wasting their opportunity.

Society wants you to be dead, not alive. The whole effort is how to kill you and yet to use you as an efficient mechanism. (…) Society destroys aliveness and replaces it with mechanical efficiency. (…) Man's whole being is lost; he becomes a convenient cog in the wheel, a replaceable part.

To live in no-mind is to be wise; to function out of no-mind is to function out of wisdom. (…) Then the right happens of its own accord.

People go on fighting with greed, with anger, with lust, but it is futile. (…) My insistence is: don't fight with the symptoms; go to the very root of the matter – and that is the ego. Cut the root, and all other problems will disappear.

Not to be is the only way of really being.

Purity is when you live in choiceless awareness. (…) We have to transcend all duality: moral-immoral, good-bad, summer-winter. All have to be transcended, so that one can see the One. One can see the One in so many millions of forms; one is capable of recognizing the One wherever, in whatever form he appears. (…) When the ordinary ways of seeing things as dual are dropped, you become pure, because then nothing can contaminate you. (…) That is the ultimate state of consciousness.

I don't teach purity; I don't teach morality – that is all nonsense. I teach only meditation. (…) I don't teach you belief or disbelief; I teach you enquiry.

Think of awareness as a question of life and death. In fact, it is a question of life and death. Without awareness, you are simply dying every day; with awareness, you start living for the first time – and then, life goes on growing bigger and bigger, vaster and vaster. One day, it is so abundant that not only are you alive, but whosoever comes close to you also becomes alive. You start imparting some magic to others too; you start overflowing with life, love, light. And that is the state of a Buddha; that is the state of a Christ.

You have to live in the world, but you have to think of it only as a big drama. (…) Don't take it seriously – take it very lightheartedly; take it as a cosmic joke. It *is* a cosmic joke.

Whatever we create within ourselves becomes a magnetic center; it creates a certain field of energy. And in that field of energy, things start happening. So, if one wants the blessings of existence, one should create whatever blissfulness one is capable of; one should do one's utmost, and then a thousandfold bliss will be yours. The more you have, the more will be coming. Once this secret is understood, one goes on becoming richer and richer inwardly. Deeper and deeper is one's joy, and there is no end to ecstasy.

Man can live in two ways: either he can live partially, fragmentarily, or he can live totally. (…) One has to be one hundred percent involved, committed; only then does life reveal its secrets. Be *total* in whatsoever you do. Each act has to become an opportunity to be total. That's my whole teaching, the long and the short of it.

Patience is a fundamental quality of the seeker; impatience is a barrier in the search. You can't be in a hurry as far as God is concerned; (…) that won't do. If you want to know godliness, if you want to know truth, you have to know the way of eternity.

The world is a great challenge if you can learn the art of being silent among all distractions. Only then, if your silence is true, authentic, alive, can godliness come to you.

A real man of peace will have to go through an inner transformation. (…) Meditation is the alchemy of transforming your aggressive energies into peaceful energies; it transforms your violence into love. They are not different; it is the same energy. (…) Energy is neutral; it is neither good nor bad. Energy used non-meditatively becomes dangerous. (…) If harm happens, that is not an accident at all – it was bound to happen; it was inevitable. We have energies, but we are not grown-up. Hence our energies go berserk. Meditation is the process of growing up.

Everybody's inner territory is different. Buddha's footprints won't help you, and if you follow Buddha's footprints literally, you will never find yourself. Jesus' map won't help you; you can't follow it literally. It can help you in a very indirect way; it can make you aware of certain things inside, but in a very vague sense. (…) Each individual is unique, so unique that you have to discover yourself alone; hence great courage is needed. This is the greatest adventure in life, and one who goes on this adventure is blessed.

Music comes very close to the experience of godliness, because godliness is the ultimate music of existence. It is another name for the harmony that exists in the universe. (…) That's the attractiveness of music: it releases meditation in you. (…) For a moment, you are transported into another world. For a moment, you transcend time and space; you become infinite, unbounded. That is the beginning, the beginning of a journey that never ends.

Life starts only when you start moving in the dimension beyond death. That's what meditation is for – a strategy, a device, a ladder, to go beyond death.

Meditation is the bridge that brings you to the very source of your being. Once you have tasted the joy of being at the source, then everything else in life becomes meaningless. Then you can go on living an ordinary life, but it is all acting; it is a beautiful drama. Play it as well as you can, but you now know that you are not part of it. It is just a role; it is not your existence.

Man lives in limitations – the limitation of the body, the limitation of the mind, the limitation of emotions, moods. These are all limitations upon limitations. And all these limitations have to be transcended. That's the function of meditation, to help you to go beyond all boundaries. It is a voyage to the unbounded. (…) Man should never be content with any boundary. Whenever you come to a boundary, try to go beyond it. When all boundaries are transcended, when you have reached infinity, you have come to existence; you have come home.

The function of the Master is to help you to be silent, so that you can hear your own inner whisperings, and then your life starts moving through an inner discipline. So I don't give you any outer discipline; I help you to discover your inside – then you are free; then you move in freedom.

For the man who knows how to rejoice, everything is sacred.

The most fundamental thing is to know the nature of existence, so that we can be in tune with it. Otherwise, everybody is out of step; and that being out of step is what misery is. To be in harmony with existence is bliss; (…) to be in discord with existence is misery. (…) once you have known the *Tao*, nature, the *dharma*, you cannot go against it. (…) But without knowing it, of course, one is bound to stumble, bound to go astray. (…) the way does not go on the outside; the way goes through you – it is an inner journey. (…) Meditation is a way to find your center.

Man builds his life on the sands of his dreams. That's why whatever one tries to do, everything fails; all houses collapse. They don't have their foundation in something eternal; they are founded in the momentary. And when one's house of sand falls down, we start making another house – of the same material, with the same material. We never seem to learn the lesson; if one dream fails, we start dreaming another; if one desire is frustrated, we immediately jump into another desire – but we never see that desire as such is bound to fail. To desire means to go against the Whole. It is an impossible task; it cannot be done. Not to desire means relaxing with the Whole, going with the Whole, having no desire of one's own.

Truth is known only through a deep inner harmony.

Modern man is living in such a hurry that he cannot sit. He cannot rest; he has become incapable of rest. And once you are incapable of rest, you are incapable of all that is valuable.

Transformation is possible only when the twenty-four hours of your day become a constant meditation, a continuum. So whatever you are doing – eating, walking, working – (…) you are meditating.

Bitterness is a state of ignorance; you have to go beyond it.

Man can exist in three ways – either like an animal, or like a human being, or like a god.

The mind argues but never reaches any conclusion; the heart never argues and knows the conclusion.

Enquire; experience – there is no need to believe. Belief is insisted upon only by people who themselves don't know. They are afraid of enquiry; they are afraid of doubt; they are afraid of questions. They repress all questioning; they condemn all doubt.

Life is very noisy. Outside there is noise; inside there is noise – and both together are enough to drive anybody crazy. (…) The most unique experience in life is that of silence. (…) Without silence, there is no truth, no freedom, no godliness.

You have to live in such a way that when you leave the world, you leave it a little more beautiful than you had found it – that's enough! You have proved that you were religious. You have proved that you were not accidental. You have proved that you have contributed something to existence, that you have not been futile and in vain, that your being here has been of significance. Nothing more is needed.

The really religious person is very earthly; he has to be, otherwise he won't have roots. Hence I teach rootedness to the earth. I teach the earth, because I know that only if our roots grow into the earth will we be able to rise beyond the clouds. The flowers will come, but they will come only through getting deeper and deeper roots. So to me, the mundane and the sacred are not different; they are two aspects of the same coin. Hence singing and dancing and love and creativity and cheerfulness and laughter are not against the sacred. They are an intrinsic part of it; they cannot be separated. (…) The only way for godliness to live is to have roots in the earth – and that's what I mean by cheerfulness, song, celebration.

The lotus comes out of dirty mud. That's how it is – the lowest is connected with the highest; the highest is in the lowest, and the lowest is in the highest. (…) And that's my basic teaching: nothing has to be denied, not even the dirty mud; everything has to be transformed into a lotus.

Man can live either in time or in eternity; both alternatives are open. (…) Time consists only of past and future. The present is a penetration of eternity; the present does not belong to time; it is transcendental. To live in the present is to get out of time; to be here-now, totally here-now, is to be out of the wheel of time.

Who knows whether tomorrow one will be here or not? This is the way one has to live: each moment has to be the last moment. Don't live half-heartedly. You may not be able to live another moment, so put all that you have, risk all that you have in the moment. (…) And when you don't care about the result, you become a lotus. (…) Get deeper and deeper into the here-now; unattached, unclinging, untouched. No past, so that you can live untouched; no future, so that you can live totally. Once that happens, life is bliss – unbounded bliss, infinite bliss, eternal bliss.

Man is born in slavery. We are born as slaves to ourselves. We come into this world imprisoned in chains of desire, held tight by those subtle chains. We have been enslaved like this since birth. It is something given by nature; we don't have to do anything to earn it. Man simply finds he is a slave. Freedom has to be earned, and only someone who struggles and strives for it will find it. For freedom, a price has to be paid. Nothing of value in life is ever free. This slavery which nature gave you is not a misfortune; it would be a misfortune only if we failed to win our freedom. There is nothing wrong in being born a slave, but it is definitely wrong to die as one. Unless you find inner freedom, nothing in life will have any meaning or fulfillment. You may be given life, but if you remain trapped in a prison of desire, if you never know the free sky of awareness, then you will never know life. There is no difference at all between someone imprisoned in desire and a bird imprisoned in a cage. You only enter the world of real life when your awareness is freed from desire. If you want to know truth, become a master of yourself. Victory over truth is not for someone who is defeated by their own self.

You have to be tireless and devoted in your pursuit of truth. You deserve to find truth only if you strive with every breath. The desire for truth should not be just one among all your other desires. Someone who desires truth half-heartedly doesn't really desire it at all. The longing for truth has to be wholehearted and total. When your heart thirsts for truth totally and completely, that very thirst becomes the path. Remember, a burning thirst for truth is itself the path to it. Prayer arises only when your being has an infinite thirst for truth, and your heart beats just to discover the unknown. When you live and breathe only for truth, then in that same silent yearning, you take the first steps toward it. Only love, a love burning with thirst, deserves and has the right to truth.

Self-knowledge is the only knowledge there is. (…) The first longing of knowing is to know the self. If there is darkness there, there is darkness everywhere. And if there is light there, then there is light everywhere.

Man has to become discontent with himself; only then does he move toward godliness. He who becomes content with himself destroys himself.

Fighting with darkness is fighting with an absence; this is insanity.

The truth of life is found through balance and harmony. Those who go to the extreme in any direction wander away from the path.

Life is an art. (…) Only he who lives with a purpose actually lives.

Only those who have no needs are wealthy. Desires make you poor, and a mind besieged by desires becomes a beggar.

There is a wealth outside, but there is also a wealth inside. (…) Once found, it can never be lost. (…) Once you have found the inner wealth, nothing else is left to attain.

Unawareness is the only thing I call a sin.

Even a single ray of truth is enough.

It is futile to try and take darkness away from life, because darkness cannot be taken away. Those who know do not try to get rid of darkness; they simply light a lamp. (…) Fill yourself with the longing to find godliness, and darkness will leave you all by itself. If you keep fighting with darkness, you keep sinking deeper and deeper into it. Make life a positive ascendance, not a negative escape.

If you have known and experienced the truth, you don't have to renounce anything gradually. The very experience of truth becomes renunciation. Where ignorance cannot reach even through a thousand steps, experience reaches in a single step.

There is nothing higher than your own self. He who attains that, attains everything. And he who loses that, whatever else he might have gained is of no value at all.

Ambition is the root of restlessness. Whoever seeks peace has to let go of ambition. Peace begins where ambition ends.

Everything that is valuable in this world – life, love, or beauty – has to be discovered by yourself. There is no way you can get them from anyone else.

To see truth, we need the eyes of peace. He who searches for truth before finding those eyes searches in vain.

Life is a soap bubble. Those who don't see it like that are drowned and destroyed in it. But those who become aware of this truth start searching for a life which is eternal.

I teach only one thing – there is nothing worth following except your own inner being. He who discovers the light there, his whole life becomes full of light. Then, he doesn't need the help of lamps on the outside, nor does he need to follow the smoky trail of other people's torches. Only when someone becomes free of the need for these, does he find the grandeur and the greatness of the soul.

Whatever you get from outside will also be taken away. It is a mistake to think that it is yours. Only what arises from within your own being is yours. And that is the real wealth. Those who look for something else instead, no matter what they might get, ultimately find that they have achieved nothing at all. On the contrary, they have wasted their whole life in a mad rat race.

If you want to find godliness, learn how to die. (…) There is no greater art than learning how to die while you are still alive. This is the only art which I call *yoga*. A man who lives with an awareness of death comes to know everything that is essential in life.

Maturity has no relation whatsoever to age. I call someone mature who no longer has faith in earthly homes. The others are just children playing with sand castles.

Merging all desires into one gives man power, making him capable of transcending himself and entering the cosmic consciousness.

Those who want to attain everything have to let go of everything. Those who dare to let go of everything become worthy of godliness.

Enter the mystery of life. By mere living, you can exhaust life, but you cannot know it.

To accept life in its entirety and totality is to reach the state of inner harmony. That is what *samadhi*, or no-mind, is. (…) To experience a 'yes' toward the Whole is the greatest revolution in life, because it erases the ego and introduces us to our true self. (…) Inner harmony is the greatest wealth; only when you find this state in yourself do you find bliss, immortality, the ultimate reality. (…) Inner harmony is the ultimate reality.

In this world, nothing is attainable except your being. Those who search for it find it; those who search for anything else find only failure and anguish. (…) People chasing after desires are always destroyed; (…) chasing after desires is the path to self-destruction. (…) Desires are insatiable. No matter how much you chase after them, they will always remain unfulfilled. Freedom from them comes only when someone turns back to himself and settles in his own being.

A man who has no endurance soon falls apart. But someone who wears the shield of endurance finds that life's constant battering only makes him stronger.

First search within yourself. He who searches there does not have to search anywhere else. And he who doesn't search there keeps searching without ever finding. (…) First dig where you are standing.

Religion is one; truth is one. And those who see it divided should understand that it is their own eyes which are divided.

Man has no greater wealth than his own inner music.

If your eyes are open in the world, it brings wisdom. And when wisdom comes, non-attachment follows.

Desires make man a pauper. It is desires that give birth to bondage and begging, and there is no end to them. The more they are shed, the richer and more independent someone becomes. For the man who desires nothing, his freedom is endless.

Unhappiness is a desire to get something and to become something. (…) as long as you have desires, you will have unhappiness.

He who accepts both unhappiness and happiness with serenity has found his soul, because it is the awareness of being separate from both that brings serenity.

Go deeper and deeper into yourself. (…) Depth is the price which must be paid to reach the heights. (…) Live in the soul, not in the body. (…) whatever you think, speak, do, should not be limited to the body. Think, speak, act on a level higher than the body. Only through that do roots gradually grow into the soul and reach the depth.

Life follows either desires or awareness. Desires promise contentment, but they actually make you more discontent. (…) in the fire of awareness, all discontent evaporates like dewdrops in the sun.

There are very few people who are really ambitious. People who are easily satisfied with the trivial cannot really be called ambitious. Only people who aspire to the Infinite are truly ambitious. (…) real ambition leads you toward godliness. (…) He who keeps remembering the ultimate aim of life, his self, and truth, will not be content with anything else. This discontent is a blessing, because it is only by passing through it that one can find the land of ultimate contentment.

What is life without ideals? It is like a boat without a boatman, or if there is one, he is asleep. (…) Without ideals, the boat of your life will sink; it cannot be helped. (…) No seed can ever become a tree without continuous effort.

Man's mind wants to know everything. But true knowing is found only by those who come to understand the mind. (…) Truth is hidden in the knower itself. (…) Only he who knows the knower itself attains truth. Do not run after the object of knowing. If you want to know, then you must chase the knower.

Observe your dreams and analyze them, because the vision of what you will be, and become tomorrow, is definitely hidden in them.

As you get up in the morning, have a longing that today may bear some fruit toward truth, goodness and beauty. And check in the night whether you are closer to the peaks of life than yesterday.

He who wants to find truth needs to check each and every moment whether what he is doing will be a hindrance on the path to truth. (…) he who wants to touch the peaks of truth will have to take care that he is not weighing himself down with stones instead of taking himself upward.

The path of life is filled with darkness. But remember, someone else's light is of no use in this darkness. Only your own light can be your companion. Those who put their faith in someone else's light just deceive themselves. (…) Only those who look inside themselves find truth. Faith in his own self is the only strength for helpless man.

Find a single ray of truth, and that ray will radically transform you.

Death only frightens someone who believes he is just the body. (…) Whatever can come to an end is not life. Whatever can be erased by death and burned by fire is not life. Those who take such things to be life will never really know life. (…) It is only through knowing the place of deathlessness inside oneself that life is known.

He who lives in such a way that even while living, he is not identified with life, comes to know death, and transcend death.

Your humanity will be as high as your love is deep. (…) A man who has no love in his heart is poor, destitute, helpless and weak.

You will be recognized not by what you have, but by what you are. That alone is your wealth, and that alone is you.

In the name of God, fantasies are taught. But realization of truth does not happen through imagination; it only happens after all imagination has been dropped. He who lives in imagination lives in a dream. He sees what he wants to see, and not what actually is. (…) He who sees through his imagination sees unreality. (…) Wherever imagination ends, meditation begins.

If you long for truth, then let go of your ego. There is no greater lie than 'I'. To drop that is *sannyas*.

He who does not know himself knows only death. Where there is self-realization, enlightenment, there is life, and only life; there is God, and only God.

Whatsoever a person is inside, is what he finds outside too. The outside is just a projection of the inner.

Even if there is a tiny flame of light inside you, it defeats the darkness of the whole world. And, if there is darkness at your center, even a million suns in the outer sky will not be able to eliminate it.

Love unites; that's why love is the ultimate experience. How can something which divides ever be the ultimate experience?

Don't ever be miserly when choosing an ideal; it should be the highest. Actually, anything less than truth is not an ideal at all. An ideal is the prophecy of what you will ultimately become one day. It is a declaration of the ultimate expression of your self-nature.

Man has to constantly renew himself, each and every moment. He has to give birth to himself. Those who don't know this art of constantly being reborn should be aware that they have died long ago.

Life is an art. And man is both the artist of his life and the instrument of the art. He finds himself to be exactly how he creates himself.

There is no contentment other than godliness; nothing but that can fill your heart.

Let go of dreams. Leaving dreams, not the world, is what *sannyas*, or surrender, is.

It is not a question of agreement or disagreement. I am not interested in creating beliefs in you, and I am not interested in giving you any kind of ideology. My whole effort here is – as it has always been, of all the Buddhas, since the beginnings of time – to provoke truth in you. I know it is already there; it just needs synchronicity. It just needs something to trigger the process of recognition in you.

All great discoveries are made by amateurs, because a skilled person has too much at stake. (…) Delete the old; be free from patterns – again and again, become an amateur. It needs courage and guts to become an amateur again, but that's how life becomes beautiful.

Wherever you find that society is in conflict with nature, choose nature – whatever the cost.

The thinking up to now has been that the individual exists for the society, that the individual has to follow what society dictates. (…) society has its own interests, which are not necessarily in tune with the interests of the individual. Society has its own investments, and the individual has to be sacrificed.

Remember, the other is never responsible for anything. The problem is something boiling within you.

Feel as grateful to existence as possible. (…) We don't have any claim on existence; so whatever is given is a gift. Grow more and more in gratitude and thankfulness; let it become your very style.

Mahamudra is the last, the ultimate experience. *Mahamudra* means a total orgasm with the universe, with the Whole. (…) It is melting into the source of being. (…) When you come to the Ultimate, when you come to your deepest core, you suddenly know that you are neither this nor that; you are no one. You are

not an ego; you are just a vast emptiness. (…) *Mahamudra* is an experience of nothingness; simply, you are not. (…) To attain nothingness is to attain all. My whole effort with you is to lead you towards nothingness.

The 'I' is a combination of parts. Remove things, and the 'I' will disappear.

Be loose, so in every situation, you can flow easily, water-like. (…) Sometimes you will have to move south and sometimes north; you will have to change directions – according to the situation you will have to flow. But if you know how to flow, it is enough. The ocean is not very far away if you know how to flow.

I tell you, if you start moving according to moral patterns, and not according to your nature, you will never reach *Mahamudra*.

If you feel angry, be angry – but perfect awareness has to be retained. Anger should not overpower your consciousness, that's all. Let anger be there; let it happen – but be fully alert to what is happening; watch what is happening. By and by, you will see many things simply disappear; they don't happen anymore, and without making an effort on your part. You never tried to kill them, and they have simply disappeared.

Once emptiness is created by throwing away artificial things, pretensions, masks, then the natural being starts flowing. It needs space. Be empty, loose and natural. Let that be the most fundamental principle in your life.

To have a glimpse of the sky is *satori*; and to become the sky is *samadhi*. From *satori* to *samadhi*, the whole process is a deep insight into the mind, nothing else.

Mind doesn't exist as an entity; (…) only thoughts exist. (…) the thoughts exist separate from you; they are not one with your nature; they come and go. *You* remain; *you* persist. You are like the sky – it never comes; it never goes; it is always there.

Nothing can be killed out of existence; nothing can be destroyed. *Tantra* says a transformation is possible, but destruction, no! And a transformation comes when you accept your total being. Then suddenly, everything falls in line; then everything takes its own place; then anger is also absorbed; then greed is also absorbed. Then without trying to cut anything out of your being, your whole being rearranges itself. If you accept and say 'yes', a rearrangement happens, and whereas before there was a noisy clamor inside, now a melody, music is born, a harmony comes in. (…) *Tantra* says everything has to absorbed, *everything*, without any condition – (…) then it becomes a tremendous force in you. (…) *Tantra* accepts you in your totality. (…) Drop all discriminations; accept everything as it is. (…) Rest in yourself; come back home.

When in the lowest you can see the highest, when even in hell you can create a heaven, then you have become an artist of life. And *tantra* wants to make you an artist of life – not deniers, but great yea-sayers.

Attain to *tantra* silence. (…) The world goes on all around, but it doesn't penetrate you. It is beautiful in itself, but it is separate; a distance exists. That distance is real meditation, the real silence. The world goes on and on, and you are not affected; you remain in the world, but the world is not in you. You pass through the world, untouched, unscarred; you remain virgin. Whatsoever you do, whatsoever happens to you, makes no difference. Your virginity remains perfect; your innocence remains absolute; your purity is not destroyed.

Tantra says, nobody can become enlightened alone. We are parts of each other; we are members of each other; we are a whole. One person may become the peak, may become a very great wave, but it remains connected with the small waves all around. It is not alone; it remains one with the ocean and all the waves there. (…) there is no individual enlightenment. Individuals can step a little ahead, that's all, but they remain joined together with the Whole. (…) We move as one being; (…) everything is going towards enlightenment.

There are two paths. One is the path of the warrior, the soldier; the other is the path of the king, the royal path. *Yoga* is the first; *tantra* is the second. (…) *yoga* and *tantra* are not opposites, but complementary. *Yoga* is the primary basic, from where you have to start. (…) A moment comes when one has to transcend *yoga* and move into *tantra*; and finally you have to leave both, *yoga* and *tantra*. Alone in yourself, deep in rest, one forgets everything. (…) Godliness is ultimate rest.

Tantra is really beautiful. *Tantra* is the highest understanding, and the greatest principle. If you cannot understand *tantra*, then *yoga* is for you. If you can understand *tantra*, then don't bother about small teachings. When the great vehicle is there, why bother about small boats? (…) In Buddhism, *mahayana* is the path of *tantra*, and *hinayana* is the path of *yoga*. (…) My attitude is that of *tantra*; it is not of *yoga*. I talk of Patanjali also, for those who are not able to comprehend *tantra*; otherwise my attitude is that of *tantra*.

The existence gives you life unconditionally; I give you *sannyas* unconditionally. (…) *Tantra* is for all. It became a path for the chosen few because not everybody can understand it, but it is not for the chosen few – it is for everybody who is ready to take the jump.

Tantra says, there should not really be a style of life – that is the royal way. You should live moment to moment, enjoying moment to moment; spontaneity should be the way. (…) I am not saying to live in chaos, but don't live through habits. Maybe, just living spontaneously, a way of life evolves in you, but it is not forced; (…) it happens; it is beautiful. (…) If it happens out of love, it is not a habit, not a conditioning, not a cultivated, dead thing. The fewer the habits, the more you will be alive. No habits – you will be perfectly alive. (…) Be flexible.

Yoga teaches you to cultivate the opposite of all that is bad. Fight with the evil and attend to the good. There is violence – kill the violence within you and become non-violent; cultivate non-violence. Always do the opposite and force the opposite to become your pattern. This is the soldier's way; a small teaching.

Tantra is the great teaching, the supreme. What does *tantra* say? *Tantra* says, don't create any conflict within yourself. Accept both, and through the acceptance of both, transcendence happens – not victory, but transcendence. In *yoga*, there are victories; in *tantra*, there are none – in *tantra*, there is simply transcendence. In *tantra*, you simply go beyond violence and non-violence, and you become a third phenomenon: a witness. (…) *Tantra* says, the division is brought about by your mind, and then you start fighting. First you create the division: you condemn one aspect and you appreciate another. First you create the division; then you create the conflict – and then you are in trouble. And you *will* be in trouble. A yogi is constantly in trouble, because whatsoever he does, the victory cannot be final – at the most, temporary.

I say to you, anger is not your enemy, greed is not your enemy; neither is compassion your friend, nor non-violence – because friend or foe, you remain with the duality. (…) Says Tilopa, *To transcend duality is the kingly view; to conquer distractions is the royal practice.* (…) Transcendence of duality is the way of the kings, the royal path. (…) *Tantra* says, all life is in deep love with you; (…) all life loves you; from everywhere love is flowing. (…) *Tantra* says that only one thing has to be conquered; that is distractions. (…) Remain a witness. (…) If distraction comes, accept it; don't create a conflict. (…) This is the mind of *tantra*: that everything is good and holy. Even if there is distraction, somehow it is needed.

Transient is this world,
like phantoms and dreams, substance it has none.
Renounce it and forsake your kin;
cut the strings of lust and hatred,
and meditate in woods and mountains.
If without effort
you remain loosely in the natural state,
soon Mahamudra you will win,
and attain the non-attainment.

What Tilopa is saying is deep, not superficial. (…) Your mind is the question. (…) many have escaped from their wives and their children and gone to the mountains, (…) but you may sit in the Himalayas and think of the market and your wife and your children and what is happening to them. (…) What Tilopa means is this: (…) if you renounce your mind, suddenly you are in the woods; suddenly you are in the mountains. You may be sitting in the market, but the market has disappeared; you may be sitting in your house, but the house has disappeared. Suddenly you are in the woods and in the mountains. Suddenly you are alone. Only you are there; nobody else. (…) This is an inner phenomenon – to be in the world, but not of the world.

In no-mind also, the mind is negatively present. (…) the emphasis is still on being indifferent to the things and the world of things – but your focus is still on the things: "remain indifferent, unattached!" You are not possessing things, but you have to be alert not to possess; you have to remain detached; you have to move very alertly so you don't possess anything. Make a clear point of it – the emphasis

is still on things. Be indifferent to the world! Tilopa says the emphasis should be on your own self, not on things. Rest in yourself; don't even be indifferent to the world – because that indifference is still a very subtle bridge with the world. The focus should not be on the other. Turn your lives completely inwards. Don't bother about the world, not even to be indifferent to it. (…) The world is as if it has simply disappeared. You are self-centered, sitting inside, doing nothing. Your focus has turned, taken a total about-turn. (…) Only you are. You live in your consciousness, and that is your only world. Nothing else exists. This is the state of beyond mind *and* no-mind. This is the supremost state of understanding; nothing is beyond it. And I would like to tell you never to be satisfied unless you attain this.

Rejection and acceptance are both aspects of the same coin. Says Tilopa, *Mahamudra is beyond all acceptance and rejection.*

Actions come and go; thoughts come and go; many things happen – but inside, deep down, nothing happens. There, you simply *are*. Only existence is there. No actions reach; no thoughts reach.

Everything happens by itself. (…) Remaining loose and natural means this: things happen; you are not the doer. (…) A natural man simply sits inside and allows things to happen; he does not 'do'.

The first state is *ahankar*, ego. The 'I-ness', the 'am-ness', is just a shadow to it; the 'I' is focused. Then the second state, *asmita*: the 'I' has dropped; now the 'am-ness' has become the total, not a shadow. And then, thirdly, *atma*: now the 'am-ness' has also dropped. The individuality is no longer there; (…) it has become a vast emptiness. (…) The river has become the ocean; (…) without clouds, only the sky remains. (…) When you come back to the original source, the circle is complete. (…) This is what Tilopa calls *mahamudra*. (…) It is pure *is-ness*.

When mind knows, we call it *knowledge*. When heart knows, we call it *love*. And when being knows, we call it *meditation*.

The pseudo-religions depend upon disciplining the mind. The real religion's first work is to put the mind aside.

Self is that which you are born with; ego is that which you accumulate. (…) Individuality is that which you are born with; personality is that which is given by others to you.

Only you can redeem yourself; (…) nobody else can redeem you. (…) You are your own messiah, your own salvation.

We have not to leave any nook and corner of existence and of our being unknown, in darkness. We have to bring light everywhere. And unless that happens, you will be in misery; you will be in anguish. Your beliefs are not going to help; your faith is not going to help.

The society will give you everything if you give your freedom to it. It will give you respectability; it will give you great posts in the hierarchy, in the bureaucracy – but you have to drop one thing: your freedom, your individuality. You have to become a number in the crowd.

I say to you, you are responsible only to yourself. And the miracle of this statement is that if you are responsible to your own being, you will find that many responsibilities are being fulfilled without being considered at all.

Life needs transformation, and transformation is a great work upon oneself. It is not a child's play.

In existence, the smallest blade of grass has the same significance and the same beauty as the greatest star. There is no hierarchy; there is no higher, no lower.

The only way to reach to existence is through your innermost silence.

To feel life and to live life in its totality, and to live it with such passion and intensity that each moment becomes a moment of eternity – that should be the goal of a religion. And that is what I have been teaching you: eat from the tree of knowledge; become a knower. All ignorance and darkness should disappear from you; you should become more conscious, more knowing, more aware. (…) And whenever you live any moment totally, forgetting the past, forgetting the future, that moment gives you the taste of eternity.

What you call religious ideas are not religious, but only superstitions carried down the ages – for so long that just their ancientness has made them appear like truth.

Sexual energy turning downwards serves biology; sexual energy turning upwards serves spirituality. But it is the same energy.

An authentic man does not live by rules, maxims, commandments. That is the way of the pseudo-man. The authentic man simply lives.

To be aware of a dream is the death of the dream.

It is not me who is inspiring you; it is you who become open to me. If you bring your candle close to me and it becomes lit, is it my flame responsible, or is it you coming closer to me, bringing your unlit candle? I don't move a single inch towards your candle, because that I consider a trespass. I open myself completely to you; I make my candle available to you; you can bring your candle, just as the thirsty comes to the well – he drinks, and his thirst is quenched. (…) If a man of enlightenment remains closed – this is impossible – then he will destroy his enlightenment. The enlightened man becomes enlightened only because he opens up, and he goes on opening, and there is no end to his opening. All that he is, is only a presence – that's why I say, I won't do anything; I am just here for you to do something. (…) You are moving towards me; all the credit goes to you. (…) I

am not the savior, and I do not ever want to be known by that ugly word 'savior'. I am just a presence; you can save yourself.

You can light your candles from my fire; my fire will not lose anything.

Religion is an individual experience; only an individual can be religious. The cult is an establishment; it is an organization – it has nothing to do with religion at all. It exploits in the name of religion. It pretends to be religious and lives on the past. But past is dead; it is a corpse. (…) As long as the religious man is alive, he is dangerous; people are avoiding him – but once he is dead, it is a great opportunity for business. Then, a new kind of people start gathering around; those are the priests, the popes, the imams, the rabbis – learned, scholarly, argumentative, dogmatic. They create the dogma, the creeds; they create the cults on the dead body of a religious person; (…) they start making a church on the dead body.

Christianity is a cult. (…) Friedrich Nietzsche said that the first and the last Christian died on the cross two thousand years ago; since then, there has been no Christian at all – and he was right.

If Jesus comes back, the pope will be the first person to ask for his crucifixion again, because he will disturb the whole business; that's what he was doing the last time he was here.

The religious man never converts anybody, but his presence transpires; his presence inspires many people to be with him. A religious person has no followers, but only fellow travelers.

With the death of the religious man, the religious phenomenon is gone; it is not there anymore. It is just like a fragrance of a flower – the flower is gone, the fragrance lingers on a little, and then it is lost. Religion cannot have a continuity. It will always be individual – here and there, one individual becomes enlightened, and suddenly people start getting attracted towards him, as if there was a magnetic force.

A philosopher argues; a religious person states. The philosopher argues because he does not know; it is through argument that he wants to come to a conclusion. But the religious person knows – he states; it is a declaration. And he also knows that there is no way to prove it; no argument is going to be supportive to it.

How long I have been waiting, and how long I have been patient, and how I have been condemned for things which have nothing to do with me – but I have remained silent, because it does not bother me. The only thing that I am interested in is, my people should attain to the state from where they cannot fall. I cannot give you anything more precious.

Mind is not your intelligence. (…) Mind can be intellectual, which is a very poor substitute for intelligence. Intellectuality is mechanical. You can become a great scholar, a great professor, a great philosopher, just playing with the words, which are all borrowed, arranging and rearranging thoughts, none of which is your own. The intellect is absolutely bankrupt – it has nothing of its own; all is borrowed. And that's the difference between intelligence and intellect. Intelligence has an eyesight, a capacity to see into things, into problems, of its own. It is your born quality – it cannot be learned; it cannot be nurtured. Everybody is born with intelligence, but the society is in favor of intellect, because the intellectual person is not a real individual. He is phony; he has nothing of his own; he is a beggar. And beggars are not supposed to be emperors, are not supposed to be masters – they are destined to remain slaves.

This is one of the most significant things about all human beings: their love is always for somebody; it is addressed – and the moment you address your love, you destroy it. It is as if you were saying, "I will breathe only for you" – and when you are not there, then how I can breathe? Love should be like breathing; it should be just a quality in you – wherever you are, with whomsoever you are, or even if you are alone, love goes on overflowing from you. It is not a question of being in love with someone; it is a question of *being love*. People are frustrated in their love experiences, not because something is wrong with love. They narrow down love to such a point that the ocean of love cannot remain there. You cannot contain the ocean; it is not a small stream – love is your whole being; love is your godliness. One should think in terms of whether one is loving or not. The question of the object of love does not arise. With your wife, you love your wife; with your children, you love your children; with your servants, you love your servants; with your friends, you love your friends; with the trees, you love the trees; with the ocean, you love the ocean – you *are* love.

Whatever happens in the future is not my concern; my concern is with *this moment*, because the next moment may be your last moment on earth. Remember this, when you go to sleep, say goodbye to life with great gratitude. Never forget (…), go to your sleep with a thankful heart for all that life has given you. (…) It has given you so much that if there is not going to be tomorrow, you have not missed anything. Let there be no tomorrow; you are already fulfilled. And if, by chance, you wake up again tomorrow morning, don't start with any *mantra*, chanting prayers – these are all irreligious ways. Again, start the day with gratitude, love, joy. (…) Get up with laughter – any leg will do, but go to your bathroom dancing.

The whole genius of the East has been devoted to a single purpose. For thousands of years, they have been trying to look inward – not one or two people, but millions and millions, generation after generation. It has created a certain vibe, which is missing in the West. In the East, meditation is something that you can float in – the whole energy around you is just like a river; it is already going towards the ocean. You don't have to swim; you have just to float. In the West, you have to fight against the current, because for centuries, the extrovert mind has created a totally different kind of energy, outgoing, extrovert – not just different, but absolutely contrary to the East.

There is really and absolutely no place for renunciation in my religion. (…) Become able to make a distinction between the dropping of things and things dropping by themselves. Renunciation is enforced dropping of things. And whenever you do anything with force, nothing really drops away; it simply goes deeper into your unconscious. It becomes more of a problem than it was before. Now it will try to come up in different ways, garbs, masks, and you may not be able even to recognize it – but it is going to assert, and with force. You have given that force by enforcing it deep down into the unconscious. When you force something, you are giving force to it; you are making it stronger, and you are making the enemy hide within you in the darkness, from where you become more vulnerable. (…) Renunciation is repression. (…) Only one thing I want my sannyasins to learn, and that is awareness – and it will take care of all your problems. Without it, whatsoever you do, you will create more and more problems, and they will be farther and farther away from your nature, and it will be very difficult to solve them, because they are phony. Even if you succeed to solve them, you have not solved anything – your perversion will start moving into another direction; it will take another shape. It may not come through the same door; it will find another door – your house has many doors, of which many are not even known to you. But with the light, with the flame of awareness inside you, you know your house for the first time, with all its doors and all its windows. And when the house is lighted, you will do only whatsoever is right. People ask me continuously: what is right? what is wrong? My answer is, that which comes out of awareness is right, and that which comes out of unawareness is wrong. Actions are not right and wrong; it is the source from where they come.

I am against all the religions, because I am for religion. (…) Religions are many; the truth can only be one. Fictions you can create as many as you like; it is your imagination. But the truth is not your imagination; the truth is a revelation. It is already there – you have not to invent it; you have to discover it. (…) Religions are all fictions, created by different people, different societies, different geographies; they have nothing to do with religion as such. (…) Religious experience is a truth, and you need not create any fiction around it. When you discover it, you will not find that it is Christian, or Hindu, or Mohammedan, or Buddhist. It has nothing to do with all these words. The moment you will discover religious truth, all space, all time, become irrelevant, immaterial – it is simply beyond time and space. 5000 years before, 5000 years afterward – it is exactly the same. The universe remains authentically itself.

Truth is real power; truth is the seed of final victory – however long it is going to take, truth is going to win.

There is no insurance, no guarantee for enlightenment – you have to earn it; you have to deserve it. Nobody can give it to you; it is not a commodity.

Nirvana is certainly one of the words which is unpolluted, and there is a reason why it remained unpolluted. The first reason that it remained unpolluted was, its meaning. Unless you have come to a deep understanding of yourself and existence, the word *nirvana* will create fear in you. It is a negative word; literally it means ‘blowing off the candle’. Gautam Buddha used the word for the ultimate

state of consciousness. He could have chosen some positive word; and in India, there were many positive words for it – *moksha*, freedom, liberation; *kaivalya*, aloneness, absolute aloneness; *brahmanubava*, the experience of the Ultimate. But he chose a strange word, which never before has been used in a spiritual context. (…) Buddha says your so-called self is nothing but a flame, and it is being kept burning through your desires. When all desires disappear, the candle has disappeared; now the flame cannot exist anymore – the flame also disappears, disappears into the vast universe, leaving no trace behind it; you cannot find it again. It is there, but it is gone forever from any identity, from any limitation. Hence Buddha chose the word *nirvana*, rather than realization, because realization still can give you some egoistic superiority that you are a realized person, that you are a liberated being, that you are enlightened, that you are illuminated, that you have found it – but *you* remain. And Buddha is saying, *you* are lost; who is going to find it? *You* disperse – you are only a combination; now each element goes to its original source; the identity of the individual is no more. (…) So Buddha avoided any positive word, knowing human tendency, because each positive word can give you a feeling of ego. No negative word can do that; that's why it remains unpolluted – you cannot pollute something which is not. (…) Thousands of times, Buddha was asked, your word *nirvana* does not create in us an excitement, a desire to achieve it; the ultimate truth, the self-realization, the realization of God – all those create a desire, a great desire; your word creates no desire. And Buddha said again and again, that is the beauty of the word. All those words which create desire in you are not going to help you, because desire itself is the root cause of your misery; longing for something is your tension. *Nirvana* makes you absolutely free from tension; there is nothing to desire. On the contrary, you have to prepare yourself to accept a dissolution. In dissolution, you cannot claim the ego; hence the word remains unpolluted. (…) its negativity is the reason; and only a great Master can contribute to humanity something which, even if you want to pollute it, there is no way. *Nirvana* is going to dissolve you; you cannot do anything to *nirvana* – it is certainly the purest word. No other word gives that feeling of silence, serenity. The moment you hear the word *nirvana*, it seems as if time has stopped, as if there is nowhere to go – in this very moment, you can melt, dissolve, disappear, without any trace behind.

I am not a philosopher. The philosopher thinks about things; it is a mind approach. My approach is a no-mind approach. It is just the very opposite of philosophizing. It is not thinking about things, ideas, but seeing with a clarity that comes when you put your mind aside, when you see through silence, not through logic. Seeing is not thinking. (…) Thinking becomes a veil on the eyes; it gives its own color, its own idea to the reality. It does not allow reality to reach you – it imposes itself upon reality; it is a deviation from reality. Hence no philosopher has ever been able to know the truth. All the philosophers have been thinking about the truth – but thinking about the truth is an impossibility. Either you know it, or you don't. If you know it, there is no need to think about it; if you don't, how can you think about it? A philosopher thinking about truth is just like a blind man thinking about light. If you have eyes, you don't think about light; you see it. *Seeing* is a totally different process; it is a by-product of meditation. Hence, I would not like my way of life to ever be called a philosophy, because it

has nothing to do with philosophy. You can call it *philosia* – love for seeing, being, experiencing; not for knowledge, not for wisdom.

Life is constantly changing; only one thing is unchanging – and that is your witnessing capacity. You can see the anger flash by; you can see the compassion flash by; but the mirror before which they flash remains always unaffected – and that is your transcendence. And that's what I call meditativeness. Meditate on every state of mind, so you can achieve to the witness. Meditation is the way of detaching your witness from moods which go on passing. (…) Sadness comes, joy comes, and everything passes by. What remains *always* is the witness, and the witness is beyond all polarities. It is the transcendental element in existence.

There is certainly something very similar in very different emotions: the overwhelmingness. It may be love, it may be hate, it may be anger – it can be anything. If it is too much, then it gives you a sense of being overwhelmed by something. Pain and suffering can create the same experience, but overwhelmingness has no value in itself. It simply shows that you are an emotional being; this is the indicator of an emotional personality – it almost becomes drunk with the emotion, blind, and whatever action comes out of it is wrong. Even if it is overwhelming love, the action that will come out of it is not going to be right. Whenever you are overwhelmed by an emotion, you lose all reason, you lose all sensitivity, you lose your heart into it – it becomes almost like a dark cloud in which you are lost. Then, whatever you do is going to be wrong. Love is not to be a part of your emotions. Ordinarily, that's what people think and experience, but anything overwhelming is very fragile, unstable; it comes like a wind, and passes by, and leaves you behind empty, shattered, in sadness and in sorrow. According to those who know man's whole being – his mind, his heart, and his being – love has to be an expression of your being, not an emotion. (…) So first thing to do is to take love out of this crowd of overwhelming emotions. Love is not overwhelming; on the contrary, love is a tremendous insight, clarity, sensitivity, awareness. But that kind of love rarely exists, because very few people ever reach to their being. (…) You have to take out your love from the emotional grip where it is already found by the birth, and you have to find a route to your being. Unless your love becomes part of your being, it is not much different than pain, suffering, sadness… Emotions are not going to help you to become an integrated individuality; they are not going to give you a granite soul. You will remain just like dead wood, moving in the stream, here and there, not knowing why. Emotions blind man exactly as does alcohol.

There are people who are drinking because they have wives; and there are people who are drinking because they don't have any wives. It is a strange world. One does not know on what logical basis it is being run – whether there is any logic at all in life, or whether it is absolutely absurd.

Good, with itself, brings energy. That is the beauty of good, that it is intrinsically powerful. Let it be very clearly understood, that anything that needs power from the outside, you can be certain it is not good. It is something which is intrinsically impotent; it will live on borrowed life.

I am not a teacher. I am not teaching you anything at all. I am not a bridge between you and the Bible, between you and the Gita, between you and the Koran – I am not even a bridge between you and God. No. I am not giving you a teaching, a dogma, a creed. (…) I do not have any teaching. My life is that of a rebel. I don't have a doctrine, a philosophy, a theology to teach you. I only have my own experience of rebellion to share, and infect you with rebelliousness. And when you will be in rebellion, you will not be a copy of me – you will be a unique phenomenon in yourself.

Understand the difference between a teacher and a Master. In the old religions, the teachers are called Masters – but they are simply teachers. They know the teaching; they have been handed down that teaching by other teachers; and they will hand it over to you. But they have not experienced anything; and through their teaching, you are not going to experience anything either. Those are just beautiful words, and they can give you consolation, as if you know. (…) The teacher gives you a teaching; he teaches you a discipline; and then he enforces it: through greed, persuasion, fear, in every possible way, he tries to fit you into a mold – how a Christian should be, how a Buddhist should be. (…) A Master is not a teacher in the first place. A Master shares his being with you, not his philosophy. A Master exposes himself to you, allows you closeness, so that you can see your face in his mirror – a Master is exactly a mirror. He never does anything to the disciple, let me emphasize it.

Let people hear without your saying anything. That's is the only way truth has always been transferred, from one silent heart to another silent heart. In utter silence is the only possibility to meet, to merge, to share.

I am not giving you a teaching; I am giving you myself.

To transform, you don't have to go anywhere; you just have to go on rising higher and higher in your own consciousness.

There is no 'out there'; everything is 'in here'.

Life has no purpose; man has no purpose. Things which are in the category of purpose are mundane. (…) I am enjoying myself; I am enjoying life – more than that is not needed. A purposive life is the life of a slave. (…) Life has immense joy, moment to moment, but it has no tomorrow, no end. It is not going anywhere; it is simply being now and here. (…) The people who ask these questions, the outsiders, are not aware why they are asking it. Their life has no joy, no song, no flowering, no fragrance. They are just dragging their life, so naturally the question arises in their mind, "what is the purpose?". A healthy person never asks, "what is the purpose of health?"; a healthy person never goes to the doctor to enquire, just to find out, "why am I healthy?". Only the sick goes, to enquire the cause of the sickness. Health is natural; sickness is unnatural. To live joyfully is natural; there is no purpose and no end. It is intrinsically valuable.

I am not interested in saving anybody. (…) I am not doing anything; I am simply sharing my own experience. It is not service. I am enjoying it, so it is not service, remember it. (…) I am not carrying anything, no burden of the world, no burden of anybody. And I am doing no serious job. I am just enjoying telling you about my experience. To share it is a joy in itself.

You have to drop becoming; you have to start living. (…) Those who are continuously becoming, in their very effort of becoming this or that, are losing their being, what they are; they are losing time, life, energy. And their becoming is never going to end. It is just like the horizon – just over there, but as you reach, you find the horizon has receded again; the distance remains always the same. The person who is caught in the net of becoming wastes his whole life, dies unfulfilled, in tremendous despair, because he can see that the whole life was there for him to live, but because of his desire to become something, someone, he sacrificed all that was freely available to him. (…) The very process of becoming makes you insane. Drop becoming anybody else. Drop the very idea that you have to be according to some discipline, some scripture, some theology. (…) You are who you are – live it, joyously, without any guilt. Existence wanted you to be what you are; (…) existence makes only individuals. This is the beauty and the glory of existence; this is a blessing, that nobody like you has ever existed, and nobody like you will ever exist again – you are simply unique. Don't waste this uniqueness, running after some goal, some shadow. (…) The very processes of becoming and being are absolutely diametrically opposite to each other. You are where you are trying to reach; there is nowhere to go. You have not to become anybody; this very moment you are what existence wanted you to be. Don't miss it; enjoy it.

No special posture is needed; no special time is needed. Any time is the right time for meditation. (…) Just be relaxed; (…) any expectation will become a tension in your mind. (…) Sitting, standing, walking, any moment where you can feel relaxed, non-tense, just be silent, centered in yourself.

It is a strange situation that humanity has created for itself, in which nobody is at ease, nobody can relax – because the moment you relax, you face yourself. Relaxation will become almost a mirror, and you don't want to see your face.

Thoughts don't have their own life; they are parasites – they live on your identifying with them. When you say, "I am angry", you are pouring life energy into anger, because you are getting identified with anger. But when you say, "I am watching anger flashing on the screen of the mind within me", you are not giving anymore any life, any juice, any energy to anger. You will be able to see that because you are not identified, the anger is absolutely impotent, has no impact on you, does not change you, does not affect you – it is absolutely hollow and dead. It will pass on, and it will leave the sky clean, and the screen of the mind empty. Slowly, slowly, you start getting out of your thoughts; that's the whole process of witnessing and watching. In other words, George Gurdjieff used to call it 'non-identification' – you are no more identifying with your thoughts; you are simply standing aloof and away, indifferent, as if they might be

anybody's thoughts. You have broken your connections with them; only then can you watch them.

Where is the limit between taking responsibility for oneself and feeding the ego by fulfilling its tendencies? – There is no limit for taking responsibility for yourself. (…) If you take responsibility for yourself, you cannot be an egoist, because to be an egoist simply means you are fast asleep, and you cannot take any responsibility. Responsibility comes with awareness, alertness. (…) Responsibility *is* awareness, alertness, consciousness. Ego is just unconsciousness. They cannot coexist. As you grow more conscious, you grow more towards light, and anything belonging to the world of darkness starts disappearing. Ego is nothing but darkness.

Each question leads to an answer, and that answer leads to many questions, and this goes on growing – that's how it has been going on in philosophy, in theology.

In fact, there is no question, which will be an answer to you. The reality is unquestionably here. (…) If the man whom you are asking *knows*, he's not answering your question – he's destroying it. He is helping you to get rid of it. He is not putting an answer in its place, because then, that will torture you. This is the real work of a Master, a mystic, that sooner or later, the people who are with him start feeling questionless. To be questionless is the answer. There is no answer; (…) it is not that you come upon a hidden answer. No. There is nothing hidden; it is just that all the rubbish has been removed. You feel just a clean and clear consciousness. And this is the answer, not the answer to any question, but the state of no-question is the answer that we are seeking and searching. Every question is a burden; every question is a wound; every question is a tension. And to be questionless, to be completely free of all questions… (…) This is the answer. And it is not relevant to any question in particular; it is only a state of silence.

Nobody before me has addressed the whole world.

Whether you have questions or not, you can still go on asking just the same. Your question need not be yours; but it must be somebody else's, somewhere. And my answer may help somebody, somewhere, sometime. So let us continue the game. I cannot say anything on my own. Unless there is a question, I am silent. Because of the question, it is possible for me to respond. So it does not matter whether the question is yours; what matters is that the question is bound to be somebody's, somewhere. And I am not only answering you; I am answering, through you, the whole humanity – not only the contemporary humanity, but also the humanity that will be coming, when I will not be here to answer. So find out all possible angles and questions, so that anybody, even in the future when I am not here, who has a question, can find an answer in my words. To us, it is a play; to somebody, it may become really a question of life and death.

I am not interested in any goal, in any plan, in any future. I am simply living moment to moment, spontaneously.

Meditation means alertness, awareness, mindfulness. So whatever you are doing, just do it consciously; don't do it mechanically. (…) And there is a difference of quality – if you are doing something consciously, there is grace; if you are doing it mechanically, there is no grace, no beauty. (…) My meditation is not something separate from life; it is something that has to be spread all over life; your whole life has to be colored by it. So whatever you are doing, you do it, but meditation remains – you cannot drop that, even while making love. (…) My meditation is a method of being aware of whatever you are doing, thinking, feeling – on all three layers, you have to become aware. (…) Even when you are going to sleep, remain aware, (…) and a day will come, certainly comes, when the body will have gone to sleep, and your meditation will be still there like a flame inside you, burning, fully aware. This is the moment your meditation is complete; now even in sleep you can meditate. (…) And the man who can meditate in sleep will be able to meditate while dying, because it is the same process. (…) A man who knows meditation never dies; he remains alive, aware. (…) A meditator wants to see death, and seeing it means you are separate from it; you are something eternal. And this experience of eternity, immortality, is authentic religion, not worshipping a God, not a Holy Bible, not a Gita.

Meditation simply means becoming a witness – of everything; on three layers. The *first step*: becoming a witness of all the activities of your body. Every act of the body has to be witnessed. When you have become very accustomed of witnessing your body, and seeing it as separate, as if somebody else is walking on the road and you are just seeing, sitting on the hill, then the *second step*: start watching your mind. Look at the thoughts without any evaluation, without any judgment, as if you are not concerned – a traffic passing by, and you are standing by the side of the road. And a miracle happens – as you become more and more clearly a witness, thoughts start disappearing. Ninety percent a witness, ten percent thoughts; hundred percent a witness, zero thoughts. And that is the point when you can move to the *third step*: now witness your feelings, moods, which are more subtle. And when you become a witness of your moods, that is your heart, the *fourth step* happens on its own accord; you don't have to take it. (…) When the third step is complete, suddenly one day you find a quantum leap in your consciousness. Everything has disappeared – you are conscious only of consciousness; you are aware only of awareness. And there is absolute silence. But that silence is not empty; it is full of light, and full of bliss, and full of fragrance. And this is what I call enlightenment. Meditation is the way; enlightenment is the success, the achievement.

This is not a debating club. Neither your agreement is needed, nor your disagreement. What is needed is your right hearing. If you hear rightly, it will be decisive. Agreement is just a mind thing, and disagreement also the same. Neither of them is going to help. What is going to help you is experiment, to experience – but that comes only when you have heard me. The greatest difficulty is to hear rightly, to hear silently. If you are thinking to agree or disagree, then you cannot hear me. Your prejudices are there functioning as a curtain; they will distort everything. I don't ask you to agree with me, and I don't ask you to disagree with me. Our whole approach is beyond the mind. You have to learn how to listen, how to be silent, and let your silence decide; let your no-

mind decide. And I know what I am saying here, that your no-mind will be in absolute synchronicity with what I am saying to you – I will not use the word agreement; that word belongs to the mind. Agreement and disagreement are two polarities of the mind – positive/negative, theist/atheist, believer/non-believer. I am trying to approach your no-mind, where it is never a question of choice; no-mind functions choicelessly. Once I have approached the no-mind, if you have allowed me, putting your prejudices aside, you won't have to agree or disagree – you will find an immense synchronicity; you will be in absolute harmony with me. And only that harmony can help your evolution. What will you do with agreement? Just a belief will be created; and I am against all beliefs. What will you do with your disagreement? Your prejudice will remain, and your prejudice is your problem. You will remain within the boundaries of your past, your upbringing, your programming by the family, by the school, by the society, by the church… This is not an intellectual discussion club; this is a place for the seekers. (…) Here, we are searching to find a deep harmony. If you can be harmonious with me, you are one with me – it is not agreement; agreement needs two. If you can be harmonious with me, I can transfer much that cannot be said – and only that which cannot be said is going to help your growth.

Your children do not belong to you; they belong to existence – you have been just a passage. They have come through you, but they are not yours. (…) They have to live according to themselves. (…) You are not to interfere in their growth, in their potential; you are not to impose yourself upon them. They are not going to live in the same times; they are not going to face the same problems – they will be part of another world.

All creativity is a deep suffering, unless your creativity does not come out of the mind, but out of meditation. Out of meditation, creativity is sharing the joy, sharing the blissfulness that you have. Mind has no joy; it is really a wound, very painful. (…) When you are possessed by something, you are working almost as a slave; and slavery cannot bring blissfulness. (…) In the East, creators have moved deeper into meditation, and many of them have become mystics. From painting, from music, from dance, they have moved deeper into their own being. The West lives under an affliction – the ignorance of meditation; hence, whatever they do is out of the mind. And mind is not the source of joy; it can only create agony, but never ecstasy.

Baby, my whole work is to confuse you. Unless you are utterly confused, you are not going to drop your knowledgeability. What do you mean when you ask me to "ease off your confusion"? In other words, you want certain, settled knowledgeability. You want to convince yourself that you know it. I cannot commit that crime; you do *not* know it. So first I have to remove all your knowledge, which is bogus anyway. You have not earned it; you don't deserve it. It has not grown within you; it is all rubbish that you have collected from books, from people… I am going to confuse you more and more.

Once the personality drops, what is left is godliness; that is the true individuality of existence.

You can forget all about God; if you can understand love, that's enough religion – more than that is not needed.

Consciousness is always new; it is your identification with the body which is creating the trouble.

Times of disaster are very revealing. They don't bring anything new into the world; they simply make you aware of the world as it is – they wake you up. If you don't understand this, you can go mad; if you understand this, you can become awakened.

Unless you are completely unidentified with body and mind, you cannot die consciously; and a death which is not conscious is a great opportunity missed. Enlightenment is an absolute necessity; there is no exception. Enlightenment only means that your whole being is conscious; there are no dark corners left inside you. (…) The involvement with body and mind is broken the day you become enlightened. In the ancient scriptures of the Buddhists, enlightenment is called the 'great death' – you have become a witness; you are no longer attached to the body, no clinging; and you have become aware of your immortality. You can die consciously only when you know that you are an immortal; that you belong to eternity, not to time; that deep within you is the beginning of existence, and the end of existence – in fact, there is no beginning, and no end. You have always been here, and you will always be here. The conscious death is one of the miracles of life, because after that, you will not be born again into any form – as a man, as a bird, as a tree; you will remain in the eternal consciousness of the universe, spread all over the ocean. Hence, it has been called the 'great death'.

Whether you know it or not, you cannot be anywhere else than here and now. Wherever you are, it will be here and now. You are given only one moment at a time – and you are wasting that moment planning for the future, worrying about the future. And the future never comes; what comes is always here-now. (…) In your very planning, you are sowing the seeds for disappointment; in your very worrying, you are wasting the present, and slowly, slowly, it becomes your second nature. (…) Only when death comes and takes away all possibility of future from you, you will see that you missed your whole life. You could have lived, but you only planned, you only worried. (…) You cannot go back into the past; you cannot go ahead of time into the future – in your hands is always the present. In fact, the present is the only time you have; and 'now' is your whole life, a 'now' stretched from your birth to your death – it is always *now*, and *here* is the only space. You cannot be anywhere else than here-now; just be clear about it – otherwise life goes on slipping through your hands like water. Soon you will have empty hands; and meeting death with empty hands is an utter failure. Meet your death full of joy, silence and serenity.

When the mind becomes inoperable, when the mind closes the shop, that is the moment when the heart starts functioning. (…) Then, there is no question of knowing or not knowing; for the first time, you feel – and feeling is the way of seeing. (…) When you are in your heart, you are in my heart too, because hearts don't know separation; the heart is one. (…) Without heart, you cannot reach to

your innermost treasure, the being. (…) Thinking, feeling, being. From thinking, nobody has ever been able to reach being. Nobody can bypass feeling; feeling is the bridge. The first step is from thinking to feeling; and the second step is from feeling to being – in two steps, the whole journey is complete. (…) Through contradictions, I destroy your clinging with the mind and thinking; through silence, I destroy the world of your feeling; and when both these layers are gone, you are as existence wanted you to be, in your purity, in your individuality – you have come home.

In the mind, I am the teacher and you are the student; in the feeling, I am the Master and you are the disciple; in being, I am not, you are not, existence is.

Spiritual richness is the greatest richness that can happen to a man; and it contains all other richnesses. It is not against any other richness; it is simply against all kinds of poverty.

My people are rich. In fact, only the very rich, educated, intelligent, cultured, can understand what I am saying. Beggars cannot come to me; poor people cannot come to me – the gap is too big. They can hear me, but they cannot understand me. So, it is natural – I am the rich man's guru.

My conception of a beautiful, flowering being is not that of austerity; it is of luxury. He will enjoy all that is beautiful in the world – great paintings, great music, poetry; I don't conceive of him standing on his head in the hot sun of Oregon, fasting, slowly destroying himself. To me, all the religions of the world up to now have been sadomasochistic; my religion is, for the first time, life-affirming.

Awareness is a boat, crossing to the other shore; and love a bridge to come back, uniting the banks of the river of life. (…) Your so-called saints have gone only half the way. They may have attained a certain crystallization, a certain awareness, but they are not capable of coming back to the old shore with a shower of love. A saint who is without love is only half-grown; a lover who knows nothing of awareness is also living half-heartedly. (…) I want you to be both together, awareness and love; then only, the circle of life is complete. Zorba is love; Buddha is awareness – and when you are Zorba the Buddha, you have attained the greatest height that is possible in existence. (…) For centuries, man has lived in division – Zorbas think they are against Buddhas, and Buddhas think they are against Zorbas. And because of this idea of antagonism, the Zorba is repressing his Buddha – he is beautiful in his love, in his song, in his dance, but his awareness is nil. The Buddha has repressed his Zorba – his awareness is very clear, but very dry; there is no juice in it; it is like a desert where no roses blossom, where no greenery can be seen. (…) Both the Zorba and the Buddha are deprived – the Zorba lives an unconscious life; the Buddha lives a life without love. The meeting of both will create the whole man; and the whole man is the *only* holy man.

Love, life, laughter – this is not a philosophy; it is just a consequence of being silent and in tune with existence. Love arises in you; life becomes abundant; laughter for no reason, just because the whole existence is so hilarious.

Passion is hot, but passion is not love. Passion is an effort to use the other, for your own biological and sexual needs. And the man who has renounced passion becomes cold, ice cold, frozen, almost dead. (…) Mind has a way of moving like a pendulum, from one extreme to the other extreme. (…) Love is just in between these two extremes; (…) just between the two is the coolness of love. Love is not cold, and love is not hot; it is a cool breeze, a fresh breeze, an early morning breeze. (…) Love does not use the other; it gives its own heart to the other; it is not a desire to get something, but a longing to share something. One is full of peace and silence and joy, and one wants to share it.

I am an invitation for all those who are seeking, searching, and have a deep longing in their heart to find their home. I am an answer to the question that everybody is, but cannot formulate; a question that is more a quest than a question, more a thirst than a verbal, mental enquiry – a thirst that one feels in every cell and fiber of his being, but has no way to bring to words and ask. I am an answer for that question which you cannot ask, and you cannot expect that it can be answered. When I say, "I am the answer", I don't mean that I can give you the answer – I am just like a well, ready for you to throw your bucket and draw the water for yourself. I cannot reach to you without your efforts; only you can reach to me. It is a strange invitation – it will take you on a long pilgrimage, and it will end only where you already are. (…) You have gone far away from yourself; you have completely forgotten the way back. I am a reminder, a remembrance, of the lost home. (…) I am an invitation, just for those who have a deep longing in their hearts, that they are missing themselves; a deep urge that unless they find themselves, everything else is meaningless. Unless it is your *a priori* concern, your ultimate concern, such that if it is needed, you are even ready to lose everything for it, but you cannot drop it… There are thousand desires, but as far as longing is concerned, there is only one – to come back home, to find your reality; and in that very finding, you have found all that is of any value: blissfulness, truth, ecstasy. (…) You may have come across many Masters; you may have come close to many Buddhas; but you were too much engaged in trivia – you were not aware of your longing. I am an effort to provoke the dormant in you. The fire is there, but it is burning very low, because you have never taken any care of it. My invitation is to make you aflame. And unless you know a life which is luminous and aflame, all your knowledge is just a deception; you are gathering it to help you forget that the real knowledge is missing. But however great is your accumulation of the other, the objective, the world, it is not going to become a substitute of your self-knowing. With self-knowing, suddenly all darkness disappears, and all separation from existence. I am an invitation to take a courageous jump into the ocean of life. Lose yourself, because that is the only way to find yourself.

As a person, I do not exist; as a person, I do only appear – I exist as a presence. The person has disappeared; there is only a presence, a very living presence that can quench your thirst, that can fulfill your longing.

You are not new; you are as ancient as the whole existence – you have always been here.

It is not only you; almost everybody is running as fast as he can from himself. And the problem is, you cannot run from yourself. Wherever you go, you will be yourself. The fear is, knowing oneself; it is the greatest fear in the world.

You have been condemned; you feel that you are not worthy. That idea has sunk very deep into your unconscious, that you are not deserving, that you are utterly worthless. Naturally, the best way is to get away from yourself. Everybody is doing it in different ways: somebody is running for money; somebody is running for power; somebody is running for respectability; somebody is running for virtue, saintliness. But if you look deep down, they are not running *for* anything – they are running *from*; they are running from themselves. (…) the man who knows himself has no inferiority complex. (…) The inferiority complex is the cause of everybody becoming ambitious, because if they don't become somebody in the world, then in their own eyes, they have failed. They want to prove themselves, that "We are here!", that "We have been here!". They want their names to be recorded in history – although they know that even the greatest names in history, by and by, go on slipping from the prominence, become footnotes, move into the appendix, and out of the door.

Don't be afraid of going mad, because this is a madness that happens only to the very rare individuals; it is not something common. It is not insanity; it is going beyond mind – and the mind feels tremendously afraid, because going beyond means going from the known to the unknown. Going beyond means entering into darkness.

I speak so that you can be silent. I do *your* chattering; you do *my* silence – a simple bargain! The whole day I am sitting in silence; I also get tired – so twice a day, I take the revenge. You are a whole day chattering – twice a day, take the revenge; be silent.

The difference between will and desire is great, although they appear almost similar. Desire is always of things: more money, more prestige, more respectability, more knowledge, more virtue, a better place in the afterlife – these are all desires. Desires can be millions, because there are millions of things in the world which can become objects of desire. A desire needs always an object. Will is not objective; it does not want something else to be added to it. Will is simply your very life force, which wants to assert itself in its totality, in its wholeness, to bring all the flowers that are hidden in you, to be yourself. The will only knows one thing, and that is you and your golden future.

George Gurdjieff often used to say, "You are in prison". Sometimes, he was even deeper into the reality, (…) and he would say, "You are the prison". That is more true. If you wish to get out of prison, (…) the first thing you must do is realize that you are in prison – or that you are the prison. This is something to be always remembered as one of the first principles for any seeker of truth.

The tendency of the human mind is to deny those things which are ugly, to hide those things which he does not want others to know – to hide in such a way, in such depths of the unconscious, that even he himself becomes unaware of them. This way, he maintains his superficial personality.

Authentic love is beyond the control of your parents, your priests, your politicians (…) – and every society wants you to be in control. (…) The society is afraid of your wild nature; it is afraid of your naturalness – so from the very beginning, it starts cutting your wings. And the most basic thing which is dangerous in you is the possibility of love.

Sitting in front of us, what do you see? Do you find all these jokes while looking at us? – You are right. I have to confess it – looking at you, what else can be found? You are all a joke unto yourself.

For thirty-two years, I have been absolutely nothing. (…) It may be objectively true, as far as science is concerned, that nature abhors a vacuum, but as far as the spiritual, interior world is concerned, it is just the opposite – the deeper you go, the more you find yourself empty. Ultimately, you find yourself just a zero, and that is the point of enlightenment. (…) *You* have disappeared; there is only light, life, infinity, pure consciousness. (…) It is nothingness, *nirvana*. In the Western world, no religion has reached to that point – neither Christianity, nor the Judaic tradition, nor Mohammedanism. The other three religions, which are born in India (Hinduism, Jainism and Buddhism), all three have reached to the point where you enter into an inner zero. And that is their ultimate goal – to be nothing. And it is never filled by anything.

To the Western mind or even to the Eastern mind, which is absolutely overtaken by the Western ideology, watching the mind is not an easy job, because so much garbage and so much crap has been forced into the mind that you will go almost crazy just watching it. It is a film which begins, but never ends. You can go on watching day in, day out, year in, year out – and the mind is always ready to supply new images, new dreams. It is because of this that I had to create new devices, before you can enter into silent witnessing meditation, *vipassana*. (…) I have made devices for you to cathart, to throw out your garbage, rather than wasting time in watching it. (…) These devices are needed just to eliminate the rubbish that modern Western life has created, and to bring you to a state of naturalness, simplicity. And from there, the only way is witnessing, which is called by Buddha *vipassana*. (…) If you are doing *vipassana*, any silent meditation, then dynamic meditation becomes absolutely essential, because your mind has been poisoned, and the poison has to be taken away, thrown out, otherwise that craziness remains inside you. And it won't allow you to get into a silent, watching, witnessing meditation. So do some dynamic meditation, do some running, swimming, and when you feel utterly tired, when you feel an intrinsic need to relax, (…) then you can sit silently, and then you can watch your mind. And it is not much; you have thrown out almost ninety-nine percent of it. Maybe here and there, a few pieces are clinging, because they are very old and have become glued to you – just watch them. Watching is a process of ungluing. Once

they also disappear, you don't have a mind; you have a vast sky opening, and that opening will bring you to *sat chit anand* – to truth, to consciousness, to bliss.

The world has always been asleep; only a few individuals in the whole history of man have been awakened. Their names can be counted on the ten fingers, not more than that. And it was natural – man has evolved out of the animals; animals are in a deep sleep; they don't know that they are. That is the meaning of sleep – one is, but one is not aware that one is. And no animal is aware of itself. (…) And only very rarely, once in a while, a Gautam Buddha, a Bodhidharma, a Socrates – once in a while, there has been a man who has the guts to come out of sleep. It needs tremendous courage to come out of sleep, because we have so much invested in sleep. It is just like a man who is dreaming, (…) and you try to wake him up. Man has so much investment in sleep and dream that he will resist in every possible way, not to be awakened. He will get irritated; he will oppose you: "who are you to interfere in my life?", "can't you even tolerate a man who is having a sweet dream?". And even if you force him to be awakened, he is going to fall asleep again – because waking, he is only a beggar; asleep, he becomes an emperor. The investment in psychological sleep is tremendous. (…) Gautam Buddha, Bodhidharma, Chuang Tzu, Plotinus, Heraclitus – they all failed. They did their best; they struggled against the sleep of man – but still, man is asleep, and whatever he is doing proves that he is asleep.

Only beggars dream of being emperors; emperors never dream of being emperors.

Ego exists as a substitute self in sleep. The moment you are awakened, ego has no function; it is useless.

Unless you are suffering from some inferiority complex, you will not be involved in any kind of leadership – political, religious, social; you don't have the base.

You are unnecessarily running here and there. Never think in terms of going somewhere; think in terms of transforming yourself *here*. 'There' is a cunning strategy of the mind to deceive you. The mind always makes you interested in things far away 'there', so that you can be led away from *here*, or at least your attention is no more *here*, it is 'there' – and you will never be 'there'. Going from one *here* to another 'there', slowly, slowly, you acquire the habit of always looking 'there'; so wherever you reach, that place is no more in your focus – your goal has already shifted somewhere else, 'there'.

Cancel all the tickets that you have booked; there is nowhere to go. Just being *here* is so blissful. Close your eyes, so that you can see the reality of the *here*, because 'there' and 'then', they are only fictions; *here* and *now* are the only realities. (…) In fact, you are where you are supposed to be. (…) So if you are going somewhere, don't worry, it is just a morning walk. You can return back from *any* point. You are not going anywhere. My whole teaching is just to be *here* and let all blissfulness of the existence shower on you.

There is no need to know where you are going; there is no need to know why you are going. All that is needed to be known is that you are going joyously, because if you are going joyously, you cannot go wrong. If you are going dancing, singing, celebrating, the direction does not matter, the road does not matter, the goal does not matter – every moment becomes paradise.

Let me repeat it again to you, there is no goal in existence. There are only moments, and the art is to squeeze the moment, its whole juice, here-now. (…) Life is the way; life has no goal. That's why I love the word *Tao*. *Tao* means 'the way' – with no goals, simply the way.

I want my people to understand it clearly: neither your clothes, nor your outer disciplines, nor anything that has been given to you by tradition, and you have accepted it just on belief, is going to help. The only thing that can create a revolution in you is going beyond the mind into the world of consciousness. Except that, nothing is religious. (…) Except the process of meditation, everything is non-essential. I don't want my people to be lost in the non-essential. (…) If you wear orange or red clothes, if you love the mala with my picture on it, if you change your name – it is all perfectly good, but don't start believing that you have become a sannyasin. *Sannyas* is not so cheap. (…) You can really be a sannyasin only when you are moving inward.

Meditation as such needs no technique at all. But techniques are needed to remove the obstacles in the way of meditation. (…) So the work of the technique is just to prepare the ground. The techniques in themselves are not meditation. If you stop at the technique, you have missed the point. (…) Unless the ground is well prepared and all the weeds and wild roots are taken away from the ground, you cannot grow roses and other beautiful flowers. The roses are not concerned with the wild roots, but the removal of the weeds is absolutely necessary for the ground to be in a right situation where roses can blossom. (…) Techniques are needed to remove the mind from the way, to create a space in which mind becomes quiet, silent, almost absent. Then meditation happens on its own accord. It is not a question of technique; you don't have to do anything. Meditation is something natural, something that is already hidden inside you, and is trying to find its way to reach to the open sky. But mind is surrounding it from all sides – the techniques are needed, and immediately the whole sky is available to you, with all its stars, with all its beauty. (…) Life is a complicated affair; there is good news, and there is bad news. The good news is that for meditation, there is no need of any technique. But the bad news is that, without any technique, you are not going to get it.

I am against all those escapists who escape from the world and become twenty-four-hour meditators. I am against them; I am utterly against them. One hour of meditation is enough. Meditation is such a powerful thing that one hour of twenty-four hours is enough. It will illuminate your whole life. And the test is in life, whether your meditation is succeeding or not. Are you still greedy, as you used to be before? Do you still get angry, as you used to get before? Can people still manage to push your buttons as easily as before? In the marketplace is the test of all your meditations. Now, if you just do meditations and nothing else, that

is preparing and preparing, and never going to the examination. That's not right. The test has to be there *every day* – one hour meditation, twenty-three hours test, and you will grow strong.

Chopping wood, drawing water from the well – you can do all small and big things. Only one thing is not allowed, and that is: your centering should not be lost. That awareness, that watchfulness, should remain absolutely unclouded, undisturbed.

The whole life is yours – love it, live it, to the fullest. That's the only way to get ready for death. Then you can live death too to its fullest, and it is the most beautiful experience. There is nothing comparable to the death experience in life, except deep meditation – so those who know meditation, they know something of death. That's the only way to know *before* dying. (…) Meditation is an experience of death in life. (…) In meditation, you move into the same space as death, because in meditation, you are no more your physiology, no more your biology, no more your chemistry, no more your psychology – all those are left far away. All those things which are taken away in death, we take away by our own hands in meditation. Then you come to your innermost center, where there is only pure awareness. That pure awareness will be with you when you will die.

I tell my sannyasins that things can be dropped right where you are. (…) Just look with awareness; slowly, slowly become conscious. (…) And, in the light of your awareness, whatever is seen as worthless, you won't be able to keep enclosed in your fist – your embrace will be released.

The inner truth cannot be made an object of common knowledge. Each one has to go within himself. Each time, it is a new discovery. It does not matter how many people have attained to awakening, realization; the moment you will attain it, you will be absolutely fresh, because it cannot be borrowed. The search basically consists in knowing your interiority. You have an outside, and no outside can exist without an inside. The very existence of the outside is a proof of an inner world. The inner world consists of three layers: thoughts are the most superficial; feelings are deeper; and then is the being, which is your godliness. To know one's own godliness, to know one's own eternity, is the basic search of religion. All your senses lead you outside; (…) senses are the doors to go out. And always remember, the door that takes you out can also take you in. It is the same door from which you go out of your home and from which you come back in – just the direction changes. To go out, you need open eyes; to come in, you need closed eyes, all your senses silent.

Men ordinarily live in loneliness. To avoid loneliness, he creates all kinds of relationships, friendships, organizations, political parties, religions, and what not. But the basic thing is that he is very much afraid of being lonely. Loneliness is a black hole, a darkness, a frightening negative state, almost like death. (…) To avoid it, you run out and fall into *anybody*, just to feel that you are not lonely, just to forget your loneliness. (…) Nothing hurts more than loneliness. But the trouble is that any relationship that arises out of the fear of being lonely is not going to be a blissful experience. (…) You both call it love, but you are deceiving

yourselves; it is simply fear, and fear can never be the source of love. Only those love who are absolutely fearless; only those love who are able to be alone, joyously, whose need for the other has disappeared, who are sufficient unto themselves. The common psychology of man is of loneliness; he does everything to avoid it. But whatever you do, it is always there, just like your shadow. You may not look at it, but you know it is there. (…) You cannot escape from your shadow; in the same way, you cannot escape from your loneliness, just by creating friendships, relationships, marriages, organizations – religious, political, social. They give you a little relief, but they don't transform anything. The day you decide that all these efforts are failures, your loneliness remains untouched by all your efforts, that is a great moment of understanding. Then, only one thing remains: to see whether loneliness is such a thing that you should be afraid of it, or if it is just your nature. Then, rather than running out and away, you close your eyes and go in. And suddenly, the night is over, and a new dawn… – the loneliness transforms into aloneness. Aloneness is your nature – you were born alone, you will die alone, and you are living alone, without understanding it, without being fully aware of it. You misunderstand aloneness as loneliness; it is simply a misunderstanding. You are sufficient unto yourself. The transition period is a little painful and difficult, because of old habits, but it won't be long. And the way to make it short, bearable, is to enjoy your aloneness more and more. (…) Old habits will start falling like dead leaves are falling from trees. They also cling a little while, but they have to fall. Just you have to make your aloneness more and more strong. (…) You have to pour your whole energy into the joy of being alone. You only have a certain amount of energy; either you can dance or you can be sad. If you dance half-heartedly, then you are saving energy for sadness. That's why I insist: live every moment totally and so intensely that no energy is left to be invested in sadness, in misery, in anger – simply there is no energy.

A whole childhood went in close love affair with the river, and it is a beautiful river. (…) Sitting by its bench, (…) slowly, slowly, the whole existence became a river to me. It lost its solidity; it became liquid. Whenever you are in love with flowing things, you have a different vision of life.

There is no home; there are only houses. We try to make homes out of houses. (…) A sannyasin recognizes the fact that the search is not for a home; the search is for who is this being.

All this so-called esoteric knowledge about *chakras*, energy field, *kundalini*, astral bodies, is dangerous as knowledge. As an experience, it is a totally different thing. Don't acquire it as knowledge. If it is needed for your spiritual growth, it will come to you in its right time, and then it will be an experience.

This always happens: when I say something, I create two groups of people around me. One group will be exoteric. They will organize; they will do many things concerned with society, with the world that is without; they will help preserve whatsoever I am saying. The other group will be more concerned with the inner world. Sooner or later, the two groups are bound to come into conflict with one another, because the emphasis is different. The inner group, the

esoteric mind, is concerned with something quite different from the exoteric group. And ultimately, the outer group will win, because they can work as a group. The esoteric ones cannot work as a group; they go on working as individuals. When one individual is lost, something is lost forever. This happens with every teacher. Ultimately, the outer group becomes more and more influential; it becomes an establishment. The first thing an establishment has to do is to kill its own esoteric part, because the esoteric group is always a disturbance. Because of heresy, Christianity has been destroying all that is esoteric. And now, the pope is at the opposite extreme to Jesus; this is the ultimate schism between the exoteric and the esoteric. The pope is more like the priests who crucified Jesus than like Jesus himself. If Jesus comes again, he will be crucified in Rome this time, by the Vatican. The Vatican is the exoteric, organizational part, the establishment. These are intrinsic problems – they happen, and you cannot do anything about it.

There is no other life than this ordinary life. Because people are incapable of living this ordinary life, they invent esoteric things. These are people who are incapable of living – they distract their minds and beings. All esoteric teachings and all hidden teachings and all those so-called mysteries are mumbo-jumbo. The mystery is here (…) – in you, in me. (…) Avoid all that nonsense literature which goes on in the name of esotericism; it is pathological. (…) Theosophy and anthroposophy and masonic lodges – and all kinds of nonsense goes on. Avoid it; it is against life. This is the only life there is, the only dance there is. The real enlightened people have known this life's extraordinariness. (…) The ordinary life becomes extraordinary if you live it totally, fully. Avoid esotericism. They are dangerous things; you can become hooked into them. And then, you will be just in mind-trips, imagination. (…) In these so-called esoteric trips, wherever you are going, it is your dream. Masters will appear, and automatic handwriting will appear, and messages will be received from the beyond. And all sheer nonsense.

Mercy can be of two kinds. It can be very egoistic; then it appears as mercy, but is not. Unless mercy is absolutely egoless, it is not authentic. And the difference is very subtle – from the outside, there is no difference at all; but one can feel the difference inside. If mercy arises out of your bliss, then it can never be an ego trip. If you share your bliss, you feel thankful to the person who receives it; you feel humble. Bliss never makes anybody egoistic; on the contrary, dropping the ego is the basic requirement of being blissful. Unless one drops the ego, one is never blissful. Bliss happens within you like a flame of light, and mercy is the radiation of it. When your bliss starts reaching others, it is mercy, compassion. But the false and the pseudo-coin which is cheaper to attain is also there. And that's what so many religious people go on doing. (…) The person who is merciful towards the poor, the starving, the ill, and is using it as a means of attaining heaven, of attaining God's grace, is exploiting these people. In fact, this type of man will never like the world without the poor, without the ill, without the starved, because where will he show his mercy then? And how will he attain to paradise? – his whole ladder will be lost. So these people who go on serving the poor and the ill are the people who would like the poor and the ill to remain forever. They would not like the world to be really happy, because the happy person does not need your mercy. They would not like the pain to disappear

totally, the suffering to be gone forever – then who will need you? Then you feel absolutely futile. That was the meaning of your life; you were dependent on those people.

Just recently, Mother Theresa of Calcutta got the Nobel prize; everybody is praising her – and the whole thing is stupid. How has she contributed to world peace, I am unable to understand. By serving the poor of Calcutta, the beggars and the widows and the orphans, how has she served world peace, the cause of peace? By serving them, by helping them continue to live, the world war is not postponed. And by serving them, the poverty is not destroyed either. In fact, these are the people who function as agents of the status quo, of the vested interest. They go on consoling the poor; that is the only way to avoid the revolution. Console the poor, serve the poor, give them little bits, and they remain as they are. Tell them, 'you are suffering because of your past *karmas*'; tell them, 'you are suffering because God is testing you'; tell them, 'you are suffering because God is purifying you'. These are beautiful strategies to keep the poor poor and to keep the rich rich. It is not an accident that Krishnamurti has not got the Nobel prize – and he will never get it; yet he is one of the men who have served the cause of world peace most. Gurdjieff never got the Nobel prize; he would have never got it. Ramana Maharshi never got the Nobel prize. There is no possibility for such men ever to get Nobel prizes, because they don't serve the vested interest. They really create great vibrations for peace, love, joy; they create great light, great understanding in the world. But the vested interest – the politicians, the rich, the priests – are not interested in these people; they would like them to not exist at all. They are interested in people who console the poor, because that is an anti-revolutionary act, consoling the poor. The consoled poor can never rebel. And the mercy that is shown by such people is a strategy for them too: by serving the poor, they are trying to reach heaven. I don't teach service; I simply teach bliss. Be blissful, and out of that, much is going to happen. But that will be natural; so there is no need to talk about it at all – it will be a by-product. Service, compassion, love – these are by-products of being blissful.

The ego cannot be sacrificed, because the ego exists not. The ego is just all idea; it has no substance in it. It is not something; it is pure nothing – you give it reality by believing in it. You can withdraw belief, and the reality disappears, evaporates. (…) There is no need to be against the ego. Dive deep into it; go into it. Going into it means bringing awareness into your house, bringing light into darkness. Be alert, watchful. Watch the ways of the ego, how it functions, how it manages at all. And you will be surprised – the deeper you go into it, the less it is found. And when you have penetrated to the very core of your being, you will find something totally different which is not ego, but egolessness. It is self, supreme self – it is God. You have disappeared as a separate entity; you are no more an island – now you are part of the Whole. In that experience of being one with the Whole, the ego *is* sacrificed, but that is only a way of speaking, a metaphor – don't take it literally. Try to understand the ego. Analyze it, dissect it, watch it, observe it, from as many angles as possible. And don't be in a hurry to sacrifice it; otherwise the greatest egoist is born: the person who thinks he is humble, the person who thinks that he has no ego. That's again the same story played at a more subtle level; that's what the religious people have been doing

down the ages. (…) The ego of the sinner is more easily dropped than the ego of the saint. And the saint can always manage to pretend. And his ego is so polished, so decorated, so sanctified by tradition, by convention, by the crowd, that he may almost forget about it. (…) The real search is not to make your ego humble; that is your ego standing upside-down – avoid it. Rather, follow a totally different path: meditate on the phenomenon of the ego; enquire what it is. And as the enquiry deepens, the ego disappears. Enquiring into the ego, you will come to the self. (…) But no sacrifice – the non-substantial cannot be sacrificed; it can only be understood. And in the very understanding is the disappearing. And this disappearance is beautiful, because it does not leave any traces behind, no scars, no wounds.

Grace can happen only in a non-doing, absolute non-doing, because grace is not something you can do anything about. You can simply be receptive, open, that's all. Nothing positively can be done about it. It is already flowing; the whole existence is filled with grace; grace is the very existence itself. You are closed, and the more you do something, the more you will become closed – because every effort gives you a more egocentric feeling; whatsoever you do creates more ego. (…) Whatsoever you do becomes food for the ego; (…) whatsoever you do leads you into the future – then you are not here and now. And these both are the barriers. (…) The more you do, the more it will be impossible for you to receive grace. The whole effort of the Master is to teach you non-doing, non-action. Or, in other words, the whole effort of the Master is to take you back – to teach you how to die, how to throw the ego completely, how to be in a state of nothingness, a state of non-being. Buddha called that state *anatta*, the state of no-self: you are, but you are not a self.

Mind lives in the duality of the positive and the negative. It lives like a pendulum, moving from yes to no, from no to yes. It cannot live in the absolute yes; it cannot live in the absolute no. (…) Anything absolute is a death for the mind. There are two possibilities of killing the mind, of transcending the mind: either absolute yes, or absolute no. The Upanishads have used the first possibility, absolute yes; and Buddha has used the second possibility, absolute no. But look deeply and you will find they are not different; they are bridged by the same phenomenon – absoluteness. Anything absolute becomes the grave of the mind; the mind needs duality to exist. (…) You *are* your mind; in the absolute, you start disappearing. Of course, there is something more in you than your mind, but you are not aware of it. And as you start disappearing, fear arises, confusion arises; one is scared, one wants to cling to whatsoever is available to cling to. It is because of this miracle of the absolute that God has been synonymous with the absolute. God means the absolute. Either say absolute yes, and your mind disappears; or say absolute no, and your mind disappears.

Why has Buddha chosen to say absolute no, why not absolute yes? For a certain reason: with the absolute yes, there is one danger. The danger is that you may not understand the absoluteness of the yes; you may still go on thinking that it is your old positivity. With the absolute no, that danger is not possible. With the absolute no, death seems so clear that you cannot miss it – hence the confusion. This confusion is good. Don't try to escape from it; go deeper into it. Soon it will

become a chaos – not just confusion, but chaos. When all that you have known about yourself is shattered, when all that you have believed in has evaporated, when all that you were identified with has slipped out of your hands – the very earth beneath you is no longer available, you are falling and falling into a bottomless abyss – that is chaos. And only out of that chaos are stars born. Out of chaos is creativity. (…) Hence, except with Gautam the Buddha, every other religion has used the positive. It is only Buddha who has used the negative. But you must know that more people have become enlightened through Gautam Buddha's approach than through all the other approaches put together, for the simple reason that with the absolute negative, there is no safety, no shelter at all for the mind, for the ego. It is total death. (…) Crucifixion is the way of resurrection; death is the way of being reborn.

There is no question of accepting, because every acceptance means that deep down, there is rejection. Otherwise, why the question of acceptance? Why in the first place do you think of accepting? You must be rejecting somewhere. I don't accept life because I don't reject it in the first place. It is simply there, neither rejected nor accepted. It is so. Buddha calls it *tathata*, suchness. (…) If you try to accept, that simply means a kind of repression. First you must have rejected; you must be still rejecting; and you are covering up your rejection with acceptance. Deep down, you are angry, and on the surface, you are laughing and trying to hide the fact not only from others, but from yourself too. (…) True acceptance is not an acceptance at all. (…) True acceptance is absence of rejection and acceptance. One simply knows that this is how things are – the suchness of things, *tathata*. Hence one of the beautiful names of Buddha – *Tathagata*, (…) one who lives in suchness, neither rejecting nor accepting, simply seeing whatsoever is the case, only reflecting.

Creativity comes only out of total negation; it comes out of absolute emptiness. The whole world has come out of nothingness, and the whole world will one day move into nothingness. (…) Creativity is nothing that you have to do; you are the barrier. It is because of you that creativity is prevented. Make way; don't stand in between. Move yourself away; let your void, your inner void, face existence; (…) and out of that reflection, creativity will be born. But I am not talking about ordinary creativity: that you compose a poem, or you paint a small painting, or you sculpt. These things can be done without being creative; all that you need to know is the art, the technique of doing them. Out of one hundred so-called creators, it is very rare to find even one or two who are real creators; ninety-nine percent are only composers, not creators. They know how to put words together, they are clever, they are cunning, they are crafty – but what they are doing is not creativity. They are putting things together, maybe in new arrangements, but there is nothing original. The original only comes from the egoless state; it always comes when you are absent. When you are absent, consciousness is present, God is present. And then, something miraculous starts happening, not by you, but through you. It gives you a great feeling of humbleness and gratitude.

Unless one is ready to dissolve one's ego, the fish is going to remain thirsty. Dissolve the ego, and all thirst disappears, because the moment you dissolve the ego, the wall between you and the ocean disappears – then, you are part of the ocean. How can you be thirsty then?

Life is not a celebration, and that's what it should be. Your steps don't have the quality of dance. Your heart is not throbbing with ecstasy. You are not pulsating and vibrating with joy, with love. You are not overflowing with energy. What kind of life is this? Just going round and round in circles, dead, dull, stupid routines. (…) People are dragging; life seems to be a burden, a great burden, somehow to be tolerated. (…) You go on waiting and waiting and waiting, just hoping that tomorrow something will happen… and the tomorrow never comes, and nothing ever happens – all that ever comes is death. (…) life is so miserable that even death feels like a relief. Life is so empty that it is rare to find a human being who has not contemplated, some time or other, committing suicide. Life is so empty that we go on keeping ourselves occupied, with any rubbish, just to remain occupied, so that we don't see the emptiness, so that we don't see the inner vacuum, the inner darkness. (…) Just watch, and you will see that man is living in great anguish, anxiety. (…) There is no question of believing in hell – man is already in hell. You are living in it.

Man is not what he is; he can be more. Man is not finished; man is a growth. Man is the only growing being in existence, the only evolving being in existence. (…) That is the glory of man, if we understand it. If we don't understand it, this becomes the agony. (…) Man is a potential, and much has to become actual in him. And unless you start transforming your potential into the actual, your life will remain empty. (…) If the seed remains a seed, it will remain in anguish; it will not feel the joy of fulfillment, the contentment that comes when the seed has become the tree and the tree has bloomed. Man is a seed, the seed of God. When man blooms, God becomes manifest. (…) Nature has brought man to a certain point, and from that point, man has been made responsible for his growth. Nature cannot do any more; whatsoever was possible has already happened – it has brought you to the threshold. You have to take the further journey now; you have to become a pilgrim. If you don't become a pilgrim, if your life does not take the quality of adventure, of search, of enquiry, you will remain empty, and you will remain thirsty, and you will remain hungry. You will remain spiritually starved.

There is no goal. There is a beginning of the pilgrimage, but no end. To know God is to know that life is an eternal pilgrimage. That is the meaning when we say, God is infinite. You can go on attaining, but you can never say that now the end has come. This is the beauty of existence – it goes on giving you more and more opportunities. When you have climbed one peak, another peak starts giving you challenges.

Zen has no belief-system about anything, and that includes sex too – Zen says nothing about it. And that should be the ultimate thing. (…) Ordinary society is against sex; *tantra* comes to redress the balance, to help humanity, to give sex back to humanity. And when sex has been given back, then arises Zen. Zen has no attitude. Zen is pure health.

The mystic is really in trouble. (…) He has to find some vehicle to express that which is inexpressible. (…) He knows the truth, but he does not know any corresponding word for it, so he is compelled to use words which have been used by others.

Godel is right, that whatever man makes, whatever doctrine he propounds, whatever philosophy he brings out, is going to be, in one way or other, paradoxical. Something underneath will remain contradictory.

People want definite answers to believe in: this way or that. (…) People want clarity, because they are so confused.

A really enlightened person is just nobody. He has no name, no form, no superiority, no inferiority. In fact, he has disappeared. And this is the paradox: By disappearing, one finds oneself; by not being anything, one becomes everything; by becoming absent totally, one becomes, for the first time, a presence. But all this happens because one becomes a zero. Enlightenment is the experience of being a zero.

The only problem is the ego, but it creates thousands of other problems; it is the root cause. And I am not interested in pruning the leaves and the branches. Cut the root, because cutting leaves and branches is a futile effort; they will grow again. And all the religions have become too much concerned with the leaves and the branches; and by cutting them, nothing is going to happen.

By going beyond the ego, one goes beyond time and space, and one enters into the Ultimate. Less than that cannot satisfy; less than that is not worthwhile. This is the goal for the sannyasin – the ultimate realization of God, or truth, or *nirvana*.

Nobody can become enlightened without becoming rebellious beforehand, because he will have to fight against the conditionings of the society. He will have to rebel against the beliefs of the society. He will have to rebel against his own ego, against his own ambitions. Rebellion is certainly a necessary part. It cuts you from the ordinary social world and makes you an individual. Rebellion is the fire, passing through which one gains freedom, individuality, integrity. And only after that can one relax and be oneself, be simple, be innocent. It is a new birth. An then, enlightenment is not far away; hindrances removed, enlightenment is always there. It is your birthright.

A mystery school, a spiritual path, is not the path of a soldier. Here, orders are prohibited; here, only intelligence is appealed to. The decision is always on your part. It is only the phony masters who give you orders, because they cannot satisfy your intelligence. An authentic Master is perfectly capable to satisfy your intelligence, and then leave it up to you.

People have been told such nonsense for centuries – as if spirituality is a kind of geography, so that maps are given to you, guidelines are provided to you: Follow the right guidelines, and you will reach the goal. Alas, things are not so cheap. There are no maps in existence, no solid guidelines either. Because each individual is so unique that what may be a guideline for one may prove a distraction for another; what may be medicine to one may prove poison to another. (…) No general guidelines can be provided. The Master simply goes on dropping all kinds of hints. (…) And you have to choose whatever suits you, and you have to experiment to see whether it is workable for you or not. (…) With a Master, life becomes a scientific experiment. It is no more a question of heaven and hell, punishment and reward – it is a question of exploration. And each individual has to explore in his own way; there are no golden rules. (…) In the spiritual exploration, you have to walk and create your path by your walking; there is no ready-made path so that you have simply to walk on it. (…) every river reaches to the ocean with great freedom, finding its own path. The Master can only give you certain hints about how to find your path. (…) But he does not give you guidelines. In the very nature of things, it is not possible. The moment you have found a Master, you have found the path. And who is the Master? (…) A Master is one who fulfills the longing of your heart. (…) You simply find that your heart feels at home, at ease, that your heart has found a treasure, feels a tremendous benediction. And as you come closer to the Master, in your love, in your trust, your peace deepens; your silence becomes not something dead, the silence of a graveyard, but something singing and dancing, alive. The more you are moving towards your life's fulfillment, the more your life becomes a rejoicing, a deep joy for no reason at all, a blissfulness so deep and so abundant that you can start sharing it with others. In fact, you have to share it with others, because it is overflowing – you cannot contain it. (…) That's the function of the Master: to make you more intelligent and more courageous, more loving, more understanding. But there are no orders, no disciplines, no guidelines. Orders, disciplines, guidelines – these have been used by people who wanted to dominate you, by people who wanted to dictate their terms, to enforce their ideas on other people's lives. I call such people great criminals. To impose your idea on somebody, to give some ideal, some mold, is violence, sheer violence. You are being destructive, and a Master cannot do that. A Master is always creative.

Each person has to be unique in his own way. Somebody dies for the Master; somebody lives for the Master – and you cannot say who is greater. No comparison is right. Both are themselves. (…) when time and space both are immaterial, then you have really touched the feet of the Master. Then, whatsoever transpires in you – to live for the message or to die, whatever comes naturally and spontaneously – let it happen.

Mohammed has given a discipline to the Mohammedans – it may have been good for himself, but it cannot be good for anybody else. Buddha has given the discipline to millions of Buddhists – it may have been good for himself, but it cannot be good for anybody else. A discipline is an individual phenomenon. Whenever you borrow it, you start living according to set principles, dead principles, and life is never dead – life is constantly changing, each moment; life is a flux.

Laughter is good medicine, but you should take only as much as you can absorb – otherwise it could kill you; it will drive you mad.

Life is everything altogether, and we allow our people to live in all dimensions. (…) We believe in life in its totality. (…) We believe that everything in life can be enjoyed; just you need a little more awareness, more consciousness, of what is happening. You are not your mind; you are not your body. There is a witness somewhere inside of you who can go on looking at the mind, at the emotions, at the physiological relations. That witness is you. And that witness is capable of enjoying everything, once you get centered there. My whole method of meditation is to get centered at your witness, and then to let life and its games go on – enjoy, laugh, cry; but whatever you do, do it totally, with no shame, with no guilt.

I cannot conceive a man who has any guts not being controversial. The people who are not controversial are simply hypocrites – just goody-goody, nice to everybody, just changing their masks the whole day, to fit with everybody.

If people are innocent, then there is no need for dynamic meditation. But if people are repressed, psychologically are carrying a lot of burden, then they need catharsis. So dynamic meditation is just to help them clean the place. (…) If people directly try meditation, they will fail, reaching nowhere – because they are so full of garbage that first it has to be emptied out. (…) All the techniques that I have developed are for the contemporary man, and doing these techniques, he will be clean, unburdened, simple, innocent. (…) So first thing is something cathartic, which is absolutely necessary for the contemporary man. And then, the silent, witnessing methods can be used.

Dynamic meditation will take all tension out of your mind and body, and then, relaxation is very easy. You don't know how much you are holding in, and that is the cause of tension.

This is exactly the purpose of dynamic meditation: to exhaust your energy, so the mind has no more supply of energy to create past, and dreams, and imagination.

Whatever comes in your dreams, or in your waking hours, from the unconscious, slowly, slowly, give it a reality, so it goes out. (…) There is no need to kill anybody – you can kill a statue; you can kill a photograph; you can burn a photograph – and you can feel at ease. (…) Don't repress it; don't think that this is bad and I should not show it to anybody – it will become a wound, and finally a cancer. Release it – in your private room, you can release it in any way you want.

Dynamic meditation was basically devised to help the unconscious unburden itself. (…) And once the unconscious is completely clean, and there is no energy wasted in repressing it, the same energy starts moving upwards – because, remember that energy cannot remain static; it has to move.

You cannot predict me. I do not even know myself what I am going to do tomorrow morning. I am simply as open as the existence, and as indefinable as the existence itself. (…) There are people who love me; there are people who would like to kill me – they have chosen different parts of me; they have focused their eyes according to their prejudices. But I am not concerned in any way about the opinion of others.

Start like Adam and Eve. (…) Stand on your own, as if no priest has been there before; as if no religion has been there before – uncorrupted, unspoiled, clean. (…) Forget about the past – you are the first man. Start living as if you don't know how to live; nobody is there to teach you – no guidelines exist; no books exist which say how to do this, how to do that.

A perfectly fulfilled man is one who explored both the outer and the inner, and at the moment of death can have a smile on his face that he lived totally, that he's happy that he lived totally, that he burned his life candle from both ends together. If you can burn your candle from both ends together, why be miserly and just burn one side? (…) Enjoy it, because every joy is not simply enjoyment; every joy is growth, and brings you closer to blissfulness, to ecstasy. And unless you have attained to a state of ecstasy, where you can say that I have arrived, I am fulfilled, that the purpose of existence in me is completed, that if now death comes, it is welcome, now that it is the only thing that I don't know – such a man will be enthusiastic about death, will be eager to meet it. And such is the paradox of life – for the one who is ready to jump into death, death disappears. Death is only for cowards; death is only for those who have not lived, who have really remained dead their whole life. Death is not for the living. The more living you are, the farther away is death. If you are totally living, there is no death. Death exists not. Then, there is only life, life eternal.

One should not have 'shoulds' and 'should nots'; one should simply exist spontaneously. If the moment brings fight, fight, and fight totally and intensely. But don't fight for a belief; don't fight for a prejudice. Live in the moment, be alert, and out of that alertness, whatsoever happens, enjoy it. (…) I don't have any belief system; I don't have any creed, dogma – my whole approach is existential. (…) You can ask your questions – and I am a crazy man; I may say anything that comes in the moment. I don't care for any consistency; and I don't care for any respectability. My whole responsibility is to this moment; beyond that, there is nothing.

For the man of meditation, his life will be a sheer joy, with no dark moments, with no frustration, with no tension, no anxiety. Whatsoever happens, he will be able to accept it, without any grudge, without any complaint. His gratitude towards existence will be infinite. (…) You are living in a tremendously beautiful dream – but you have to be awake about it; only then a gratefulness arises. I call

that gratefulness *true religion*. (…) All that a man needs to be religious is a deepfelt gratitude towards existence.

My work is not to create the city, but to create the man. And then, the man takes care of the city and the houses; that is a totally different matter – I don't bother about it. But my vested concern is the individual – the individual is to me the highest value in life. And all the religions in the world have repressed the individual. They have all made him feel guilty; they have all somehow made him think of himself as unworthy, a sinner – all the religions, in different ways, but they have forced everybody into a corner where he is no more human. They have humiliated humanity. It was their vested interest; they needed a world of slaves, not a world of rebels. And you can make a person sink if you make him guilty; you can make him afraid of hell; you can make him greedy of heaven – and this way, you can make him completely forget this moment, this life. (…) No religion bothers that you should be alive, laughing, living, loving, flowering, *here and now* – and that's *my* purpose. (…) There is a great conspiracy between the politicians and the priests; it has come for thousands of years. (…) The politician rules people as far as worldly things are concerned; and the priest rules the people as far as their psychology, their mind, their soul is concerned. And they have enslaved man in every possible way – the politician from the outside, and the priest from the inside. They have destroyed all the potential of human beings. My work is to bring that potential back. (…) The psychologist is slowly taking the place of the priest, because the priest is becoming out of date. The younger generation is no more interested in the priest; the younger generation is more interested in psychoanalysis, psychotherapy, in different matters of psychic exploration. The priest is no more in the same powerful position as he has always been; (…) the power of the priests is slipping by, and the psychologist is replacing them – he is becoming the new priest. But the trouble is, the new priest is also serving the old vested interests – he is not revolutionary.

I am an existentialist, and I say to you that life is neither meaningful nor meaningless. The question is irrelevant. A life is just an opportunity, an opening; it depends what you make of it. It depends on you what meaning, what colour, what song, what dance you give to it. Life has not any fixed meaning; life is a creative challenge. (…) Existence is far more profound than any meaning; existence is just a challenge to creativity. (…) Existence is spaciousness, uncluttered with anything; it is so spacious that it allows you absolute freedom to be whatsoever you want to be, whatsoever you have the capacity to be. It allows you unhindered space to grow and to blossom; it does not impose anything on you.

To be caged is to be dead.

Move in spaciousness, without boundaries, without guidelines, with no map, like a cloud in the sky. (…) Wherever the wind takes you, wherever you reach, that is the goal. Ordinarily we have been taught that there should be a goal, and then you start reaching towards it. And if you reach, you have succeeded. But really, going towards this particular goal, you have lost immensely; you have missed the whole richness of life.

Real love is known only after the honeymoon. When you come to me, in the beginning you are enchanted with the new, inspired, excited – something is going to happen. And when you remain here for a long period, every day listening to me, and things settle, then only real disciplehood starts. Then, there is no excitement, and then only, intimacy grows. But that intimacy will grow only if you become aware. Between you and me, awareness has to flow. Otherwise, soon you will start feeling sleepy, drained; you will start leaving, going to somebody else, to another guru, to some other ashram – and there again, the same cycle will start: you will be excited in the beginning, then dull. (…) So, if you are related to me by excitement, this relationship is not going to be very long. Sooner or later, you will drop out of it. (…) Excitement is not the thing; intimacy is. (…) The real thing is to settle and to grow in awareness.

Use me as a jumping board towards a higher and higher awareness. I am not saying something to you; I am *being* something to you. (…) Listen to me in deep silence, in deep awareness.

To be really religious is to commit suicide. And I mean it; when I say suicide, I mean it – suicide. When a person kills himself, that is not suicide – just the body changes; he will be born again. That is just a change of the body, change of the clothes, change of the abode. But when a man simply drops his ego, he has committed real suicide, authentic suicide; now he will be coming no more. Now there will be no need for him to have another abode in this world of misery, in this world of darkness, in this world which is almost a hell. He will not be coming again. Ego dropped, your journey is finished; you have learned the lesson.

The real seeker cannot search for God, because to start a search for God means you have already accepted that God is. You have already concluded. How can you start a search from a conclusion? You are already prejudiced. You are a believer, not a seeker. The seeker cannot search for God, because he does not know. He can only search into existence, not for God. He can enquire into the reality that surrounds him, not for God; (…) he can only enquire into the reality that is already available. (…) God cannot be the beginning of your search; it is the end, the climax, the culmination. God is the discovery. How can you begin with God?

Religion lives only while there is a living Master. (…) You will have to come out and search for some place where the fire is still alive, where God is still alive, where a Bible is still in the process of being born, where a Gita is being expressed – soon, these words will become scriptures. (…) If you really want to know the truth of existence, you will have to be in the company of someone who has known. (…) Then, there is a possibility – the flame may jump into your heart; you may become aflame.

Come closer to a Master. There comes a moment when you are so close, in deep intimacy, that the flame from one lit candle jumps onto another unlit candle. Then, the disciple becomes the Master himself. That's the only way to seek and to search; all other ways are just to avoid, to pretend.

I am answering this question to *provoke in you a respect for your own soul*. Nothing else is more important. If you cannot respect your own longing, then you are disrespectful to God. If you cannot assert yourself in the way you want to be, then you are a coward, then you are compromising. Then you will never have a centering; you will never have an integrated being; you will never find yourself crystallized. You will always remain a hazy, cloudy thing. The soul is born through such sacrifices. I am not saying that there will be no problem. There will be problems, many more than you can think of right now, many more than you can even imagine. Friends will turn into enemies; your own family will start looking at you as if you have fallen from grace; and certainly your colleagues wherever you work will start putting you out of their circle, as if you are an outsider, a foreigner. But all these problems are worth facing. These are the steps of the temple of God. This is real sacrifice, real austerity. And slowly, slowly, when one passes through such fire, the gold that you are carrying within you becomes pure; and only through the purity of your inner gold, one day, the golden flower blooms.

To live fearlessly is freedom; to drop fear is freedom. Fear creates our chains. Now you are afraid of the job, career, family, neighborhood. These are all chains made of your fear. Drop these chains. Live in freedom; live authentically the life you really want to live. Don't try to be somebody else; just be yourself.

The people who are living for money and power and prestige are going round and round around street lamps. They will naturally be offended by you when you raise your heads towards the moon. (…) *Sannyas* means love for the moon. That very love transforms. It is not a question of whether you reach to the moon or not – that very love transmutes; that very love becomes alchemy. You are no more part of the ordinary world; you start living in an extraordinary world. The poetry is born in you; the music is heard of the unknown; some dance starts happening. That's what God is all about. *Sannyas* is an invitation for God to become a guest in your being; *sannyas* is readiness to be a host for God.

Meditation is not something that can be done. (…) It is not a doing; it is not an act – it is something that happens. It is not that you go to it; it comes to you, and penetrates you. It destroys you in one way, and recreates you in another. It is something so vital and so infinite that it cannot be part of your doing. (…) All that you can do is to be vulnerable and open to existence from all sides. (…) Meditation is an openness to all dimensions, an openness to everything. (…) It cannot be comfortable, because anything can happen. A mind which longs for security, which longs for comfort, which longs for certainty, cannot be a meditative mind. Only a mind which is open to anything that life offers, welcoming each and everything that happens, even death, can create a situation in which meditation happens. So the only thing that can be done by you is to be receptive to meditation, to be totally receptive – not to any particular happening, but to anything that comes. (…) You must not be in a knowing-mood; you must be completely ignorant – only then can the unknown come to you. The moment your ignorance becomes aware of itself, the moment you know that you don't know, that is the moment you begin to wait for the unknown. (…) To go into

meditation is to transcend your accumulated knowledge. The moment this knowledge is transcended, learning begins.

If I am still living in the memory of yesterday, then I am not capable of living today. If I can live yesterday's moments yesterday, then I must live what is happening today this very moment, and what I say must come through the me of this moment. If it comes from the dead past, it is borrowed. Even if it comes from me, from my own past, it is dead weight; it is not knowing – knowing is always spontaneous. (…) When you borrow from your memory, you are not in the moment of knowing. One must not borrow from anyone, not even from one's own past. One must live moment to moment, and live in such a way that everything which comes to you becomes part of your knowing. (…) The only possible way to live is one moment at a time.

The achieving mind can never sever itself from the future; the achieving mind is bound to be future-oriented. And a mind that is future-oriented must be past-based, because the future is nothing but a projection of the past. We project our past memories into future longings. Our dreams of the future are our experiences of the past painted more beautifully, longed for more aesthetically. (…) A meditative person lives in the present, because there is no other way to live. But if you want to postpone living, you can live in the past or in the future.

Yoga is not a method of meditation, but a way of creating a situation in which meditation happens. (…) whenever and wherever a person has truly lived, he has created a *yoga*. (…) Every person, every individual, has his own way, his own door through which he approaches reality – so no one can follow anyone else. (…) The follower can never be a *yogi*, because following again means that you are longing for security; you want to be certain of achieving, so you follow the path of someone who has already achieved. But what was a path for someone else may not be the path for you. (…) individuals are unique, and everyone has to create his own path. It is not that a path is readymade and one just has to walk on it to reach somewhere; it is your own life which creates a path for you to walk on. (…) A path created by one person cannot be trodden by anyone else, because the path of *yoga* is inner. (…) So everyone has his own *yoga*; everyone has to create it himself. (…) Everyone must create his own *yoga*; only then can one's authentic being be realized. Otherwise, only a borrowed, phony realization is possible. (…) Nothing will be gained by it.

Everyone has to search in total loneliness, total darkness. (…) The moment you accept your total loneliness, you become a *yogi*, and you transcend society. This is the only meaning of leaving society. No one can actually leave society – wherever you go, you will create it. (…) You must be deeply in aloneness; you must remain in it; you must live with it. You must walk the path of life totally alone. Amidst the crowd, although there will be fellow travelers, you must be totally alone. (…) There may be five members of a family living together; these are five alonenesses living in a home. (…) the moment you understand your aloneness, you become compassionate towards others and their aloneness. This compassion is the indication that a person has been truly initiated into *yoga*, because now that you know your aloneness, you can understand the aloneness of

all. (…) Everyone uses the other as an escape from his own aloneness, and because of this, there is possessiveness. (…) Everybody clings in his own way; the other is an escape from our aloneness (…) – and no escape is possible. (…) A *yogi* has come to know this naked fact, that it is everyone's nature to be absolutely alone, and there is nothing to be done about it. (…) But we create illusory escapes, illusions of togetherness. Our families, our nations, our clubs, groups and organizations – this whole society is an escape from our aloneness. (…) One bored person goes to another bored person, and together they try to overcome boredom. (…) Now each bored person will be doubly bored, and will think that it is the other who is at fault somehow.

Buddha has used two words: *prajna* and *karuna*, because basically, religion is concerned only with these two words. *Prajna* means meditation, the peak of knowing; and *karuna* means compassion. *Prajna*, meditation, is the flame; and *karuna*, compassion, is the light that spreads out and fills the whole world. Both come simultaneously; they are one.

Live life; be in life deeply; be involved in it – and still be alone. (…) Everything will come and go; (…) you are alone. (…) From this aloneness, meditation begins to grow. (…) total aloneness is *samadhi*.

Once you realize your total aloneness, in that moment you come to know that there are not two, that there have never been two. I cannot say that you become one with God, because you have always been Him; you have never been separate. Separation is your illusion, and because of that illusion, you create another illusion, (…) another mental concept: oneness. (…) You are one, not oneness, not separateness. There is no one else – the other has gone; the other has dropped away. And when the other has dropped away, in that very moment, the mind ceases. Mind is the other, and when there is no mind, there is no other. (…) The reality is a conceptless, non-conceptualized existence.

Accept things as they come. Denial and non-acceptance are the only atheism. Acceptance, a 'yes'-saying spirit that says 'yes' to everything, that welcomes everything unconditionally, is religiousness.

Sannyas is a renunciation of the dead past and of the unborn future. It is a renunciation of suicidal tendencies and of the postponement of living. *Sannyas* is initiation into life.

In sleep, the mind goes to sleep; in *samadhi*, the mind dies. So *sushupti*, dreamless sleep, and *samadhi* appear to be similar, but they are not, because after *samadhi*, there is no survival of the mind. After sleep, when you awaken, again duality is seen. But after *samadhi*, there is no coming back; this is the point of no-return.

The primary need of an unstill mind is to be anarchic; only then can it transcend itself. (…) So, first let tension, confusion, anarchy reach a climax. Then, there will be an explosion, and discipline will come as the result. (…) Otherwise, you can ordain discipline, but discipline will be an outward conditioning – the inner

being will remain the same. (…) So many things that must be expressed have been suppressed in the unconscious. They have been suppressed for centuries, through many past births. The anarchic being that is within each of us is unknown even to ourselves. It must come out; the ghost inside us must come out. And it can come out only when it is expressed – expressed in its total intensity from the innermost core of being. First one has to become mad in order to transcend one's inner madness. (…) The anarchy within must be exploded. It should not be stilled or pushed down; it must be expressed in total intensity. (…) This is catharsis through dynamic meditation. (…) Then the stillness comes by itself; it is not a cultivated composure.

The whole world is a great madhouse, and we have hypnotized ourselves into thinking that we are sane, normal. But the insanity that is hidden in the background always tries to come out – it erupts; it explodes out of us in dreams; it explodes out of us when we are intoxicated. (…) Drugs or dreams just uncover your self, the authentic being that is within you.

It is total nonsense even to try to discipline the mind if you have not known the innermost core. (…) The ultimate outcome will be schizophrenia – there will be two beings living simultaneously within you; your whole being will be split. There will be continuous indecision and conflict within. And remember, conflict dissipates energy. So, the first step towards a harmony and unity of being is not discipline, but knowledge of that which is within.

The within has been so suppressed for centuries, for millennia, that this suppression has become a part of your self. And not only you, but the whole of humanity has suppressed what is within – *you* are just a part of the process. You have not suppressed what is within you consciously, knowingly; it is part of your heritage to do that.

Experience, as such, is psychic. There is no such thing really as 'spiritual experience'. (…) The experiencer is not, so you cannot use the terminology of experience. You experience a moment of non-experience.

Language is for events; it is not for silence.

When one comes back from meditation, the ego returns, because the whole mechanism is still there. For a while, you were not part of it; for a few minutes, you transcended the mind, the ego. You were beyond it; you left the house – now, you have come back. But you cannot come back as the same person who left it, because now you know something beyond. You cannot be the same again, but still you come back. The easier it becomes to go out and come in, the more likely it is that a new stage will begin in which you are neither out nor in – you transcend both. This is the culmination; this is *samadhi*. (…) *Satori* is not *samadhi*; *satori* is just a glimpse, because you can still come back from it. But you cannot come back from *samadhi*; it is the point of no-return.

Nobody reaches *samadhi*, because when *samadhi* is reached, nobody is there.

Guidance is possible only up to the fourth stage, *satori*. (…) The fifth stage, *Brahman*, cosmic consciousness, is beyond guidance. Silent awareness is always beyond guidance. Either it happens, or it doesn't happen. The fifth stage is existence itself.

I am against practicing all *asanas* or *mudras*. They must come by themselves, or you must not do them. If you do them, there is no guarantee that the corresponding inner state of mind will follow, and it will become a gesture, an act. You can sit like Buddha or stand like Mahavira, there is no problem in it, but it is meaningless; nothing is accomplished by it. (…) You must not begin from without; the beginning must be from within. (…) If you sit in Buddha's posture, the position of the body will create a feeling of tranquility in you. Now you will assume that tranquility has been achieved; you will feel still, silent. But this stillness, this silence, is just a deception. It has not come to you; you have imposed it on yourself – it is not from within, but from without. It will feel very good, but it is a created, conditioned stillness that has been produced and projected by the body. (…) Let *asanas* come from within; do not impose them from without. (…) Everyone will need to express himself individually. (…) Where did these *asanas* come from? Whenever the state of mind that Buddha had is there, the body follows it with a particular posture. It must follow it; it will have to follow it. This has been known for centuries, that there are particular outward postures and gestures that correspond to particular mental states. So it was surmised that if we create these postures and gestures in the body, the corresponding mental states will definitely follow – but that is not so. (…) Let *asanas* and *mudras* come from within, they will come, and when they come by themselves, they will have a reason of their own. They will work within your body, and through them your body will become attuned to a new situation.

Meditation does not mean a conscious implementation; it means an effortless jump into yourself. (…) Real meditation is a jump into the unknown. (…) With discipline, you can go step by step, but you can never discipline a jump. The first three steps of Dynamic Meditation are not steps of meditation at all, but steps that lead you to the place where you can jump.

Authenticity can only come to you after catharsis. Real *asanas* and *mudras* are a catharsis, an expression, an overflowing. And the more they overflow, the more weightless you begin to be. (…) That is the basic difference: if you practice *asanas*, they will be suppressive; but if they come to you spontaneously, they will be expressive – there will be a catharsis. If you impose *asanas* on yourself, the action is just part and parcel of your total suppressive routine. If you impose *asanas* which your mind is not ready for, you will force your body into a particular posture, and the body will have to follow your will. This type of exercise, if done to its logical conclusion, will create a split in the personality. Then you will become two – the one who is suppressed, and the one who is suppressing. *Yoga*, to me, means becoming one, not two; it is integration, not splitting. (…) *Yogasana* is an *asana* which has come to you, which has happened to you; otherwise, an *asana* is no different from anything else that is imposed on you, any physical discipline. It may prove health-giving, but it can never prove spiritual; it can never help to integrate you. The health benefits that you derive

will be at a very high cost, because your personality will be splitting in two. The whole nature of experience of those people who practice *asanas* begins to be less and less spiritual, and more and more physical. (…) this is a curious phenomenon: these *asanas* seem to be meditation-oriented; they are supposed to be – yet, all over the world, wherever *asanas* are talked about, *dhyana*, meditation, is the least talked about subject. (…) Meditation is the ground; it is the base; it is the seed. Everything must be meditation-oriented, because meditation is first, and everything else follows. (…) Yogic exercises are gymnastics, not *yoga*.

Outer power has corrupted man, but inner power has corrupted him more. (…) The power-seeking mind can never be at ease, because the power-seeking mind is basically violent. Violence needs power – we want to be above others; we want power, prestige, heights. (…) But a violent mind can never be spiritual – at its lowest, the power will be physical; at its highest, it can be psychic. But if one is seeking truth, bliss, if one is seeking the Divine, then this power must not be sought. You must deny this power; you must be meek. (…) A meek person means a humble person – he is not seeking power; he has left that dimension completely. He is poor in this sense: he is no one. (…) So, one must be aware of psychic forces. *Siddhis* exist, but do not look at them. Just pass them by; just be a witness to them. They will be with you; they will work in you – but they will be like shadows; they will follow you. Things will be happening around you, but you will not be conscious of them; you will not be strengthening your ego through them. (…) Then, there will be powers, but they will not be ego-centered; they will be God-oriented and God-centered. But you must not be concerned with them. When they come, just pass by and bid them farewell.

You dream in the night because the barriers of the conscious mind are withdrawn. Whatever is suppressed in your mind, desired, longed for, begins to take shape and form; you begin to imagine it. But while you are dreaming, you never know that it is a dream.

I am not saying that there is no such thing as *kundalini* or *chakras*. I am not saying that no experiences happen; there *are* experiences, but you must not know about them beforehand, otherwise you will project. You must be completely unknowing; you must be ignorant – that is the basic condition to proceed further. (…) Information should not be confused with knowledge; each thing must be known and experienced directly. (…) Only in this way will things begin to happen that are authentic. (…) The experience of the seven *chakras* or the passage of *kundalini* is different for each individual. (…) The happening is individual, and there are no generalizations. (…) Generalizations never happen; (…) all generalizations are myths.

As you go deeply inward, each of your senses has a corresponding inner manifestation. (…) The essence of every outward experience is also stored within; all your senses have reservoirs of experience stored in your mind. When you travel inward, these reservoirs will be encountered. (…) inward experience is a pure essence; it is just an electrical phenomenon. Because the phenomenon is just energy, it is pure. Nothing obstructs it; it is transparent. (…) don't take

inward experiences seriously. They are only meaningful insofar as they are indications that you are going deep. They are only part of the scenery on the way; they are not the destination itself. When you really reach deep within, there will be no experiences. (…) Unless all inward experiences cease, you cannot transcend the mind. These experiences are just the psyche displaying the accumulation of what it has preserved throughout endless lives. That is why each person will feel different things – each one has a different accumulated past; so each one will have a different orientation as far as his senses are concerned.

Experience itself is the last barrier. One must come to a point where one is, and there is no experience. Only when experiencing has ceased does duality cease. When you are experiencing something, duality is still there. You are there, and the experience is there – something without is there. Even if you experience oneness with the world, this experience is part of duality. When meditation comes to a full flowering, there will be no experience at all. You will be, and just being is the experience. (…) Only then is the experiential achieved.

Today's mind is not fixed; it is in chaos. So all the old methods which were meant for fixed minds are out of date. For the chaotic mind, a chaotic method is needed; only then can you be led into deeper realms; otherwise, the results are bound to be shallow. (…) The method is for you, not you for the method. If something is not working for you, change it.

To be religious, or to be interested in the ultimate questions of life, one needs to have really fulfilled all the lower wants and needs. So to me, a poor society cannot be religious. India was religious only when it was at a peak of affluence. For example, in Buddha's time, India was just like America today (1970). In those days, India was the richest land. The religion that we have in India today is just a leftover from those days. (…) There is a basic difference between a poor man's religion and a rich man's religion. If a poor man becomes interested in religion, it will be just as a substitute. Even if he prays to God, he will be praying for economic goods; the basic problem of man will not yet have arisen for him. (…) But for a rich man, there is a basic change of dimension. Now he is not asking for economic goods; he is asking for the meaning of life.

There is every possibility that a person may flower without any guru, but that person too will have to surrender; he will have to trust – if not a particular person, then the Whole. The basic requirements must be fulfilled. Whether they are fulfilled in connection with a person or not is immaterial. (…) the guru is a step toward the impersonal, a way to help one surrender to the Whole, to existence itself. To the human mind, all relationships are personal. It may be love, it may be respect, it may be anything, but it is personal. So the first step toward the realization of truth or of cosmic being is also bound to be personal. Someone will have to be used as a jumping board.

Words are the midpoint between science and religion. (…) These are the three roads: science, which means reason, and which is expressible; poetry and art, which are emotion, and which are expressible up to a certain point beyond which they become inexpressible; and religion, spirituality, which is absolutely inexpressible.

When the heart is in contact with the world, the world is divine; when the mind is in contact with the world, the world is material. (…) Meditation is the way to know God; mind is the way to know matter. Mind and meditation are exact opposites, different dimensions. You cannot have it both ways – you can reach the mind, but in that moment, the heart will not work; or you can reach the heart, but in that moment, the mind will not work. You can use both, but not simultaneously – they are polar opposites.

God is a mythical word, a mumbo-jumbo word that is the invention of the priesthood. Actually, to ask whether God exists is absurd. For those who know, God is existence as such, the very isness. (…) The totality of existence is God. (…) Existence is nonpersonal, impersonal. (…) But the human mind is very cunning. First we invent a personified God – we give God a personality, and then we make Him responsible for what happens. We go on creating problems that are not problems at all, but fallacies (…) – the whole game is being played by you alone; *you* create problems. These problems are not authentic problems; they are created problems, invented problems: (…) if God becomes a person, then you ask, "why is there evil?". (…) If you call the totality 'existence', you cannot make it responsible; but if you call it 'God', then you can make it responsible.

God is the indefinable. (…) Mind cannot conceive of the indefinable, because mind requires definitions, clearcut boundaries. That is why God, existence, cannot be understood by the mind.

If you say that something is bad, (…) no reply will be given to you from the universe, because as far as existence is concerned, there is no evil. Evil depends on our attitudes; it depends on our moralistic definitions. (…) The distinction is human, mental, contextual, relative – it is not existential; it is not ultimate truth. You have made the definition; you have defined something as beauty and something as ugliness. You have made the distinction, and then you ask, "why has God made ugliness?". (…) Everything we know is fragmentary, incomplete, one page torn from a novel. (…) We don't know the Whole, so we cannot pronounce judgment on it. (…) Words such as good and bad are just expedient, utilitarian; they are not existential. (…) All our statements about good and bad, beauty and ugliness, are nothing more than traffic regulations. We have to make them, (…) traffic does require certain rules, (…) but they are not ultimate truths. (…) The rule is utilitarian; it is neither natural nor ultimate. (…) As society develops in a more complex way, a more clearly defined morality is needed; otherwise you will not be able to live. But these moralities, these conceptions of good and bad, are human expediencies.

God is an existential quest; an enquiry, not a question. (…) God is a search, not a question, and a search cannot be answered. It has yet to be lived; you have to go into it deeply. You will have to be committed to it; you will have to throw yourself into it. (…) Readymade answers are a barrier to the unknown. One has to go into the unknown in total insecurity, not knowing anything. That is what is necessary, and nothing can be done about it. (…) When you come upon the Divine yourself, it is not simply an answer, it is a transformation – you become one with it. You can never become one with any answer; an answer always remains separate in the memory. (…) Those who have known have remained silent. They have talked, but they have not given any answer to the question; they have made no statement at all. They have pointed in a certain direction, but to point is not to make a statement; it is just a gesture. Because of the limitation of words, of language, because of the limitations of the human mind, questioning and answering, one can only indicate, one can only point in a particular direction.

If you feel that you are responsible for yourself, then you become a soul. If you feel that you are responsible for the Whole, then you become a god.

A person who is not capable of loving himself, of living with himself, enjoying his own company, will not be able to be in a deep communion with anyone else. (…) So the crowds are there, but they are lonely crowds.

When you are ready, the whole universe begins to help you. There is no need to ask for any astral help; there is no need to go anywhere – help is always given; a need is always fulfilled. But one has to be ready; one has to be in a state of mind where universal forces can help you. So it is not a positive search, because you cannot seek what you don't know. Help depends on your receptivity, your readiness. (…) The help is always there, but your eyes are closed.

You can either be open to higher forces, or you can be open to lower forces – you cannot be open to both. The very mechanism of consciousness is such that if you are open to the lower, you will be closed to the higher, and if you are open to the higher, you will automatically become closed to the lower. We have only one opening, so it is your choice in which direction to move. (…) Higher forces are always there, but they cannot work unless you cooperate with them, unless you give yourself to them. The moment you are open to them, the moment the invitation has been sent, the work begins. (…) Remember, faith is the opening. Faith means trust, and whatever you believe in, you are open to. An untrusting mind is closed because it is afraid; but unless you trust, you will remain closed. (…) Energy has to flow, and if the lower outlet is closed, it has to find a new outlet. (…) You become open to the higher, and when you become open to the higher, things begin to happen in a very different way.

The first thing to do is to be closed to the lower, (…) because unless the lower is closed, the higher cannot open – it is impossible. (…) If you close the lower, the higher opens. (…) The opening to the lower is habitual in us. Be aware when some lower force is pulling you. Be a witness to it. Don't allow your mind to be open to it. Everything that you are open to becomes deeply imprinted inside you and finally begins to work. So be aware constantly, moment to moment. (…)

Don't waste energy in the lower. Then you will not be dissipating energy – you will be accumulating energy; and the accumulated energy will help to throw open the door to the higher. Once you begin to feel the higher possibilities that exist, there is not even any need to think of the lower. The lower has disappeared; you have entered a different world, a different dimension, a new existence. And then, you begin to receive help from advanced souls.

When I say, be closed to the lower forces, I don't mean fight them; I mean be aware. If you begin to fight, you will remain in the lower and become perverted, which is even worse. Then you are not even natural; you become obsessed. (…) Become aware of your deeper attitudes, your deeper longings, your deeper suppressions. (…) Learn to analyze what is happening; (…) become aware of your unconscious. (…) When I say, don't be open to the lower, I don't mean suppression; I mean analysis, observation, awareness, consciousness.

A suppressed mind is deeply rooted in the lower, because whatever you suppress, you have to suppress continuously. If someone is suppressing sex, he cannot take a holiday from suppression. (…) With suppression, nothing dies; on the contrary, a thing that has been suppressed becomes more alive.

The lower opening only functions in two ways: suppression and indulgence. They appear to be polar opposites, but they are not. They help each other very mysteriously, like friends in a deep conspiracy. If you indulge too much, then you will be pulled automatically toward the so-called opposite, suppression, and vice-versa. Then the third possibility will remain closed to you – that of transforming energy. Both of these extremes are horizontal; and a transformation of the energy, the third possibility, is vertical. If you neither suppress nor indulge, the energy will not be able to move on the horizontal plane; it will begin to move vertically. That vertical movement is transformation; that vertical movement opens you to the higher forces.

The Koran was not delivered to Mohammed in one day; it kept on being delivered to him throughout his whole life. Mohammed had been an ordinary man before; absolutely ordinary. Suddenly, he became different. (…) Mohammed was guided not by his ego, but by forces beyond him; he became just an instrument. When the higher opens, everything turns upside down. Your logic will not apply; your reason will not apply; whatever you have known becomes irrelevant; whatever you are becomes irrelevant.

Man is a growth, a going beyond animality. (…) Only with religiousness, only with religious consciousness, do you become human for the first time. Otherwise, everything is animal-like.

When you are in contact only with the lower, life is just a trivial, meaningless, repetitive routine, (…) a meaningless, absurd repetition of the trivial, going on and on and on. We are just occupied; we are not living. (…) Only very mediocre minds can think that this is life. (…) The higher is needed, always; it is the only saving force. (…) Life only becomes meaningful if you feel the existence of the

Divine. (…) Meaning always comes from the beyond; it cannot come from you. Only if you can go beyond does there seem to be a meaning in life.

If the higher possibility does not happen, politics will become suicidal. Until now, we have survived in spite of politics, because we had no means of total destruction. (…) But now that we have total weapons, we can destroy the whole world. And because of our animal tendencies, there seems to be no future for us. For the first time, religion has become the only means of survival. Unless many, many consciousnesses become open to the divine source, there is no future for us.

The robot is helpful as far as ordinary life is concerned, because without it, you will not be able to do many things; it is a necessary help. But as far as higher things are concerned, the robot becomes a problem. (…) The robot is the only difficulty as far as spiritual progress is concerned. Take charge. Be conscious of things which have become automatic. Then, by and by, as you become more and more aware, the lower opening will be closed. And when the higher opens, you need not do anything more; then, the higher begins to do everything through you.

The whole struggle in the Gita between Arjuna and Krishna is due to Arjuna trying to remain himself; he wants to decide for himself whether to fight or not. Closed to the higher, he wants to decide according to the lower. He is resisting opening up to the higher, and Krishna is insisting, "Close the lower and surrender to the higher. Then, no decision will be needed on your part; then, the higher will decide. Surrender to it."

Silence has its own message; it is its own message, conveying many things.

Metaphysical questions, intellectual questions, are meaningless, useless, as far as inner enquiry is concerned. (…) Intellect is an instrument, a bridge to all that exists outside; it has no door to the inner. So the moment you begin to ask intellectually, you can go on asking for many lives and collect many answers, but still you will not be connected to the inner world.

You can know many things about yourself, but to know about yourself is not to know you. The 'about' goes round and round on the periphery, and the center remains untouched.

Here and now, spontaneously, let a question arise in you. Don't carry something from the past; don't carry something that comes from others; don't carry something that comes from the scriptures. Let it come from you. (…) the question must be total, authentic. You must be deeply committed to your question; it must not be just a peripheral curiosity. (…) If you ask in this way, from your deeper being, the very questioning becomes a process of meditation.

It is very difficult to find a person who is not frustrated. And if you find such a person, know that he is a religious person.

Don't think about the world; think about yourself. You are the world, and if you begin to be different, the world begins to be different; (…) the world has begun to change. (…) We are always concerned with changing the world. That is just an escape. I have always felt that people who are concerned with others' changing are really escaping from their own frustrations, their own conflicts, their own anxieties, their own anguish. They are focusing their minds on something else, they are occupying their minds with something else, because they cannot change themselves. It is easier to try to change the world than to change oneself.

Move existentially; (…) go into the problem existentially. (…) Then, a very subtle change happens in your consciousness (…) – your consciousness begins to emerge. And the more conscious you become, the more the false identification will dissolve. Both cannot exist simultaneously. (…) When the false identification has gone, and you think about it retrospectively, it becomes part of your memory. Now you can divide yourself from it – you are separate from it, and it is separate from you. (…) Now there are two things: the memory of your past experience, and you. But in the act of your past experience, there was only one thing: you had become the experience; you *were* the experience. (…) Be aware of it; (…) this awareness will change the whole thing. The day this awareness comes to you, false identification will dissolve, because for you to coexist with it is not possible. Awareness means a conscious mind, and false identification is possible only in a very unconscious, sleepy state of mind. Be more and more alert: where are you? what is your energy? (…) When you feel that false identification is there, close your eyes, forget about the situation outside, and be conscious of what is happening inside you. The whole energy has become false identification. If you watch it, then suddenly, part of the energy will begin to transform itself into awareness. A pillar of consciousness will arise out of the chaos of false identification. And the more the pillar arises, the more the chaos inside will drop and disappear. Then, when you feel that *you* are, you will notice that false identification is no longer – you become a self, a center; the other can no longer be the center which either attracts or repels. This meditation has to be done at the very moment of the happening; then you will be a different person altogether. (…) Now, you will be a consciousness, a light unto yourself. Because of this light, darkness will have become impossible. (…) This must be understood very clearly: false identification needs your unconsciousness as its basic requirement.

We say that someone has fallen in love. The phenomenon of love is a falling down, and falling in love means that you lose consciousness of yourself because of love. (…) The same happens in hate. Love and hate are alike, because it is the same energy inverted. (…) Become conscious. A conscious being is neither hateful nor loveful. (…) Buddha is not love but compassion, and the difference is very deep. When you feel compassion, you remain the center; you can be neither repulsed nor attracted. It is a very neutral state. The other will feel very deeply that you love him, but… (…) it is your projection that he loves or hates. In fact, he neither loves nor hates; he remains himself, and the compassion flows. (…) When one becomes a center, when one becomes crystallized, there is neither repulsion nor attraction to anyone. (…) this means that you cannot go beyond hate unless you go beyond love. (…) Every lover goes on continuously moving between hate

and love, attraction and repulsion. Freud has said, very truly, that you have to hate the same person that you love – it cannot be otherwise. (…) Get rid of all the scapegoats that you have had for your false identification. You could love your country and hate another country; you could love your religion and hate another religion – because, if you love someone or something, you have to balance that love with hate. (…) The duality is a natural thing. If you love, you have to hate. (…) With love, hate will be there, and you will have to find some object to focus it on. So the more you love, the more you will be hateful. That is the price one has to pay. Remember this: either love and hate go together, or neither of them is there at all.

If there is an enemy somewhere, then the whole nation becomes one. (…) The moment we discover an enemy somewhere, and we are trying very hard to find one, then the whole world can become one.

False identification will disappear not by you doing anything, but by being more aware, more conscious, more alert. Become a conscious being, and you will be at your center, and no one will be able to take you away from your center. Right now, anyone can do it. Some do it by love, and some do it by hate, but anyone can take you away from your center. You have no center really, only a bogus center, which is just waiting for anyone to come and take you away from it. Consciousness means centering, being continuously centered inside. Then both love and hate disappear. Only when both disappear are you at peace.

All the symptoms of false identification are the same: you become tense. (…) Love and hate are both tensions; both are diseases – (…) you cannot be at ease either in love or in hate. (…) remain in yourself, alone in your consciousness. You exist; the other has become irrelevant – then, you are centered; then, compassion will happen. It is a happening that follows once centering is there.

Centering is just being yourself, moving according to yourself, living according to yourself. Many may be attracted to you, many may be repulsed by you, but these are just their projections – it is their problem; (…) you remain unconcerned.

What have you got from the past? Just memories and thoughts. (…) And the past is growing every day, because you go on accumulating thoughts, memories, experiences. (…) Every day, you give your mind more to think about. (…) Every day, you have a bigger and bigger mind, and less and less consciousness. (…) You may even begin to lose consciousness of yourself completely, and then you will become an automaton, a computer, a thinking machine, a robot. (…) Mind means the accumulated past, and it goes on accumulating. What else can it do but go on repeating thoughts? What else is thinking but the repetition of the past again and again? Nothing new comes through. Thinking is never original; it cannot be, because you can only think in terms of the known. You cannot think about the unknown; you can only come to the unknown when you are not thinking.

If you are really in this moment, you cannot think – it is impossible. Thinking is only possible in the past or in the future, never in the present. (…) Don't fall back into the past, and don't jump ahead to the future. (…) Remain in the moment. (…) Live moment to moment. Die to the past and die to the future. Live here and now, so that whatever you do becomes a meditation. Meditation is an attitude, not an activity, so whatever you do can become meditative.

Try to stop a thought, and you will see who is the master. Try to stop it. You cannot. The thought will rebel against your control, and it will come back with a vengeance – with more force, with more skill and efficiency. Whatever you think about is not thinking, really – it is just a rush, a mad rush, a crowd, a traffic jam of thoughts, an inconsistent, unnecessary holdover from the past. (…) So be aware. (…) Live in the present. Live in the meditative quality of the present. (…) The present moment is not part of time at all. Past is time, future is time, but the present is not time. (…) The present is eternal; the present *is*. It is always here and now, an eternal now. (…) Past and future belong to mind, not to existence. If you can understand this, you will see that time is mind, and mind is time. Dissolve mind, and there will be no more time, and vice versa.

Your so-called thinking is more akin to anxiety than to thinking. In this so-called thinking that you do, you have to grope for the answer – and groping can only be in the dark. Today you think you have solved something, and tomorrow the same problem is there again; everything becomes confused again, and you go on groping in the dark. That is why thinkers change their minds every day. That which was a truth yesterday is not a truth today, and today's truth will not be the same again tomorrow. So everything is just approximately true – nothing is true, nothing is false; it can become false again any moment.

Remember this: the other must not be the center. (…) If your love is centered on me, that will create problems. You will love me, and you will find someone else to hate. This is what happens. If you love your guru, then you will begin to hate and condemn all other gurus. (…) You have to create an enemy. (…) If you love someone, (…) then, too, deep down, the other side will be there. Any moment it can erupt and become destructive. You must be fulfilled within yourself, because only then will there be no frustration. You will feel many things, but they will be something separate from you.

Those who love and then hate are not real lovers. (…) when someone loves deeply, he can only hate deeply; there is no other way. (…) You cannot hate in the beginning; one has to love first. Love is a necessity in order to hate; you cannot hate directly without some love having been there.

The last desire that you have in one life becomes the first desire at the beginning of a new life.

Words are impotent to express truth; truth can be expressed only in silence. The moment we enter silence, the mystery of truth is revealed. (…) Only with the dissolution of ego, we can enter silence.

Silence will be spontaneous if there is full awareness of, but no reaction to, the external stimuli.

When life's goal is sighted, one begins to move towards that goal. Whereas meaningful life is a *yoga*, aimless life is all indulgence. The life on an indulgent man is like a lake which has stagnant water, which flows nowhere, and which, in time, dries up. But the life of *yoga* is like a river which for ever is rushing towards the ocean. (…) Be like the river which moves towards the ocean; only then you will find life worthwile.

There is only one misery: isolation from God. (…) The one root misery creates the illusion of a multitude of miseries. We have to be radical and deal with this root misery. (…) We have to destroy the root of all miseries.

All associations are in opposition to somebody or something; the life-force of all groupism is hatred of other groups – without opposition and acrimony, groups can neither exist nor function. (…) Religion, in reality, has nothing to do with any group or society; it is concerned only with the individual. Therefore, the various religions are in opposition to one another only when viewed as separate groups; but the same faiths, if they are understood to be the diverse ways of self-realization, are found to be paths converging towards the same truth. (…) There is only one religion, because there is only one truth. But the paths to that one truth, that peak experience, can be several. In fact, there are as many paths as there are seekers of truth. (…) The individual has to start from where he is. Others cannot be expected to start from the same place, simply because others are not in the same place. The starting points are all different, but the destination is the same.

Accumulation of anything is not real gain; accumulation is only the means of hiding one's lack, and thereby deceiving oneself. And self-deception is self-destruction.

When thoughts rise from within, you gain knowledge.

With awareness, one will be awake to the movements of one's mind; one will be conscious about one's actions. There will be full awareness about all one's doings – one will not be a tool in the hands of external stimuli; one will not do anything unconsciously. In short, a conscious individual will be an individual in the true sense of the term, complete, whole. Where there is no discriminatory thinking, there is no existence of that faculty which introduces one to oneself, and which frees one from mechanical, automatic or unconscious actions.

Production is not creation. True creation is that which recreates you. (…) The greatest art is life itself, and the greatest artist is he who brings to his own life beauty as well as creativity.

In final analysis, the importance is of the individual, and not of the object. (…) We are the cause of our misery, because whatever we are, we have made ourselves such. (…) A miserable life is the result of a wrong way of looking at things; and a happy life is the result of a right approach to life. (…) He who seeks for faults outside, goes astray; he who seeks for them in himself, is sure to succeed in transcending them.

By 'thinking', I mean discretion, the ability to distinguish between the ephemeral and the eternal, between the mortal and the immortal, between the unreal and the real. He who has lost this type of ability to think, wastes his life on the transitory; whereas he who is able to think, seeks for the permanent and not the illusory. (…) Life belongs to that which is eternal; death to that which is ephemeral. (…) True thinking, deep thinking, opens the door for the awakened consciousness to move forward to its goal.

Those that do not travel in the direction of self-enlightenment gradually go deeper and deeper in the abyss of darkness, and this darkness can be destructive.

He who has no thirst for the truth cannot be free. Truth leads to freedom; (…) truth *is* freedom.

If knowledge is imparted, then it is not religious. (…) One has to know oneself. When it comes through others, (…) then it becomes simply information; it is not religion. 'Religious' means that which has been experienced, that which is existential, that which has been got through living, not through scriptures, not through teachers – not borrowed, but lived.

In meditation, you are not thinking about yourself; you are *knowing*. (…) *You* are not; there is only knowing. (…) Then there is only existence; then there is only being. That being is *atman*.

There is no such thing as self-realized. Self is ignorance; when you come to realize that which is, there is no self.

The kingdom of God is the same as that which Mahavira calls *atman*, that which Buddha calls *no-atman*. This is the same, but Jesus speaks in parables – he calls it *the kingdom of God*. (…) Krishna calls it *brahma*. (…) Krishna, Jesus, Buddha, the names are more important to us than the reality for which those names stood. If one goes deeper, one comes to know, the source is one. (…) the paths may differ, but the reaching point is one. Those who are realized come to know the one reality; those who are not realized conceive their own realities individually.

Reality cannot be said, cannot be expressed. (…) You can know it, (…) but you cannot define it. (…) All that is beautiful, all that is true, all that is good, cannot be defined; it can only be experienced. So I have got no philosophy.

The more you become conscious, the less and less thoughts become. For some time, the road becomes vacant and you dip in, you go in. If you continue this – this awareness, being a witness to your mind – then there comes a time… no one can predict it – it is unpredictable, but it comes… then some day, you feel that there are no thoughts. (…) you come inside when thought ceases. (…) With thought, the wandering ceases; with thought, everything outward ceases – thought is the foundation of all that is outward. You come in; (…) for the first time, you are dissociated from the outside – you realize what has been always yours.

There is nothing except God. What we call satanic is simply our unacceptance; what we call bad is merely our unacceptance. (…) Actually, good and bad are just two sides of the same coin. I am not referring to the unknown as God in the sense of his being opposite to Satan; I am calling that the unknown which is at the root of our lives, which is the very basis of existence. From this source of existence emerges Ravana as well as Rama; darkness and light both emerge from this very source. (…) One who loves existence would find God as much in the darkness as he would find him in the light. (…) the darkness has its own mystery, as the light has its own also. Whatever significant happens in this life happens with the cooperation of darkness and light. (…) Thus, darkness and light are the basis for the same life-force. Division, polarity, in life, are only man-made.

The day a person stops accepting the challenge of life, he is dead – as of that very moment. Life is accepting challenge every moment. But this acceptance of challenge can be of two types: it can be with anger, and then it becomes a reaction; or the acceptance can be with great delight, pleasure and joy, and then it becomes a response. (…) Bheeshma blew his conch with delight, and caused rejoicing among the other warriors. (…) This is acceptance – if in life, one is faced with war, the war too is accepted.

Really, there can be no method as far as meditation is concerned. Meditation is not a method. Through technique, through method, you cannot go beyond mind. (…) Truth cannot be achieved through mind.

Thinking means non-understanding. The person who thinks is a man of non-understanding. A person who knows doesn't think. (…) He sees, he is aware, but not in thinking. (…) The thinking must go for the truth to be revealed. (…) Mind constantly deludes you; (…) an occupied mind cannot transcend itself. (…) Your mind or my mind cannot conceive of something beyond it. (…) If something beyond is to be conceived, the mind must cease to be. (…) One is to be aware of the mechanism of the mind, how the mind works, how the mind needs constantly occupation. Every moment mind needs occupation; it has become a mechanical tendency. (…) Once you leave the so-called worldly occupations, you become occupied in spiritual affairs – but you remain occupied. One is to be aware of this very process of the mind. That awareness of the mechanical process stops the process. Moments come, they break through, and you see something. That is not your thinking, not a by-product of your thought.

The active must cease. The constant seeking for pleasure, for enjoyment, must cease for one to be oneself, for you to know who you are. (…) The mind likes enjoyment to forget itself. (…) A mind which is constantly trying to forget itself is a mind which is constantly seeking some type of hypnosis, some type of unconsciousness. A mind which dreams or which is constantly engaged (…) is a mind which is constantly escaping from itself; and the mind which is escaping from itself cannot know itself – to know oneself, one has to cut this constant escaping. (…) When the desire is gone, when the very seeking for the enjoyment is gone, then something new happens, then really comes the divine enjoyment, the bliss you are seeking. It cannot come through your occupation; it is impossible – it comes only in an unoccupied mind, in an aware mind. (…) It comes not through your escape from yourself, but through your coming to yourself.

There is nothing like beauty or ugliness; that division is made by our own projections. There is nothing beautiful; there is nothing ugly. Things are; they exist in themselves. Without our projections, they are; simply they are. There is nothing beautiful, nothing ugly. But you can project, and escape from yourself. And we are always thinking about how to escape from ourselves. It has become so burdensome to be oneself; it has become so ugly; it has become so tense to be oneself. (…) in love, in beauty, in films, in wine, in meditation even – we are escaping from ourselves.

If you become aware of your thinking process, then the process by and by is dissolved. If you become aware, if you become aware of your thoughts, the passing, the going, the coming in and the going out of thought – if you become simply aware, a witness, then the process stops by itself.

The mind asking for enjoyment and the mind asking for technique is the mind of a person who is not ready to be aware. He wants to remain in his sleep and to cling to a technique. The technique will become a part of the sleep and will not disturb it, but will make it more convenient, more comfortable, and he will be more at ease in his sleep. The very need, the very asking for a mass technique, is saying that I am not going towards the goal *individually*.

An enlightened person's words will be spontaneous. They are just coming from the source, fresh and new. These coins are just being minted; they have not been used in the market.

Whenever God descends into someone, he descends in a new way each time; God does not like repetition.

When you have found the Master, service is the discipline; just to be close is enough.

Each man is engaged in two types of journeys. One is the world that is outside him, his earthly destination; the other journey is within himself. Our mortal life may bring success or failure, but it is of no significance; as, when death opens its jaws, man enters it alone, leaving behind all worldly awards and tribulations. The

body is reduced to nothingness, to ashes. In the journey within, truth exists as an immortal element. It has no death, because it is indestructible. The inner journey leads to the conquering of all conflicts and to lasting peace.

In the quest for God, one must die daily, so that one may be reborn with added vigour, freshness, and joy.

Man is so allergic to silence, he will do everything to break even another man's silence.

We will keep our eyes downcast all the time, even closed when possible. A wandering eye picks up many unnecessary objects and registers as many unwanted incidents. This can divert attention from our goal. Downcast eyes will give us enough vision not to stumble against objects, and they will protect us from all unwanted sights.

Blissfulness is a transcendence: seeing the duality of life, seeing the constant conflict of polarities in life, one becomes only a witness. The world remains the same, but you are no more the same; you live in the same world, but you are a totally different person. You are reborn. That's exactly the definition of *sannyas*, a rebirth.

Revolution is concerned with outer things: the economic structure of the society, the political structure, the state. Rebellion is inner; it is concerned with the state of consciousness. Revolution is political; rebellion is spiritual. And a true rebellion transforms you into divinity; it reveals the godhood to you. It makes you aware that you are not the body, nor the mind; that you are nothing but pure consciousness, that you are only a witness. Once this is experienced, realized, life becomes a play. (…) Everything is momentary: one moment it is here; the next moment it is gone. (…) Roses are always there; thorns are always there; (…) but witnessing all, you now have a different vision – everything happens, and yet nothing happens to you. (…) You are on a different plane, a watcher on the hill, alert, clear, transparent, unaffected, untouched – and in the valley, the same world continues. (…) This is what I call divine rebellion; (…) this transcendence is divine rebellion, and *sannyas* is basically a movement towards such a rebellion.

Wisdom is not knowledge; wisdom is the realization of your interiority. It is not information; it is experience. You cannot accumulate it from others or from scriptures. (…) Nobody can give it to you; you have to arrive at it on your own. It is something hidden in the deepest recesses of your being; you have to discover it. (…) To look in is the first and the last step of intelligence, because once you look in, there is nothing worth looking out for. (…) All desires simply disappear the moment you look in. Desire simply makes you a beggar, and when desires disappear, the beggar is gone; you become a king or a queen. That's the whole effort of *sannyas* – to create kings and queens, to give you the key of the kingdom of God. The whole emphasis is on meditativeness, inwardness.

The more intelligent a person is, the more he feels that life has no meaning.

The key to open the doors of existence is love. Love existence, and you will be surprised that existence starts loving you, because whatsoever we give to existence comes back a thousandfold. Become a lover, and you will find that you have become the beloved.

First is meditation – first go in; second is love – love more and more, become love itself, because that which is in is also out; that which is within is also without. But one has to start by knowing oneself first; then it becomes possible to know the Whole that surrounds one. (…) Every person is carrying a deep secret; every person is a miniature existence, a temple of God. But begin from the very beginning; begin with yourself.

A man of love is bound to become a sannyasin. To be a sannyasin means to live at peace with existence, in deep love and joy and celebration.

You cannot depend on bliss; you have to create it. It is not ready-made, available somewhere; you have to live in such a way that you start attaining to blissfulness. (…) When the misery-creating pattern is dropped, naturally you start feeling a new kind of lightheartedness, a cheerfulness. (…) you start living in a new way; that life I call *sannyas*. *Sannyas* is a radical change, a total change from misery to bliss. (…) Once the rocks are removed, your consciousness becomes a stream – it starts flowing; it starts moving towards the ocean, towards the Ultimate.

The false gods are the gods that man has manufactured; the true God is the God that has to be discovered. You cannot believe in the true God; all beliefs lead to false gods. (…) The people who believe in gods remain as false, as pseudo, as their gods. (…) The whole world has been transformed into hypocrisy by the priests, by the so-called great religions, because they are all based on belief, and belief is blind. One needs experience of one's own; only trust your experience, then you are on the right track. In trusting your own experience, you will come closer and closer to truth. And when the trust in oneself becomes absolute, unwavering, God is revealed.

One cannot achieve contentment directly; one can try, but one is bound to fail. The more you try to be contented directly, the more discontented you will become. (…) Achieve love, and contentment comes as a shadow. Become love, and you will find contentment following you.

Unless the mind finds new desires and new objects, it cannot exist. The mind exists through desiring, so it goes on creating new objects for you to desire and to rush towards. You are running after shadows; you are running after illusion; (…) you are running after the horizon which exists nowhere – the distance between you and the horizon will always remain the same. (…) Your whole life has become a long, long anguish, anxiety, tension. My message to you is, drop desiring. There is nothing to be sought; there is nothing worth desiring. Let the future disappear from your being.

Without love, life is a burden. Without love, one simply drags oneself. Without love, there is nothing worthwile. Without love, if you try to dance, your dance will be false and phony, and it will simply tire you – it will not nourish you; it will not rejuvenate you. (…) Learn the secret of love, and you will know the secrets of life. (…) drop the ego, and love starts overflooding you. (…) Love is the path, and the ego is the hindrance.

Peace cannot be cultivated from the outside; it has to grow within you. It has to be your fragrance, your conscience – not your character. One can become a man of peace by cultivating a certain character, by imposing a certain discipline, but deep down, there will be turmoil, and all that is repressed will wait to take revenge. If something is cultivated from the outside, it always divides you into two; then, the outer and the inner are always in conflict – that is the root cause of all schizophrenia. Schizophrenia is not a disease that happens to a few people; it is almost the normal state of humankind. And the reason is that we have been told to cultivate good qualities: virtue, peace, love – but all these things are impossible to cultivate; you can only pretend. You will be phony, and to be phony is to be in hell; to be phony is to be as far away from God as possible. (…) The peace has to arise out of deep meditation. You are not to bring it; it has to happen to you. And if you can be meditative, if you can learn how to be silent, without thoughts, then peace is a natural atmosphere around you. It is a climate that follows you wherever you go; it becomes your shadow.

Without bliss, one is like a boat without anchor or course, tossed about on the ocean of life. Without bliss, man is without any shelter, accidental, driftwood; without bliss, man lives a life of unrootedness. (…) Bliss creates a citadel around you. Bliss protects you; (…) bliss keeps you alive. (…) Bliss is hidden somewhere inside us, in our deep unconscious. It is hidden like a treasure; it has to be unearthed. That's the whole process of *sannyas* – unearthing the treasure that you are and that you are meant to be.

The Western idea of God is that of a creator, a serious actor. The Eastern idea of God is that of a player, a nonserious player – existence as a play of consciousness. That's why in Eastern religion, there is no idea of original sin. There cannot be; they won't fit together. The idea of *leela* and the idea of original sin cannot fit with each other. (…) In the West, God has to be obeyed word for word – a little mistake, and you fall from grace. But in the East, there is no idea of God as a dictatorial force; He is just a player. And He is not outside you; He is inside you – He is inside everybody. (…) There is no question of original sin; there is no question of sin at all. Yes, mistakes are possible in a game, but you cannot commit sins. Errors are possible, but you cannot be condemned for errors and mistakes – they are human. Hence the Eastern God is tremendously compassionate.

In Japan, they make a particular doll; the doll is called a *daruma* doll. *Daruma* is the Japanese name of one of the greatest Buddhas of the world, Bodhidharma; from *dharma* comes *daruma*. The doll has a beauty about it – you can throw it any way, but it always lands up in a Buddha posture. (…) You can throw it upside down, but it will always come rightside up. That doll is a beautiful message. It

says that that's how a Buddha behaves – you cannot offend him; you cannot topple him. Whatsoever you do, he is always okay. He is always in his stillness, in his silence. This is possible only if life is taken as a play, *leela*.

If you are in love, you are naturally, spontaneously creative; if you are not in love, you are not only uncreative – you become destructive. (…) Creative means that you become a vehicle to God – you are no more there; God functions through you. (…) Love is my fundamental approach towards life. (…) If life is looked at through the eyes of logic, even life disappears, and there is only matter left. (…) Matter is meaningless; matter can't have any meaning. Meaning needs consciousness. Look through love, and matter disappears, and we are living in an ocean of consciousness. With that vision, oceanic joy arises in you, unbounded, infinite; and out of that joy is creativity. (…) The very awareness that God exists brings honor; nothing else can do it. The moment one feels oneself surrounded by God, then there is glory in life, great splendor.

Man is a potentiality, a possibility. (…) We make birth synonymous with life; that is our fundamental misunderstanding. Birth is only an opportunity to be alive; it is not synonymous with life. One can live a very unalive life; one can go on dragging; one can go on moving through life in deep sleep – one can be a somnambulist. (…) To be a sannyasin means being aware of this basic misunderstanding. Once you are aware, you start seeking and searching for a second birth, and the second birth only becomes possible through meditation – hence in old, ancient scriptures, meditation is called the real mother.

Contemplation is a little higher than concentration. (…) Contemplation means an effortless awareness, (…) nonviolent, fluid, relaxed.

To stand out of the mind is ecstasy, and that's what meditation is. (…) A miracle happens with meditation, and it happens only with meditation. When you are standing out, not participating, no longer active in any way, utterly inactive and silent, the mind disappears. Slowly, slowly, it goes farther and farther away; slowly, slowly, you hear only noises coming from a distance; and suddenly, a moment comes – there is no mind. It has faded out; it has withered away. (…) You have come home; you have become fulfilled. The one-thousand-petaled lotus of your being has opened; you have offered your fragrance to existence. That is prayer; that is the only gift we can give to God; and that is the only gift which can be accepted by God.

Unless one is ready to be nothing, love is not possible. Love grows out of your inner nothingness; it is the flowering of nothingness. (…) The basic requirement is to experience yourself as nothing. That's what meditation is all about – the method of destroying the ego. Once the ego collapses, you come face to face with yourself, and that experience blooms into love. You start overflowing with grace, with compassion. (…) The blissful person is simply showering his bliss continuously.

Man has forgotten the language of love. He lives through competition, conflict, anger, jealousy, possessiveness – and these are the enemies of love; all these poisons destroy the nectar of love. A sannyasin has to drop all that is against love, that goes against love. Slowly, slowly, as the barriers are removed, love starts flowing, because it is our very nature. It is not something to be brought in from the outside; it is already there. There are just a few obstructions which we have to unlearn. Once that happens, love becomes a golden light, (…) a light that not only lights your path, but that can light many other people's paths – a light by which one becomes aware of God's presence. (…) I teach meditation only as a help towards the goal, as a means – love is the goal.

You will soon be able to be in the world and not of the world, and that is the real art of *sannyas*. Yes, there will be problems and challenges, but each problem can be transformed into an opportunity for growth, and each challenge brings a new sharpness to your intelligence. (…) as your love grows, as meditation grows, as your understanding grows, all those problems become very small, very tiny. (…) And once you have learned how to be blissful, your soul starts growing. Otherwise, it remains a seed; it never becomes a tree. And unless the seed becomes a tree and the tree blooms and brings much fruit, life is a wastage.

The whole attempt to force nature, existence, is futile, because there are secrets which can be revealed only when you are in a non-aggressive mood. There are secrets which are revealed only to the sannyasins, and not to the soldiers. There are secrets which can only be revealed to you when you are absolutely absent – just a nothingness, a prayer, a love, with all the doors and all the windows of your being open… just an awaiting, a receptivity, a womb. Then, one becomes pregnant with the unknown and unknowable God.

One has to be two things: at the center, bliss; at the circumference, love – inside, bliss; outside, love. Love is the outside of bliss; bliss is the inside of love. (…) Both are complementaries – the more you love, the more blissful you become; the more blissful you are, the more you can love. So my sannyasins are not monks; my sannyasins are neither worldly nor otherworldly, because we don't divide – it is one universe, one solid universe. (…) We accept the totality as it is, and we try to live in totality.

Don't be a follower. (…) Transcend all following, and then you can love. (…) In fact, when you follow somebody, you cannot love them. You can respect them, but you cannot love them. (…) When you follow somebody, you feel offended deep down. You will take revenge; you cannot forgive the person whom you are following. Hence, followers betray – a follower destroys his Master, and then destroys himself. That is the whole essence of the story of Jesus and Judas. Never be a follower; (…) be a friend – the relationship between Master and disciple should be a love affair.

Mind is nothing but the name of the whole thought process, and the thought process is the disturbance. It continues day in, day out, year in, year out, life in, life out – it goes on and on. You are waking, it is there; you are asleep, it is there. In waking, you think it is thinking; in sleep, you think it is dreaming – it is the

same process. Dreaming is a little more primitive language of thought; thinking is a more sophisticated way of dreaming – (…) but it is the same phenomenon. When there is no dreaming, no thinking, there is peace; then there is no-mind. Meditation means a state of no-mind, a state of peace, and when peace is victorious in you, you are fulfilled; you have blossomed. You have come to know the meaning and significance of life. (…) And when there is no-mind, there is eternity.

If even a single person arrives, the whole existence rejoices. It is not only your victory when meditation happens; it is the victory of the whole existence – it is the victory of God through you.

Don't relate yourself to your past; be discontinuous with it. And it is easier to disconnect oneself with a single blow. In parts, you can never become disconnected, and that's what many people try. (…) The tree has to be cut from the roots if it is to be cut at all. That's what *sannyas* is; it is totally cutting yourself from the past. Nothing is to be saved. If you try to save something which you think is good, then you cannot drop the bad, because they are together, they have an organic unity. That has to be understood: life is an organic unity; you cannot choose a few pieces and drop a few other pieces. Either you have to drop the whole, or you have to keep the whole. That's the basic meaning of *sannyas* – that we drop the whole, that we start fresh. Then, we start life from ABC; we become children again.

My effort here is to teach you how to transform love into prayer. Of course, I have to begin from where you are.

One has to become a waterfall of love, a continuous flow, with no conditions attached to it. (…) The sannyasin is just the opposite of a soldier; he lives in let-go, with no competition, with no struggle, with no ambition. The moment your let-go is total, love starts happening. (…) And it has infinite sources; it can never be exhausted. You can go on giving it, and the more you give it, the more you have it.

If one remembers continuously that there is a possibility, sooner or later one starts seeking and searching for it. Unfortunately, many people are not even aware of the possibility.

Belief comes from the outside; (…) faith happens in the heart.

Love and faith have both disappeared from the world. Love exists no more; in the name of love exists lust. Faith exists no more; in the name of faith exists belief. (…) It is only through love and faith that you will be able to give birth to Christ in your innermost being.

Unless man starts seeking and searching for something that is beyond him, bigger than him, his real life has not started.

Once you know how to be harmonious with yourself, you have learned the basic art; now you can easily be in harmony with the whole of existence.

Don't fight with yourself, don't condemn yourself – that is one of my most fundamental teachings. Love yourself, because it is only through love that you will become harmonious, that you will become one. (…) Love yourself and love the Whole; don't divide.

People who love according to tradition, church and state, have no need of God; they have already created their own protections. But the person who rebels against church, state, the past, has no protection other than God. To feel protected by man and man's institutions is a great illusion; the real protection comes only from God. Man is momentary; he himself is going to die; and such is the fate of all the institutions that he creates. Man and his institutions are nothing but dreams. One can befool oneself, but one cannot befool existence. (…) One can live in a fool's paradise, (…) one can remain in this deception and lose one's whole life; when death comes, it is too late. (…) Rebellion against tradition simply means that we no more trust human institutions – we only trust God; we only trust in existence. Existence is our security; existence is our protection. (…) with this trust, you start moving beyond time into eternity.

The ego can exist only in hell; that context is a must for the ego to exist. (…) then you live in an illusory world, surrounded by an ocean of misery. (…) Life is precious only if it is lived in tune with God – otherwise, life is hell; otherwise, life is far worse than death.

My sannyasins have to be creative, because my experience, my observation, is that only by being creative do you come closer to the creator. (…) By being creative, you come closer to the creator; by being non-creative, you go slowly, slowly farther and farther away from the creator. Hence the moments of creation are the moments of prayer. When one is absolutely absorbed in some creative work, one is no more; God is. Then God is flowing through you; then God is creating, not you. You become simply an instrument, a medium, a vehicle. A sannyasin has to be a vehicle for God.

The thirst for real happiness can't be quenched by the ocean of otherness; you have to tap the inner spring within yourself. Those who wait on the seashore for joy are standing on shifting sands. Their happiness depends on others, hence it creates dependence, (…) and the other is not reliable. One has to find happiness which arises within oneself. Then it is true; then it gives you independence. (…) The right direction is inwards.

Words are made to express mundane things. The moment you enter into the dimension of the Divine, words have to be left behind. The divine communion happens in silence. (…) a flame jumps from the Divine to your heart, and you become aflame with God – that is bliss.

Unless you love the existence of God, you have not prayed yet. (…) The only way to praise Him is to love His creation. And love has to become unconditional, without any demand and without any motive. Then, love brings great freedom and great bliss; then, love opens the doors of paradise for you. (…) Love more, and you will be able to see God more; love totally, and you will be able to see God absolutely. (…) Love is the only proof of God.

If beauty has its opposite in ugliness, then it is not real beauty. If truth has its opposite in untruth, then it is not the ultimate truth.

When a man is weak in the soul, he is ready to become a slave; he is ready to become dependent. He can be manipulated, oppressed, exploited, forced to do ugly things that he would never have done if he had a strong spirit. (…) Just strong bodies are not enough; a strong body makes you a strong animal, that's all. A strong spirit is needed; then you start feeling the presence of God. And once the presence of God is felt, you start living authentically from your inner being – then you don't follow any outer commandment; then nobody can exploit you. Yes, they can crucify you, but they cannot destroy your spirit; they can destroy your body, but they cannot destroy you, and one can go to the gallows dancing and celebrating, because one knows that the soul never dies. But this can be known only when the soul is strong enough to know, and except for love, there is no nourishment for the soul. Be loving; be love – (…) let love become your life.

A man who cannot love himself is always in conflict with himself, and to be in conflict is to be in misery. And one who is in conflict with himself cannot be relaxed with existence either. So the first step goes wrong, and the whole of life goes wrong.

To be impotent is not to be celibate; to be poor does not mean that you are beyond desire for riches. (…) And whatsoever you have escaped from will remain a repressed desire in your being. (…) if some opportunity arises, it will assert itself again, forcibly – (…) that is temptation. (…) The true transcendence has to be in the world, amidst the fire of the world.

The man who lives in the mind, and the majority of humanity lives in the mind, lives a very indecisive life. To live through the heart is to live a life of decisiveness, of commitment, of involvement. The heart has an insight of its own, a way of seeing, of understanding of its own. It has its own reasons which our reason is not aware of at all – love is the fragrance of the heart. (…) Drop the logic and live through love; (…) move from the mind to the heart – that's what *sannyas* is all about.

True love is bound to be blissful; true love and bliss are always together. (…) A miserable person cannot be loving, and a loving person cannot be miserable.

Love is beyond knowledge; beauty is beyond knowledge; God is beyond knowledge. All that is really significant is beyond knowledge. That which is within knowledge is ordinary, mundane, utilitarian, but of no real significance. It can't make you grateful to God. And sooner or later, one starts feeling bored with

that which knowledge makes available. It makes only toys to play with, and how long can you play with toys? Sooner or later, one becomes mature. *Sannyas* is a step towards maturity. (…) All knowledge is intellectual, and the whole of life is existential – hence knowledgeable people go on missing life. Take a plunge into life, and even if one has to drop the whole mind for the plunge, it is worth it, because mind is worthless anyway.

There are only two ways to reach God – one is love, and the other is meditation. Love means dissolving yourself into existence so totally that no ego is left behind; meditation means detaching yourself from the world so totally that you cannot nourish your ego any more. The ego needs the world – the I cannot exist without the thou; the I can exist only in context with others. If there is nobody else, your ego disappears. (…) In love, you merge yourself with the Whole; in meditation, you become a witness of the Whole, so total a witness (…) that the world disappears from your vision. (…) Both ways are different in the beginning, but as you come closer to the peak, they come closer. When you have reached the peak, they are one and the same. (…) If you follow love, one day you attain to meditation automatically; and if you follow meditation, you attain to love automatically. (…) My effort here is to create the great synthesis, to create a religious consciousness which accepts both love and meditation as valid.

Love more and more, for no reason at all, for the sheer joy of it, for the insight that it brings. Love is the bridge between the human and the Divine. If we can love, that is religion enough. More than that is not needed; more than that is superfluous; more than that is pure ritual – it is meant for stupid people. The intelligent person will live a life of love, because that is the only spiritual life. He will not be a Christian or a Mohammedan or a Hindu; he will be simply a lover, a lover of existence. But through his love, he will come to know God; through his love, he will become God.

Knowledge comes through logic; wisdom comes through love. Knowledge is available on the outside, in books, in the universities, but wisdom is not available anywhere except within your own being. For knowledge, you will have to go to others; for wisdom, you will have to dig a well deep into your own consciousness. And the deeper you go, the fresher the water you will find. (…) Knowledge is borrowed, hence it burdens; wisdom is yours, hence it liberates.

Unless one becomes blind to the circumference, one cannot know the center.

When one is oneself, bliss follows as a shadow; when one is not oneself, misery is the outcome. Misery is a distance between you and your real self.

Things that are thought to be prayer are not prayer; they are mere rituals, formalities. (…) Real prayer is nothing but a thankfulness, a deep, deep thank you. It is non-verbal, silent. (…) Your whole being pulsates with gratitude – that is prayer; that is bliss too. (…) Prayer and bliss are two sides of the same coin.

The old has to be destroyed before the new can be built.

The pull of animality is powerful because that is our whole past; we are deeply rooted in it. The pull of the Divine is not so powerful, cannot be, because we have not tasted anything of it. When you live with a Master, when you start imbibing his spirit, every day the pull of the Divine becomes greater and greater. (…) And the moment it is greater than the animal, a transformation happens – you start moving in a direction you have never known existed. And as you start moving into the divine dimension, the animal fades far behind. It remains just a memory, footprints on the sand of time, and slowly, slowly, with the winds they are gone.

Life is a bridge – pass through it, but don't make your house on it. (…) Go on moving, don't become stagnant. (…) Then one is certain to reach the ocean one day.

Knowing is enough to transform you totally, to give you a new lifestyle, to give you a new birth, a new being.

Truth brings transformation, not consolation, and each transformation is a process of great suffering, because one has to change everything that one was before. One has to put everything into a new pattern; one has to start learning and living with a new vision. It is arduous. The mind resists change; the mind wants to go on repeating the old pattern. The mind moves in a vicious circle and it never wants to get out of it; (…) the mind goes on repeating the same thing again and again. (…) Being a sannyasin means taking a jump into the ocean, not looking back, not even giving it a second thought.

Man is capable of becoming a host to God, a home to God. And unless one becomes a host and a home to God, one remains unfulfilled. Without allowing God in, one remains in a deep frustration, because the moment God enters into our being, we become God. That is our ultimate destiny. Only with this fulfillment is there contentment and the joy of arriving.

Unless you have experienced meditation, your potential remains in embryo. Unless one is spiritually born, life remains superficial; it has no depth – it *can't* have any depth. It's just a tale told by an idiot, full of fury and noise, signifying nothing.

Love as a relationship is a shallow phenomenon. Learn something from it, learn swimming, and then go to the deepest experience of love – love as being.

Sannyas means inner enquiry, (…) a great journey into one's own being, into one's own life source.

Sannyas can be rooted only in trust. Just as doubt is very fundamental to thinking, trust is fundamental to no-thinking. Doubt creates mind, mentation; trust creates no-mind, non-mentation. And no-mind is the goal. To function from a state of no-mind is to function truly, naturally.

Attachment is the root cause of all misery – and our mind is such that it starts clinging to each and everything. It starts becoming identified, attached; it does not know how to keep a distance – hence the misery. (…) Love deeply, but remain unattached. (…) Don't be attached to anything; remain cool, unperturbed, undisturbed.

Whatsoever can be lost is useless, meaningless; what can never be lost is meaningful, significant.

Bliss is not the solution to any particular problem; it is the solution for all problems. Those who try to solve single problems are never going to succeed, because there are millions of problems. You can go on solving; there will be no end to it. (…) One can go crazy in trying to solve problems individually; it is like cutting the leaves of a tree – (…) many people go on pruning the leaves for the whole of their life. (…) the root of all problems is the mind. (…) Become a witness, and you will attain to bliss – and bliss becomes the solution, the ultimate solution.

There are very few men; the crowd consists of machines, biologically produced. (…) Our wakefulness is not much of wakefulness; it is only sleep with open eyes. Real wakefulness comes only through meditation. And the only way to open the inner eye is to start becoming more alert in small ways. (…) *Sannyas* is the coming out of somnambulism, sleepwalking.

One has to be twice-born – the first birth is only biological; the second birth makes one spiritual. *Sannyas* is a second birth.

My approach is total. I say, meditation is needed, and I also say, a moment comes when meditation has to be dropped. (…) If you cling to the ladder, even if you have reached the top rung of the ladder, you have not reached the higher plane. Unless you leave the ladder behind, you will not be able to move on the higher plane.

All the religions have been against the woman – not that they were woman-haters, no; they were simply trying to protect the monk, the priest and the popes. Of course, I don't agree with their methodology, because this is not a way to protect; in fact, this makes you more inflammable. A monk who has not touched a woman, who has not talked to a woman, and who has no idea about women, is bound to be more in the grip of his instinct than a man who has lived with women, talked to women, and has been as much at ease with them as with any man. (…) The monks and nuns have been even more in the power of the instinct. If you split your instinct completely from satisfaction, it can become so powerful, almost like a drug, it can intoxicate you – (…) repressed sex can become a boiling hot thing inside the unconscious. (…) My effort is just the opposite of all the religions, because I can see what they have done. The intention was good, but their understanding was not deep enough. I want women and men to live together, to be acquainted with each other's bodies, differences, polarities, so that there is no need for your unconscious to carry something repressed in it. Once your unconscious is completely free of repression, your instinct has a

different quality to it; it is joined with intelligence. (…) Once your intelligence and instinct have no conflict, you become man for the first time; you are no longer part of the animal kingdom. And to me, this is what is absolutely needed for anybody who wants to know truth, life, existence, for one who wants to know who he is.

The moment a man is finished with sex as an instinct that is forcing him to do something, he becomes in a certain way a master of himself and he starts having insights, visions which the unconscious, instinctive man cannot have. (…) If you get out of your instinctive level, you are free from the priest, the pope, and the pornographer. The pornographer and the priest are using the same methodology. And they are partners, whether they know it or not, in the same business. (…) The priest creates the business basis, repression; then, the pornographer uses it. I am destroying their business completely. (…) The only way to come to the level of intellect and consciousness is not to repress, but to enjoy everything that nature has given you, playfully, non-seriously. And, as you come to the level of the intellect, you will be soon beyond it – it is just like teddy bears; you cannot go on playing with it your whole life.

The more you love, the more you feel you are going higher in your consciousness. (…) Happiness on the instinctive level is only pleasure; happiness on the level of intellect is joy. When you listen to great music, or when you see a beautiful painting – a sudden upsurge of joy. No animal can enjoy a painting; (…) no animal is capable of enjoying anything that belongs to the second level, your consciousness, because no animal rises to that level – only man, and not all men either. Few men are capable of enjoying things which have no biological purpose. (…) All the painters, all the poets, all the musicians have faced a world which is against them. Why? Because what they are doing is something which has no relationship with the whole world and its life. The love they are talking about is not the love that people are living. (…) To paint a Picasso, you need a certain quality of consciousness; to be a Leonardo da Vinci, you need something that is missing in ordinary mortals. What has he got? The whole grip of biology is not on him. That's why he can devote his whole energy to a new kind of creation – not children, but paintings, poetry, songs, dances, statues. This is non-biological creation; this is conscious creation – he is the master of it. It serves no purpose as far as nature is concerned, but it certainly serves some purpose as far as human consciousness is concerned. (…) Just watching Mahavira's statue, you may fall into a meditative state. That was their original function. They were not made to be worshipped; they were made to make you aware of a certain state. The statue is of a certain state, not of a certain man; that man is irrelevant. (…) music, poetry, can raise your consciousness. They can create the situation for the entry into the third level. Very few musicians have been there, very few poets, very few painters, and very few sculptors are capable of creating such artifacts that can give you a resonance inside you. Gurdjieff has given it a special name; he has called such art 'objective art'.

In the conscious state, you have to find out your own religion; you have to choose. You cannot be born in a religion; that is sheer nonsense. Religion is not something one can be born with. It is a search; you have to find it. It is a risk; you have to go a long way, and you have to risk everything – only then can you get it.

When a question is not yours, no answer can be of any help.

Religion of the intellect (…) is pseudo-religion. Christianity, Judaism, Hinduism, Buddhism, Jainism, Mohammedanism – these are all products of the intellect. They are not magico-religious; they have theologies. (…) This is the pseudo-religious mind. The pseudo-religious mind believes in its own imagination, in its own thinking, and is afraid of anything that goes against it or is even a little different from it. Otherwise, religions would not have been fighting for thousands of years. This is something strange: all religions teach love, and all religions end in hatred. All religions teach the brotherhood of man, but they only create enemies of each other. All religions teach that every man has a potential right to reach God, but practically they say, "Only our religion is the true religion. (…) Unless you follow our way, you have no chance." (…) They seem to be competing shopkeepers; everybody is trying to sell his thing – his holy book, his messiah, his god. Pseudo-religion is always basically afraid, because deep down, the pseudo-religious person knows that it is only his imagination, that he has no actual experience. He himself is not convinced; hence, he needs to convince others, convert others.

On the third level, on the intuitive level, only fingers pointing to the moon… everything becomes inexpressible. But everything becomes visible, tangible.

The instinctive man clings to everything: to sex, to money, to power – to everything. (…) at the instinctive level, everything is an exchange.

An unclean unconscious is hindering you. Clean it; and the way to clean it is to satisfy it, to satisfy it so much that it starts telling you, "Please stop! It is more than I needed!" – only then leave it. And with that, your intellect is filled with such a fresh flow of energy that it turns into intelligence. Then the energy goes on rising and opens the doors of intuition. Then you can see things which are not visible to your physical eyes, things which are not even things. (…) But they are realities only for intuition; they are existential. And once your intuition starts functioning, you are for the first time really a man.

At the center of the unconscious is instinct; at the center of the conscious is intellect; at the center of the superconscious is intuition.

If a man is sane, he will use his intellect to help his unconscious be fulfilled. The sooner it is fulfilled, the better, so that you are free from it. Fulfillment means freedom from it. (…) Use intellect to fulfill your unconscious, your nature, your biology, your chemistry. They are yours, (…) they are part of you, and nature never gives anything without reason. Fulfill it, and its fulfillment is going to make a path for the higher potential. (…) All religious people are hung up with the lowest part of their being; that's why they look so sad and so guilty – they cannot

rejoice. (…) to go against your nature creates hell here on earth. (…) All that you need is a clean unconscious. Fulfilled, contented, biology settles; chemistry settles and gives you all the energy that was involved in those planes. The energy shoots upwards by itself, and it stops only at the very center of your superconscious mind. And there, intuition starts functioning.

What is intuition? (…) Intuition is in some ways like instinct, in some ways absolutely unlike instinct; in some ways like intellect, in other ways absolutely against intellect. So you will have to understand, because it is the subtlest thing in you. Intuition is like instinct because you cannot do anything about it. It is part of your consciousness, just as instinct is part of your body. You cannot do anything about your instinct, and you cannot do anything about your intuition. But just as you can allow your instincts to be fulfilled, so you can allow and give total freedom to your intuition to be fulfilled. (…) Intuition can give you answers for ultimate questions – not verbally, but existentially. You need not ask, "What is truth?" Instinct won't hear; it is deaf. Intellect will hear, but it can only philosophize – it is blind; it can't see. Intuition is a seer; it has eyes. It sees the truth – there is no question of thinking about it. (…) Instinct and intuition are both independent of you. Instinct is in the power of nature, or unconscious nature, and intuition is in the hands of the superconscious universe, the consciousness that surrounds the whole universe, the oceanic consciousness of which we are just small islands – or better, icebergs, because we can melt into it and become one with it. In some ways, intuition is exactly opposite to instinct. Instinct always leads you to the other; its fulfillment is always dependent on something other than you. Intuition leads you only to yourself; it has no dependence, no need for the other – hence its beauty, its freedom and independence. (…) In some way, intuition is like intellect, because it is intelligence. Intellect and intelligence are similar at least in appearance, but only in appearance. The intellectual person is not necessarily intelligent, and the intelligent person is not necessarily intellectual. (…) So intuition has something similar to intellect, but it is not intellectual – it is intelligence. The functioning of intellect and intelligence is totally different. Intellect functions through steps, step by step. It has a procedure, a methodology; (…) there are steps to be followed. (…) Intuition functions in a quantum leap. It has no methodological procedure; it simply sees things. It has eyes to see. (…) a man of intuition can see whether there is love in you or not, whether there is trust in you or not, whether there is doubt in you or not. He can see them as if these are things. In my religion, intuition holds the highest place.

The movement of human consciousness from darkness to light, from unconsciousness to consciousness, is the greatest revolution there is. Everything in human life changes, even with a slight movement in consciousness. All depends on where your consciousness is.

The primitive man is still within you, because the unconscious is still within you. The primitive man disappears only with the disappearance of the unconscious. When your unconscious and conscious become one, your whole mind becomes consciousness; then there is no way to fall back to the primitive man. Otherwise, nine times more than the civilized man is the primitive man inside you. Any time

your conscious mind starts failing, your intellect starts failing, you fall into the mumbo-jumbo of the primitive.

Before death occurs, the whole energy will shrink. Before one embarks on a new journey, the energy which is otherwise dispersed all over the body will return to a point. This is the same as when one moves from a house – he collects all his important belongings. When he lived there, all kinds of things were spread out in every part of the house, from the bathroom to the living room. So at the time of moving, he sorts his possessions. He throws away the junk, packs up the important stuff, and sets out on a new journey. Just as we abandon one life, one body, and commence the journey of another life, another body – similarly the consciousness which was spread out withdraws and once again becomes the seed. Up to now, it functioned as an actuality; now it will once again become a potentiality, because now, like a seed, it will enter a new body. (…) All journeys begin with the seed and end with the seed. Remember, that which is the beginning is also the end; the journey's cycle ends where it started. (…) So, at the moment of death, consciousness would gather at the very center you have lived through all your life. It would converge to, concentrate at the center which was most valuable to you in your life, because that was your most active center; one should say, that was the very point from where your whole vital energy functioned. (…) The place where a man dwelt the whole life will be the place from where he will depart. Therefore, a yogi can leave from the *agya chakra*, and a lover from his *heart chakra*. The life energy of an enlightened man would leave from the *sahasrar*, the seventh *chakra*. The point from where one makes an exit is the conclusive proof of how one has lived his life. (…) The soul will use the same door for entering another body which it used for exiting the dying body – (…) that's the only door it knows. Therefore, the mental condition of the father and the mother, as well as their state of consciousness at the time of intercourse, determine what kind of soul will enter the womb, because only that type of consciousness, that kind of soul will be attracted to seek that womb which fits with the center closest to the minds of the father and mother during the intercourse. If two individuals who have gone deep into meditation make love not with the desire for sexual pleasure, but as an experiment in giving birth to a soul – they can make use of the highest possible *chakras* for that purpose. This is the reason why the higher souls have to wait for a long time – because they need a womb of a higher quality, which is very difficult to find. (…) The same is the case with many of the evil souls. The ordinary souls are born right away.

Politics needs no other qualifications except one – that is, a deep feeling of inferiority. Politics can be reduced almost into a maxim: politics means 'will-to-power'.

Every child has to forget his innocence; every child has to get lost in the world. Every child has to go astray, has to make many, many mistakes, has to suffer, has to pass through pain and pleasure and all kinds of dualities, so that one day he can again start feeling a great longing to go back home. Lost in the deserts of the world, a longing arises one day to go back home. That longing is *sannyas*; that longing is religion.

The world that you have created through your mind is illusory, but there is another world which is not your creation. When your mind disappears, you discover that world – the world of suchness.

Time stops only when you are blissful; time stops only when you are absolutely without mind – conscious, yet mind is not there. (…) It can happen in music; it can happen while watching a sunset; it can happen while you are painting. But these experiences are rare; (…) to be a musician of such caliber that you can lose yourself (…) is a rare phenomenon; it happens only once in a while.

Buddhas in the East have been saying that your fetters may be made of gold or iron, but fetters are fetters – you are chained, you are a prisoner. You can only be free when you are free of all fetters; made of iron, made of gold – all fetters, all chains, have to be dropped. Then, a third phenomenon becomes possible – *moksha*, *nirvana*. (…) it simply means getting free of both heaven and hell, because both are dreams.

The really awakened person has no ideas. Nothing is good for him, and nothing is bad; things are as they are. He simply lives in the suchness of existence, in *tathata*. He does not follow a certain morality, because there is nothing immoral, nothing moral for him. He lives moment-to-moment, spontaneously, without being bothered about what is right, what is wrong, about what to choose and what not to choose. He lives in choiceless awareness, and he acts out of choiceless awareness. Then whatsoever happens is good.

Desire is the energy of life; desire is life. (…) If all desires are destroyed, then you have committed suicide, spiritual suicide. (…) Then what do I mean when I say, be free of desire? (…) to be free, totally free, to have or not have desire. Desire should not be an obsession – that is the meaning. (…) And then, you will have both the creativity, the celebration, the joy of desires, *and* the silence and the peace and the calmness of desirelessness.

Chaos is not there outside, but inside. (…) The stars are moving in a rhythm; the whole existence is rhythmic – it is in absolute accord. It is just man's mind which is in chaos. And if you see any chaos outside, that is man-made, man-created. Man remains a chaos unless he becomes a no-mind. Mind is chaos; mind is bound to be a chaos – and you have become identified with it. What is mind? Past plus future; (…) memories and imaginations, desires, hopes. (…) Everybody is insane inside. We don't call anybody insane unless he moves too much to the extreme, but the difference between insane people and the so-called sane is only of degree – and anything can trigger it. (…) The psychiatrists, the psychotherapists, all function to keep you within limits. They keep you normally abnormal; that is their function. They are agents of the society, just as in the old days, priests were agents of the society. Psychotherapists are the new priests, a new priesthood which functions to keep this society running, which keeps this society believing that everything is okay. But nothing is okay. (…) People are in a mess! They are just keeping face somehow, managing a façade, pretending that everything is okay. (…) Everybody is on the verge of a breakdown, and anything, any accident, can push you into the world of the insane. You are getting ready; you are always

getting ready. The more sensitive you are, the more alive you are, the greater the possibility that you may go insane.

We learn from chaos only if we go inwards, if we enter into the chaos consciously, deliberately, knowingly. If we encounter the chaos, we learn – there is no other way of learning. It is really out of this chaos that stars are born; it is out of this chaos that Buddhas are born – but you have to encounter it. And we go on doing just the opposite; we go on hiding it, covering it. We don't want to show it to anybody, and we don't want to see it ourselves. We are so frightened; we are so scared. We are afraid that we may not be able to manage; we are afraid that if we go in, we may not be able to come back. So we cling to anything on the outside; any excuse is enough to cling. We go on clinging to something or other; we just go on avoiding ourselves. The person you are avoiding the most in your life is you. Your whole life is managed in such a way that you never come across yourself.

To face yourself, in the beginning it is a breakdown, but if you are moving into it consciously, soon the breakdown becomes a breakthrough. To transform breakdowns into breakthroughs is the whole function of a Master. The psychotherapist simply patches you up; (…) he makes you function as your old self again. (…) It is the greatest adventure in life to go through a breakdown consciously. It is the greatest risk, because there is no guarantee that the breakdown will become a breakthrough. (…) Your chaos is very ancient, thick and dense; so when you enter into it with your small capacity, of course, there is danger. But without facing this danger, nobody has ever become integrated; nobody has ever become an individual, indivisible.

Sooner or later, you feel frustrated, but your frustration never teaches you anything. It is very difficult to learn anything. If one life experience has failed you, then you start looking to other life experiences. (…) One dream is shattered; you go on dreaming another dream. (…) Have a look at your mind. Try to understand how you go on rationalizing and deceiving yourself. And you cannot understand what I am saying unless you rise a little higher from the state of consciousness where you are right now. If you want to see more, you have to rise a little higher. The higher you rise, the more you can see. And when you reach the ultimate height, Buddhahood, you can see everything. And in that clarity, sex is the most stupid thing, because it keeps you in bondage the longest. I am not condemning it; I am simply stating a fact – it is your bondage. It keeps you unconscious; it does not allow you to see what you are doing; you are possessed by it. (…) Sex becomes a tantric experience when meditation is added to it.

Zen says, whatsoever you have done has been in a dream – wake up, and it is finished. It is not that when you wake up, you first have to undo what you have done in your dream – just by waking up, all dreams are finished. Knowing that they were dreams is to end them.

Deconditioning is possible only through negations, never through affirmations. Affirmation is the way of conditioning the mind; (…) all affirmations are conditionings. (…) Affirmations mean that you are repeating something constantly, creating an atmosphere of autohypnosis. (…) You have to negate: *neti neti*, neither this nor that. You have to go on negating till nothing is left to negate. When there is absolute emptiness and no content is left to be negated anymore, this is the state of a deconditioned mind. A deconditioned mind is not a mind at all; it is a no-mind. And how can you achieve a no-mind through affirmations?

You are surrounded by many darknesses: greed, anger, jealousy, lust, ambition, ego. These are layers of darkness. If you start fighting with all these layers of darkness, you are not going to win, because there is no way to fight with darkness directly. (…) do something with the light; forget about darkness. (…) Become aware. (…) Let consciousness be your master and mind your servant. (…) The moment you become awake, the Master comes in – and the servant immediately understands that the Master has come in. Simply be the Master, and the servant bows down.

The ego is a doer. When you are in a state of non-doing, the mind has to cease, the ego has to disappear. Non-doing is the death of the mind and the ego. That is the meaning of *zazen*.

Life has to be light; (…) seriousness is not a good thing.

Religion is not a desire for God; it is an experience of godliness.

Truth, even if crucified, becomes victorious; and lies, even if crowned, are bound to be defeated. That is the ultimate law, (…) the eternal law of existence.

To go mad, you need some intelligence in the first place; to lose it, you have to have it! Only very intelligent people can commit suicide – and these are the same people who can become sannaysins. The same people who can commit suicide can become sannyasins, for the simple reason that they have seen that this life is useless. Now either they have to find another life, another way of living, or it is pointless to continue. And they have courage enough, guts enough.

I am taking you slowly, slowly, to the cliff – and once you are there, I will push you.

There is only one courage, and that is the courage to go on dying to the past, (…) to drop the known and to move into the unknown. And it has to be done not only once; it has to be done every moment, every day, till the very last moment of your life. (…) Courage means courage to drop knowledge, courage to be innocent again, courage to function from a state of not-knowing. I don't know of any other courage. (…) Courage to me means courage to be intelligent against this unintelligent crowd that surrounds you. Courage means fearlessness. The society will try in every way to force you according to its ideas. It is better to suffer than to compromise, because through suffering, your soul will be born. Through compromise, you may save your skin, but your soul will be lost. (…) Courage

means to be an individual; courage means to be a lion, not a sheep. (…) Courage means the courage to be free; courage means freedom. And if you reduce it to the essential core, it is in fact dying to the past.

As far as existence is concerned, meaning is totally irrelevant, and so is meaninglessness. Meaning and meaninglessness are human inventions, two sides of the same coin – existence is beyond meaning. (…) Rise above both meaning and meaninglessness, rise above duality; and then there is a great serenity.

To be lost, utterly lost, is to be at home. (…) The death of the old and the birth of the new are two sides of the same coin, two processes which happen simultaneously. (…) Start looking at the new; (…) you will need a little time to be introduced to it, to become acquainted with it. (…) Slowly, slowly, the new will become settled; the old will become just a fading memory, a dream that you had dreamt while you were asleep. (…) And slowly, slowly, it will go so far away from you that it will become difficult even to recollect it. Then the discontinuity has happened totally – your umbilical cord is cut; you are really out of the womb of the past. You have started breathing on your own, in a new way, as a nobody. It feels strange to be impersonal, but to be impersonal is the only way to be universal. Not to be is the way of being; (…) if you choose to be, you will have to pass through the process of non-being.

Unhappiness is the incapacity to understand life, the incapacity to understand oneself, the incapacity to create a harmony between oneself and the existence. Unhappiness is a discord between you and reality; something is in conflict between you and existence. (…) When there is harmony, when everything is flowing without any conflict, smooth, relaxed, then you are happy. Happiness is possible only with tremendous intelligence, with great understanding, an understanding like the peaks of the Himalayas – less than that won't do. (…) Happiness is when you disappear; unhappiness is when you are too much. *You* are the discord; your absence will be the accord. (…) Unless you feel a point of immortality in whatsoever you are doing, you cannot be happy, and that point of immortality is felt only when you create immortality within yourself. Gurdjieff used to say, and very rightly, that man is not born with a soul. (…) And unless you create a soul, you will not have any soul; you will exist empty, and you will die empty. You will have to create a soul, and that's why I say that great intelligence is needed. (…) To be intelligent is arduous; it will need tremendous effort on your part. You will have to destroy much that is rubbish within you; you will have to create almost a fire of consciousness, so that what is useless is burned, and only that which is pure gold is saved. Very few people are ready to go through that hardship, through that discipline which creates intelligence. (…) to be intelligent is difficult; it costs much; you have to put at stake whatsoever you have – it is a cross. In fact, you have to die to be intelligent, because only when you are reborn will you be intelligent, not before it. And the cross has to be carried on one's shoulders; nobody else can carry your cross. You will have to carry your cross to your own Golgotha; there is no other way. (…) People remain unintelligent because if you know, if you start understanding, it will be almost impossible to endure the life that you are living. You are living in hell.

Love is spiritual; duty is moral. Love is of the transcendental; duty is of the worldly. (…) Feel thankful, feel loving, deep in gratitude, and go on your way. Try to create more awareness and understanding and intelligence. Radiate with intelligence to express your gratitude – there is no other way.

If you love, you will have to use imagination, dreams, the faculties of dreaming, of auto-hypnosis; if you meditate, you will have to drop all the dreaming faculties, auto-hypnosis, imagination – the directions are diametrically opposite. (…) For the path of meditation, love is the test. They are two sides of the same coin, two aspects of the same energy.

Let this be a fundamental rule of life, one of the most fundamental: whatsoever you are towards yourself, you will be towards others.

A man of meditation comes to a point where there is no temptation left. (…) Temptation never comes from without; it is the repressed desire, the repressed energy that creates temptation. Temptation comes from within you; it has nothing to do with the without.

You must still be enjoying your dreams, your fantasies, because the mind stops immediately the moment you stop enjoying it. There is no other way to stop it. It is just like a bicycle: you go on pedaling, it goes on moving. If you stop pedaling it, it may go a little further because of the past momentum, but then it will stop. Mind needs constant co-operation, constant infusion of energy from your side, constant identification. The mind needs your help; (…) it cannot run on its own accord.

Discipline is not from the outside; nobody else can discipline you. Discipline is from the inside; discipline is an understanding. (…) To become a disciple means to surrender voluntarily; (…) a disciple is one who surrenders according to his own heart.

It is impossible to understand what the awakened ones say unless you are also awakened. (…) When you listen to the awakened ones, you will have to learn to understand their language, not according to you, but according to them.

Once a man becomes awakened, he cannot come back; (…) there is no possibility of his being born again. One can be born only if something in him has still remained unconscious. Life is an opportunity to become conscious. It is a school, a training school, where people become centered, rooted, integrated. Once they have become integrated, once they have attained self-realization, they cannot be allowed back into the school – they disappear into the universal; they become part of God.

Go on passing through all kinds of experiences, and then you will know that one can pass through the world uncontaminated, uncorrupted. One can live in the palaces without clinging, then he is a sannyasin; and one can live in a hut and cling to the hut, then he is not a sannyasin. That's why I don't tell you to

renounce the world; I simply say, be watchful. That is the essence of Buddha's message.

A man of Zen walks in Zen and sits in Zen. Whether he speaks or acts, whether he is silent or inactive, his body is always peaceful. He smiles, looking straight at the sword which takes his life. He keeps his balance even at the moment of death. (…) I love the statement that the 'man of Zen walks in Zen and sits in Zen' for the simple reason that meditation cannot be just a part of your life. You cannot make a fragment of your life meditative; it is not possible to be meditative for one hour and then non-meditative for twenty-three hours. It is absolutely impossible; if you are doing that, it means that your meditation is false. Meditation can either be a twenty-four-hour affair, or it can be nothing at all. It is like breathing – (…) you have to go on breathing; even while you sleep, you have to go on breathing; even in a deep coma, you have to go on breathing. Meditation is the breath of your soul; (…) meditation is the life of the soul. (…) Zen is another name for meditation.

Like this cup,
You are overfull of your own opinions and speculations.
How can I show you Zen
Unless you first empty your cup?

Only children are intelligent. And if you can retain your childhood, if you continuously reclaim your childhood, you will remain innocent and intelligent. If you gather dust, childhood is lost; innocence is no more – the mind has become dull and stupid. Now you can have philosophies, and the more philosophies you have, the further away you are from the Divine. A religious mind is a non-philosophical mind; a religious mind is an innocent, intelligent mind. The mirror is clean; the dust has not been gathered; and every day, a continuous cleaning goes on. That's what I call meditation.

Mind is always in a hurry; mind is always in search of instantaneous realizations. To wait, for the mind, is very difficult, almost impossible.

The ego is always an effort to go upstream. (…) The ego is nothing but all the tensions that you have created around yourself. (…) This false self that we go on carrying in our lives like a flag is always in danger of being damaged; it is very fragile; it is very weak – it has to be; it is man-made. (…) Hence the fear, continuous fear that, 'I may be lost, my self may be destroyed'. A continuous fear goes on trembling in your being; you can never be certain about this false self of yours – you know it is false. You may avoid the fact, but you know it is false.

Strength is possible only when the wave knows that it is a wave of a great, infinite ocean. (…) Drop the ego, and infinite strength starts flowing through you. By dropping the ego, you become a river; you start flowing; you start melting; you start streaming – you become alive. All life is of the Whole; if you are trying to live on your own, you are simply being stupid. It is as if a leaf on a tree is trying to live on its own; not only that, but fighting the tree – fighting other

leaves, fighting the roots, thinking that those are all inimical to itself. (…) The only way to come home is to surrender.

The Master illuminates and confirms realization. (…) He begins by illuminating, and ends by confirming. (…) His confirmation is as much needed as his illumination. (…) The Master is evidence of truth; (…) the Master is living evidence of truth. (…) The Master helps you to reach your own experience. He does not give you the Vedas, the Koran, the Bible; he throws you to yourself. He makes you aware of your inner sources, (…) of your own godliness. He liberates you from the scriptures; he liberates you from the interpretations of others; he liberates you from all belief, speculation, guesswork. He liberates you from philosophy and from religion and from theology. He liberates you, in short, from the world of words. (…) He brings you to a state of wordless silence. The failure of religion and philosophy is that they all become substitutes for the real experience; beware of it!

Knowledge functions as a wall; innocence functions as a bridge.

Knowledge is introduced to the mind after physical birth; *knowing* is always of the present. (…) Knowledge is always of the past; the heart of *knowing* is now – (…) *knowing* is your nature. (…) The state of not knowing is really the state of *knowing*, because when all knowledge and all ignorance have disappeared, you can reflect existence as it is. (…) I go against the society; I can't help it. The whole structure of society is rooted in knowledge, and the Master's function is to destroy both knowledge and ignorance, and to bring back your childhood. (…) Society has forced you to forget; my work here is to help you to remember.

The stupid person says, "I know"; the intelligent person comes to know that "I don't know". But there is a transcendence of both when only silence prevails. Nothing can be said; nothing can be uttered.

Enlightenment is not an achievement; it is a recognition – it is already there. (…) You are already enlightened; you are just not aware of it. Enlightenment is awareness of that which is already the case.

When the question has disappeared, then you know. But that knowing is not an answer – it is an existential experience. Nothing can be said about it; or whatever will be said, will be wrong – to say anything about it is to falsify it. It is the ultimate mystery, inexpressible, indefinable. (…) But you know; (…) you are knowing itself. (…) When the question evaporates, one is sitting silently, doing nothing, not even meditating. One has forgotten the question; (…) it is no more. One is pure silence. (…) No answer, no question – this is it. Ah, this!

I am not saying that you are not to use the mind; I am saying don't be used by the mind. Right now, the mind is the master, and you are only a slave. Meditation makes you a master, and the mind becomes a slave – (…) your consciousness should be the master. (…) And the same is the case with the ego – don't be identified with it, that's all. (…) as far as the world is concerned, you have to

function as an ego – but that is only utilitarian. (…) Remember that you are part of the Whole; you are not separate from it.

Move towards prayer, because only prayer will give you real contentment; only prayer will make you aware of the divinity of life – (…) it is a path towards God.

An intelligent person does not function out of his past experience; he functions in the present. He does not react; he responds. Hence, he is always unpredictable; one can never be certain what he is going to do.

Come closer, spiritually closer. Bring your being, unafraid, closer to the Master, closer to his light. (…) Remember, you will have to pass through three stages. (…) The first step is that of a *student*, curious but still a spectator, far away, collecting information, knowledge. The second step is that of a *disciple*, no more a spectator, but a participant; no more interested in knowledge, but tremendously interested in knowing. And the third step is that of a *devotee*, utterly one with the Master, partaking of his being, drinking out of his inexhaustible source. (…) Only the devotee understands absolutely; the disciple understands a little bit; the student only hears mere words.

This is my observation: that true *sannyas* happens only when you have come to the verge of suicide. When you see that the outside world is finished, then there are only two alternatives left: either commit suicide and be finished, because there is nothing worth living for anymore; or turn in. (…) *Sannyas* and suicide are two aspects of the same coin. If you are focused and obsessed with the outside, then suicide; if you are a little loose, flexible, then *sannyas*. But a Master cannot be diplomatic; he has to create this crisis in which suicide is possible – and also *sannyas*, also transformation, also a new birth. But a new birth is possible only when you die to the old, when you die to the past.

I have to be hard! I have to be as hard as possible, because your sleep is deep, and it has to be shattered. I have to hit your head with a hammer; otherwise you are not going to wake up. For centuries you have been asleep; sleep has become your nature. You have forgotten what awareness is, what to be awake means.

In the first type of man, the man of no-mind, the mind has left; the mind has become tired. The mind has come to realize that, "This man has gone beyond, beyond my powers. Now this man cannot be exploited anymore. This man has become utterly unidentified with me; he will use me, but I cannot use him". The second type of man, who is in between, sometimes falls back into the old pattern, is used by the mind, sometimes gets out of the old pattern. It is hide-and-seek. Mind is still not absolutely certain that it has failed; there is still hope, because once in a while, the man starts listening to the mind, becomes again identified. The distance is not great; the mind is very close. Any moment, any moment of unconsciousness, and the mind takes over, starts bossing over him again. This is the second type of man, the meditative man, who has known a few glimpses of the eternal. (…) To see the Himalayas from a distance is one thing; to be on the peak, to abide there, is quite another. The first type of man abides in no-mind; the second type of man has glimpses only. (…) Once you have seen the peak, even

from thousands of miles away, the invitation has been received. Now you cannot remain in the world, at rest, in the old way. Something starts challenging you; something starts calling you forth. And adventure has taken possession of you; you *have* to travel to the peak. It may take years, maybe lives, but the journey has started. The first seed has fallen into the heart. (…) The Master behaves in a different way with both types of man – with the man of no-mind, communion is possible; with the meditative man, communication is possible. (…) And then, there is the third type of man – the man who lives identified with the mind, with the ego, with whom even communication is not possible. (…) The third type of man is obsessed with something which he is not; (…) the third type is metaphysically ill. If you ask the awakened one, then the third type is mad, insane. (…) But this is the situation of ordinary humanity. (…) The highest quality man becomes a *devotee*; the middle quality man becomes a *disciple*; the lowest quality man remains for years, for lives, just a *student*. (…) From mind to no-mind is the revolution of *sannyas*.

Truth liberates; everything else becomes bondage.

How can you talk nonsense? – What else? Sense cannot be talked; only nonsense is left. So I don't take it as a criticism; it is a compliment. Many, many thanks to you.

At the center, everybody is the same. When you meditate, you move towards the center. In the deepest moments of meditation, all differences disappear. You are universal there, not individual. And you have to be both, individual and universal. And you have to be very flexible and fluid between these two. (…) A person should become capable of living on the circumference and at the center easily. He should be able to move from the marketplace to the meditative space, and from the meditative space to the marketplace – with no problem, playfully, easily, spontaneously.

Meditation means seeing, becoming aware, that the old fears are no more, that the old days are over, that there are just old habits left. Snap out of it with as little fanfare as possible; don't make much fuss about it. Because you make much fuss about it, so many therapies have evolved. (…) But they are not needed by intelligent people. (…) That's why in the East we have not developed any therapeutic models like the West, for the simple reason that we came to understand one thing: that all that is needed is a little intelligence, and everybody has it. And meditation helps the intelligence to become sharp. Just seeing is enough; seeing brings transformation.

Maturity is of consciousness, not of intellectuality. It is not of knowledge; it is of innocence.

Self-cultivation is a time-path; it has nothing to do with eternity. And truth is eternity. (…) Self-cultivation, ego-cultivation, the refinement of the ego, the polishing of the ego, appears to be a path; it is not – (…) it is a deception, a very alluring deception. (…) One goes on and on in circles, but one never arrives. (…) Worldly desires, other-worldly desires – (…) the goods are never delivered. How

long can one remain deceived by them? Even the most stupid person has glimpses, once in a while, that he is chasing illusions which cannot be fulfilled by the very nature of existence – the intelligent one comes to the realization sooner. (…) A man who has lived unconsciously his whole life, his death is going to be the culmination of unconsciousness; he will die in unconsciousness – in death also, he will not be able to disillusion himself. And the person who dies in unconsciousness is born again in unconsciousness – it is a vicious circle; it goes on and on. (…) Unless you become alert and aware *in* life, unless you change the quality of your living, you will not die consciously. And only a conscious death can bring you to a conscious birth; and then a far more conscious life opens its doors.

Anything that the society respects becomes a nourishment for your ego. And people are ready to do any stupid thing. The only joy is that it will bring respectability. (…) basically, you remain the same, the same old unconscious person. (…) deep down, nothing has changed; nothing can ever change by self-cultivation. (…) basically the mind is the same; it will go on creating the same problem in different ways. (…) the roots have to be transformed; just pruning the leaves is not going to help. And self-cultivation is only the pruning of the leaves.

Enlightenment in an instant is attained; enlightenment is attained in a single moment. (…) Why? Because you are already enlightened; you have simply forgotten it. You have to be reminded, that's all. (…) In a single moment it can be attained, because you have never lost it in the first place. (…) Hence this strange idea that enlightenment happens in an instant. (…) That is the essential message of Zen – that you need not be worried about the past *karmas*; they were all dream acts. Just wake up, and they are all finished.

Sleeping people can understand a language which appeals to their sleep. We understand only that which triggers some process in our being; (…) we understand only that which we *can* understand. The other things are not even heard; or even if they are understood, they are misunderstood.

Use everything, but possess nothing; relate with people, but don't become part of any relationship. Relating is one thing; relationship quite another. Relating does not take you into bondage; relationship is a bondage. (…) Relate with as many people as possible, but remain free, and let them also be free of you.

All thoughts are casual; no thought is essential. The essential is silence; thoughts are casual. When thoughts disappear, the essential surfaces; great silence explodes in a tremendous melody. And that experience is liberating; that experience is divine.

On the periphery, everything appears separate from everything else; on the periphery, existence is many. As you come closer to the center, the manyness starts melting away, dissolving, and oneness starts arising. At the center, everything is one.

If your love is without awareness, then it is not love yet. It must be something lower, something closer to lust than prayer.

Consciousness is needed, knowing is needed, a state of seeing is needed, but not knowledge. (…) Knowledge will go on enhancing, decorating, enriching your memory, but not your being. Your being is a totally different phenomenon. In fact, knowledge will create barriers; (…) knowledge creates distance. (…) Not knowing is the most intimate; one has to be innocent. (…) Drop all the knowledge that society has forced upon you. (…) that's what's going on in the families, in the schools, in the universities, in the churches, in the temples – they all serve the past; their function is to perpetuate the dead past. My work here is just the opposite. I am not here to perpetuate the past; hence I am against all knowledge. (…) Knowledge is the greatest deception that society creates in people's minds. (…) I want you to become innocent, seers, knowers – not knowledgeable; alert, aware – not unconsciously clinging to conclusions.

The Buddhas have always been life-affirming, but the religions that arose afterwards have all been life-negative. (…) All the Buddhas have been misunderstood, wrongly interpreted, and whatsoever they were standing for has been forgotten as soon as they were gone, and just the opposite was organized. (…) And it happened again and again. (…) All these life-negative religions have been telling you, directly or indirectly, that this earth is a prison, and you are prisoners. You have been thrown here, thrown into life, to be punished. This is utter nonsense. Life is not a prison; it is a school. You are sent here to learn; you are sent here to grow. You are sent here to become more conscious, more aware. This earth is a great device of God. This is my approach towards life: life is not a punishment, but a reward. You are rewarded by being given a great opportunity to grow, to see, to know, to understand, to be. I call life spiritual. In fact, to me, life and God are synonymous.

Neither Indians nor anybody else is specially spiritual or holy. Spirituality is something that happens to individuals; it is the individual becoming aflame with God. It has nothing to do with any collectivity – nation, race, or church.

The earth is our home, and we have to be earthly. A real spirituality must be rooted in earthliness. Any spirituality that denies the earth, rejects the earth, becomes abstract, becomes airy-fairy. It has no more blood in it; it is no more alive. Yes, Jews are very earth-bound. And what is wrong in having money? (…) Don't cling to it – (…) clinging to anything, anything whatsoever, shows distrust, anxiety: tomorrow also, will the money be there? (…) one should not be possessive of money; one should be able to *use* it. And Jews know how to use it!

Sexuality is a simple, biological phenomenon. It should not be given so much importance. Its only significance is that the energy can be transformed into higher planes; it can become more and more spiritual. And the way to make it more spiritual is to make it a less serious affair.

Only man gets bored, because only man is conscious; consciousness is the cause. The more sensitive you are, the more alert you are, the more conscious you are, the more you will feel bored. In more and more situations, you will feel bored. A mediocre mind does not feel so bored; he goes on, whatsoever is. (…) The more alert you become, the more fresh, the more you will feel as if some situation is just a repetition, (…) as if some situation is just stale. The more sensitive you are, the more bored you will become – boredom is an indication of sensitivity. (…) people who live a very animalistic life are less bored. Eating, drinking, marrying – they are not very bored, but they are not very sensitive. They live at the minimum; they live only with that much consciousness as is needed for a day-to-day routine life. (…) Animals are not bored, and Buddhas are not bored – but in the middle, the boredom is there. (…) Thinking people are more bored – (…) they can see that their life is just repetition. (…) Every day, the same office, the same people, the same work; then they come home – the same wife. (…) It is very difficult to see any newness here; everything seems to be old, dust-covered. (…) Watch people walking on the street, and you will see them completely bored. Everybody is bored, bored to death. Look at their faces – no aura of delight; look at their eyes – dust-covered, no glimmer of happiness. They move from the office to the home, from the home to the office, and by and by, the whole life becomes a mechanical routine, a constant repetition. And one day, they die – almost always, people die without ever having been alive. Bertrand Russell is reported to have said, "When I remember, I cannot find more than a few moments in my life when I was really alive, aflame". Can *you* remember? How many moments in your life were you really aflame? Rarely it happens. One dreams about those moments; one imagines those moments; one hopes for those moments – but they never happen. Even if they happen, sooner or later, they also become repetitive – (…) by and by, the miracle disappears, and everything settles into a routine. (…) Boredom is the consciousness of repetition. (…) Changing outside things is not going to help – it is just like arranging the furniture in your room again and again. (…) But it is the same room, the same furniture. How long will you deceive yourself in this way?

People who are afraid of being, of disappearing, of moving into non-being, people who are too egoistic and cannot allow their drop to drop into the ocean, say there is no ocean. They are fearful people, afraid, scared of life; and this is the trick of their mind, so that they can protect themselves.

The heart may have brought you here. There are desires of which the head is completely unaware; the head is concerned only with rubbish.

Whatsoever you are is being broadcasted every moment. Your neurosis is broadcasted; your madness also. You cannot hide it; all efforts to hide it are futile. (…) Everything is being broadcasted; you are a continuous broadcasting station. (…) You go on hiding, but everything is being declared, continuously, loudly – everything is yours, and everything is bound to carry your signature. (…) If one becomes a little alert, one stops hiding; (…) then one simply relaxes.

This is one point to be understood: once you are exposed to others, only then will you be exposed to yourself. If you are hiding from others, whatsoever you are hiding from others will by and by be thrown into the basement of the subconscious mind. Others will not know about it, and by and by, you will also forget about it. But whenever you come within the vision of a perceptive man, everything will be revealed. That is one of the basic reasons why, in the East, the relationship of a disciple to a Master is so valued – because the Master is just like a ray of light, an x-ray, and the disciple exposes himself. And the more the Master penetrates and knows about the disciple, the more the disciple by and by becomes aware of his hidden treasures. (…) I tell you, before a perceptive man, before a Master who has known himself, you will be completely x-rayed. You cannot hide from somebody who has eyes. You can hide from yourself, you can hide from the world, but you cannot hide from someone who has come to know what clarity is, what perception is.

You don't know much about yourself; you know just a fragment about yourself, just the tip of the iceberg. Your knowledge about yourself is very limited – not only limited, it is almost irrelevant. It is so partial, it is so fragmentary, that unless you put it in the context of your whole being, it carries no meaning – it is almost meaningless. (…) This blindness, this deafness, this insensitivity, has to be broken – and nobody else can do it. If somebody else tries, you will be offended; you will feel a trespassing. It happens every day – somebody says something true about you, and you feel humiliated, you feel hurt, your pride is hurt. You want to listen to lies about yourself from others; you want to listen to something which helps your already fixed self-image. You have an image about yourself which is false – it has to be shattered to pieces, because once it is shattered, the reality will rise. If it is not shattered, you will go on clinging to the false.

How can one live without knowing oneself? You go on projecting things on others which have nothing to do with others; they are just hidden inside you – but you project them on others; (…) it is you projecting. Unless you know yourself exactly, you will not be able to know what is real and what is projection. (…) Self-knowledge becomes the door of all knowledge; it is the very base. Without that foundation, all knowledge is just knowledge in appearance; deep down is ignorance.

To cling to a thing is to cling to something which is below you. And if you go on clinging to things which are below you, how can you soar high? It is as if you are clinging to rocks and trying to fly into the sky; or you are carrying rocks on the head, and you are trying to climb the Everest. You have to throw them; you have to throw those rocks – you have to unburden yourself. (…) The higher you reach, the more unburdened you need to be. (…) If you want to fly, you need to be uprooted. You need to be like a white cloud with no roots anywhere – a wanderer.

Even the greatest minds are as much unconscious as you are. As far as consciousness is concerned, great, small and mediocre, all sail in the same boat – even the greatest mind lives under chloroform. Come out of it; make yourself more alert; bring yourself together. Let one thing become a centering, a constant

centering in you – and that is alertness, awareness. Do whatsoever you do, but do it consciously. And by and by, consciousness accumulates and it becomes a reservoir of energy.

In Zen, and only in Zen, something of great importance has happened. That is, they don't make any distinction between ordinary life and religious life; rather, they have bridged them both. And they have used very ordinary skills as *upaya*, as methods for meditation. That is something of tremendous import. Because if you don't use ordinary life as a method of meditation, your meditation is bound to become something of an escape. In India, it has happened; people who become interested in God, they renounced the world – and India has suffered badly. (…) All the great minds of this country became escapists, and the country was left to the mediocres. No science could evolve; no technology could evolve. (…) Japan is the only country where East and West are meeting; Eastern meditation and Western reason are in a deep synthesis in Japan. Zen has created the whole situation there. In India, you could not conceive that swordsmanship could become an *upaya*, a method for meditation, but in Japan, they have done it; (…) and in doing so, they have brought something very new to religious consciousness.

Anything can be converted into a meditation; (…) one has to function out of no-mind. (…) it makes no difference what you are a master of – the taste of mastery is the same; the flavor is the same. You can become a master of archery, or you can become a master of swordsmanship, or you can become a master just of the ordinary tea ceremony – it makes no difference; the real thing is that you have become a master. The art has gone so deep that you are not carrying it anymore; the art has gone so deep that now there is no need to think about it – it has simply become your nature.

All thinking is out of fear. The more you become afraid, the more you think. Whenever there is no fear, thinking stops. (…) Love dispels fear just as light dispels darkness. (…) Thinking is a sort of inner trembling. When one becomes unwavering, the flame of consciousness remains there, undistracted, untrembling. (…) Everybody is carrying the deathless within. You may know it, you may not know it, but you are carrying it within you – it is already there. Just a slight understanding of it, and your life can be transformed. (…) Everybody is born an emperor, but goes on living like a beggar. (…) And the realization will come to you only if, by and by, you drop your fear. (…) When fear comes, watch it; be face to face with it; encounter it. Look deep into it; gaze into the valley of fear. (…) by and by, the more your eyes become clear, the more your awareness becomes alert, (…) the fear will disappear like a mist. And once fear disappears, sometimes even only for a moment, you are deathless. (…) Then fear disappears, and death disappears, and there arises the tremendously glorious life – what Jesus calls 'the life abundant', or 'the kingdom of God'. The kingdom of God is within you.

If you are a mediocre mind, you may never go mad. (…) But if you are really logical, then the ultimate result can only be madness. (…) Stretch your mind to the very extreme of logic, and you will go mad. (…) finally, you break down; this is the failure of logic. (…) Almost all the great philosophers who are logical go mad. If they don't go mad, they are not great philosophers. (…) Nietzsche went mad; Bertrand Russell never went mad – he is not such a great philosopher; he is in a way mediocre. He goes on living with his commonsense; he is a commonsensical philosopher – he does not move to the very extreme. Nietzsche moved to the very extreme and, of course, then there is the abyss. Madness is the failure of the head, and in life, there are millions of situations where suddenly the head is irrelevant. (…) There are a thousand and one situations where life comes in its total illogicalness. Suddenly, your logical mind stops; it cannot function. (…) Division as such is false; nothing is divided in life. One day or other, the division of either/or breaks down; this situation has to explode.

Logic makes clear-cut boundaries. For clarity, it dissects life into two, into duality. Then clarity is achieved, but aliveness is lost. At the cost of aliveness, logic achieves clarity. (…) But life is illogical; life is wild. In life, contradictions are not contradictions, but complementaries. Life does not believe in the division of either/or; life believes in both. The day becomes night; the night becomes day – they melt and merge. Boundaries are not clear; boundaries are blurred – everything is overlapping with everything else.

What is the madness of a devotee? The center of the devotee's madness is his heart; the center of ordinary madness is the head. The ordinary madness happens from the failure of the head, and the devotee's madness happens from the success of the heart. When logic fails – ordinary madness; when love succeeds – extraordinary madness, the madness of a devotee. (…) a man of love will look mad because *you* function from the head, and *he* functions from the heart; the languages are totally different. Love's language is foreign to the head; head and heart are the farthest poles of reality. (…) If a person is mad because of his love, his madness is not a disease – he is a healthy person, in fact the *only* healthy person, the *only* whole person, the *only* holy person, because through his heart, he has again become bridged with life. Now he is no longer fighting; there is no more conflict. He is surrendered; he is in a let-go. He trusts life; he has faith; and he knows that nothing wrong is going to happen. He is not afraid; even in death, he will go on laughing and singing, ecstatic, (…) because death also becomes a door.

The whole is bigger than all the opposites; it is not just a total of the opposites – it is more than the total. This is the higher mathematics of the heart.

Ordinarily, you are not a person; you are many persons. (…) You don't know what your left hand is doing and what your right hand is planning to do. In the morning, you don't know what you are going to do in the evening. You say one thing, but you wanted to say something else, and you will go on saying something else still. You are not a unity; you are a crowd. There are many persons inside you revolving in a wheel, and each becomes, for a time, the king. And in that moment, the king asserts things which he cannot fulfill, because by the time the

moment to fulfill comes, he will no longer be the king. (…) in fact, we should not use the word *mind* in singular. We should not say that you have a mind; that is wrong – only a rare person has a mind. You have minds; you are poly-psychic. The heart, this is a beautiful thing, is always one; it does not know duality – it is a unity. The closer you come to the heart, the one arises, and the many disappear, far away.

Each breakdown can become a breakthrough; (…) use this opportunity of a de-structured state. In that moment, don't be worried that you are going mad; in that moment, slip into the heart. (…) The old structure is gone; now one is no longer in the clutches of reason – one is free for a moment. The modern psychology tries to go on adjusting man back to the old structure. All modern efforts are adjustive, how to make man normal again. The real psychology will do something else. The real psychology will use this opportunity – because the old mind has disappeared, there is a gap. The real psychology will use this interval and lead man towards another mind, that is, the heart; lead him towards another center of his being. (…) Use this opportunity and lead the energy away from the old rotten structure which is falling. Leave the ruin; move into the heart. Forget reason and let love be your center, your target. (…) the failure of the head can become a success for the heart.

A sannyasin is one who has come to understand the futility of the so-called worldly life. A sannyasin is one who has understood one thing – that something needs to be done immediately about his own being. If he goes on drifting in the old way, he will lose the whole opportunity of this life. A sannyasin is one who has become alert that, up to now, he has lived wrongly, has moved in wrong directions, has been too concerned with things and not concerned with himself, has been too concerned with worldly prestige and power, and has not been concerned about who he is. A sannyasin is one who is turning towards himself; (…) the energy is moving back towards oneself. Ordinarily, the energy is moving away from you – towards things, targets, in the world. The energy is moving away from you; hence you feel empty. The energy goes away, never comes back; you go on throwing away energy. By and by, you feel dissipated, frustrated, empty; nothing comes back. (…) The energy is just oozing out every day, and then comes death. Death means nothing else but that you are exhausted and spent. The greatest miracle in life is to understand this, and to turn the energy towards home. (…) This turning-in, *parabvrutti*, is *sannyas*. (…) You live in the world, but in a totally different way – now you live in the world, but you remain centered in yourself; your energy goes on returning to yourself. You are no longer out-going; you have become in-going. (…) you become a pool of energy, a reservoir, overflowing, and energy is delight, sheer delight; (…) you are in delight, and you can share, and you can give in love. This is the difference: if you put your energy into greed, into anger, it never comes back – it leaves you empty, exhausted, spent; if you put your energy into love, compassion, it comes back a thousand-fold.

When I say, a *good* sannyasin, I don't use the word in any moralistic sense; I use it in a more fundamental sense, because to me, morality is just a by-product of awareness, and immorality is a shadow of unawareness. I am not concerned with shadows and by-products; I am concerned with the fundamental, with the essential. So don't misunderstand me. (…) A good sannyasin, a good man, is a man of understanding. A good man is alert, aware, that's all. Awareness is the only value for me; all else is meaningless. (…) When you are aware, you behave according to the law, the fundamental law; when you are unaware, you go on destroying yourself, you go on being suicidal.

Everything changes with your inner change. If somebody changes his within, the without changes totally. My definition of the world is this – you must be living in a deep inner darkness, hence the world. If you light your inner lamp, suddenly the world disappears, and there is only God. The world and God are not two things, but two perceptions of the same energy. If you are unaware, the energy appears as the world, *samsara*; if you are alert, the same energy appears as God. The whole thing depends on your inner awareness or unawareness. That is the only change, the only transformation, the only revolution that has to be made.

Accept whatsoever you are, (…) because whatsoever you do about it will create more problems, more complexities. (…) Don't create any goals against whatsoever, because these goals are coming from your unconsciousness; they are not going to help. At the most, you can become very tense and pretend that you are the opposite; (…) you can move to the opposite extreme, (…) just trying to prove to the world that you are not whatsoever you are. Please, don't try any foolish thing like that – just accept; one has to accept. Once you accept, and you start understanding, you will see that, by and by, it all disappears. It is not that you become something else – but one day, you simply find that through acceptance, whatsoever you have been has disappeared. There is no fight; there is no resistance – you accept it, and it disappears. (…) The fight is dropped; one forgets all about it. (…) My whole point is: accept life as it is, and don't try to change it into something else. Don't try to change your violence into non-violence, your cowardice into bravery, your sex into celibacy; don't create the opposite. Rather, try to understand the fact of cowardice, and cowardice will disappear. (…) always move through the fact, never against it.

In the West, religion is no longer an accepted enquiry; it is a rejected enquiry. So people go on seeking religious enquiries through vicarious ways.

The more you understand the mechanism of the mind, the more the possibility is that you will not interfere, the more the possibility is that you will be able to sit in *zazen*, (…) that you will be able to allow meditation to happen. (…) the understanding of the mind will be helpful, otherwise you may go on doing something which helps the mind to continue to function, something which goes on giving cooperation to the mind. The first thing about the mind is that it is a constant chattering. Whether you are talking or not, it goes on doing some inner talk; whether you are awake or asleep, the inner talk continues as an undercurrent. (…) The mind can see only one thing at a time, and the opposite is not possible at the same time. (…) Change the focus – it is very easy if you remain

loose, relaxed, flowing, non-serious, playful. (…) You can go on changing your attention between the figure and the background, (…) just as if you were looking at a blackboard. Words are figures; silence is the background. Words come and go; silence remains. When you were born, you were born as a silence. Infinite emptiness you came with; unbounded emptiness you brought with you in life – then you started collecting words. That's why, if you go back in your memory, if you try to remember, you cannot go past the age of four, or three – there comes a point where suddenly there is no memory. Because before the age of four, you were almost empty; words started collecting in your memory after the age of four. Memory can function only where words function; emptiness leaves no trace on you. (…) The day you die, again your words will drop and scatter; you will move into another world or into another life again with your emptiness. Emptiness is your self; (…) the self is silence. Mind means words; self means silence. (…) Silence is your intrinsic quality; (…) silence is meditation. On the background of silence, you go on accumulating words, and the words in total are known as the mind. (…) It is a question of changing the gestalt, shifting the attention from words into silence which is always there.

Paralysis is not meditation; paralysis is not healthy. You can paralyze the mind by repeating a *mantra*, you can paralyze the body by fasting – there are millions of tricks available to paralyze. (…) You are simply desensitizing (…); you are losing aliveness. (…) It is not meditation – it is just low energy, paralysis, insensitivity, dullness, deadness. (…) Remember, meditation will bring you more and more intelligence, infinite intelligence, a radiant intelligence. Meditation will make you more alive and sensitive; your life will become richer. Look at the ascetics; their life has become almost as if it is not life. These people are not meditators; they are masochists, inflicting violence on themselves, torturing themselves and enjoying the torture. (…) This is sheer nonsense. God is not an ascetic; otherwise there would be no flowers, there would be no green trees, only deserts; (…) there would be no song in life, no dance in life, only cemeteries and cemeteries. God is not an ascetic; God enjoys life – God is more Epicurean than you can imagine. (…) The mind goes on befooling you twenty-four hours a day, and you cooperate with it. Then, in the end, you are in misery; you land in hell. (…) Have a very penetrating eye inside your mind; see what its motivations are. (…) Mind is very cunning, very deceiving; watch out. It can rationalize paralysis as meditation; it can rationalize dullness as transcendence; it can rationalize deadness as renunciation. Always remember that if you are moving in the right direction, you will go on flowering. Much fragrance will come out of you, and you will be creative. And you will be sensitive to life, to love, and to everything that God makes available to you.

Creative people get more easily into meditation and go deeper. (…) People who are in some way creative are always easily transformed into meditators, and people who are uncreative in their life are the most difficult. If you live a repetitive life, the mind has too much control over you – you cannot move away from it; you are afraid. Do something new every day; don't listen to the old routine. (…) Do something new, and the mind will have less grip on you. (…) Remember, whenever you have two things, two alternatives, choose the new one; choose the harder; choose the one in which more awareness will be needed.

At the cost of efficiency, choose awareness; and you will create the situation in which meditation will become possible. (…) Don't be bothered too much about utilitarian ends. Rather, constantly remember that you are not here in life to become a commodity, a utility; you are not here just to become more and more efficient – you are here to become more and more alive, more and more intelligent, more and more happy, ecstatically happy. But that is totally different from the ways of the mind.

Don't allow yourself to run all over the world; be here, now. Catch your mind going somewhere else – it is always going somewhere else; it never wants to be here. (…) Immediately become alert; give yourself a jerk; come back home – come to the point where you are. It is not that this will become meditation, but it will create a situation.

Death is already happening. (…) death is not somewhere in the future, waiting for you – (…) it is a part of life; it is an ongoing process, not in the future, but here, now. Life and death are two aspects of existence simultaneously happening together. (…) Life is not possible without death; death is the very ground on which life exists. Death and life are like two wings of a bird: the bird cannot fly with one wing, and the being cannot be without death – death is an absolutely necessary process for life to be. (…) There are only three mysteries: life, death and love; and all these three are beyond mind. (…) Life and death are like two banks of a river; (…) and between life and death, between the two banks of life and death, flows the river of love. (…) The possibility is there for the river of love to flow, but it is only a possibility – you will have to materialize it. Life and death are there, but love has to be materialized; that is the goal of a human being. Unless love materializes, you have missed; you have missed the whole point of being.

Death is the only certainty; (…) with birth, death has become a certainty. Once this certainty penetrates your understanding, you are relaxed. Whenever something is absolutely certain, then there is no worry. Worry arises out of uncertainty. (…) Once it is certain that you are going to die, then there is nothing to do; then one simply accepts it. And in that acceptance, a calmness, a tranquility happens – the person becomes peaceful. (…) if you can die in total relaxation, the quality of death changes, and your new birth somewhere will be of a higher quality. The quality of birth is decided by death. And then, in turn, the quality of birth will decide the quality of another death. That's how one goes higher and higher; that's how one evolves. (…) A person who is really living is not in any way afraid of death. If you are living rightly, you are finished with death; you are already grateful and fulfilled. But if you have not lived, then the constant worry continues, "I have not lived yet and death is coming. And death will stop all; with death there will be no future". So one becomes apprehensive, afraid; one tries to avoid death – and in trying to avoid death, one goes on missing life. (…) unless you can welcome death, one thing is certain – you have not lived.

Even if all your expectations are fulfilled, you will remain completely unfulfilled. And if your expectations are not fulfilled, then you feel frustrated. (…) Just meditate upon your expectations – if they are fulfilled, you will feel bored; if they are not fulfilled, you will feel cheated. (…) the whole problem arises because you expect. Drop expectations; don't go ahead into the future. Once you drop expectations, you have learned how to live. (…) This is what I call a sannyasin – no past, no future, just at this moment alive, intensely alive, a flame burning from both ends, a torch burning from both ends. This is what let-go is.

Once a man has attained, he has to share. Not that he has to do something to share; he simply finds himself sharing because he cannot do otherwise.

Ego is a resistance, a fight against the Whole – that's why it is a sin.

Lao Tzu says that the truth cannot be said, and the moment you say it, you have already falsified it. The words, the language, the mind, are utterly incapable. Truth defies reason; (…) truth defies ego. It cannot be manipulated; it is utterly impossible for reason to encounter it. (…) So truth cannot be said, and every Master has to create an indirect situation, has to push you towards the unknown. (…) *Sannyas* is a movement into the unknown; it is a trust. It is not a rational decision; it is an irrational jump.

Giving and receiving are two sides of the same coin. Remember, it is just like inhalation and exhalation. If you exhale deeply, automatically you will inhale deeply. If you want to inhale deeply, you will have to exhale deeply – there is no other way. And life is a balance between exhalation and inhalation. (…) the more you give, give in love, the more you become capable of receiving. And when you give completely, utterly, totally, that is the moment of acceptance, (…) of receiving the true teaching.

Meditation cannot be a part; either it is the whole, or not. (…) Meditation is not an activity – it is a way of life; it is your very being. It has to be constant; it has to be continuous. It has to be there, whether you are walking, eating, even when you are sleeping. It must become a crystallized continuity; only then enlightenment happens, never before it.

Breathing is necessary for the body, and meditation is just as necessary for the soul. Without breathing, the body will be dead; without meditation, the soul will be dead. Gurdjieff used to say: 'Don't believe that you already have a soul. How can you have a soul unless you meditate?' And he was right. When you meditate, for the first time, the soul revives in you. (…) then, you have a different quality; that quality is religiousness.

Life should be a balance between inactivity and activity. If you are completely active, you miss something – you miss the inner. If you are completely inactive, you again miss something – you miss the outer. And the outer has its own beauty; nothing is wrong with it. In the West, they tried to be active, more and more active; activity became the whole pattern of life. They did many things, but the inner core was completely lost, forgotten. In the East, they have been too

inactive; (…) to look, to open your eyes in India is really to pass through a very painful experience. The East has become inward and has lost all contact with the outward existence; this is an imbalance. Zen is a perfect balance. A Zen Master meditates, but then he also goes to the woods to cut wood, because winter is approaching. He does many things just like an ordinary man; he is nothing special.

The greatest art is to attain a balance, a balance between all opposites, a balance between all polarities. Imbalance is the disease, and balance is health. Imbalance is neurosis, and balance is well-being.

Neurosis is not a disease; neurosis is mind itself – so neurosis cannot be cured. (…) Mind itself, the very functioning of the mind, is neurotic. (…) Neurosis is bound to follow mind like a shadow; hence all psychiatry fails. (…) People who are in madhouses have private neuroses – they have tried to attain their own style of neurosis; they are individualists. (…) *You* have a mass neurosis – that's why you cannot be detected; you are just like everybody else. (…) Don't choose between opposites; remain in the middle. Because if you choose one polarity, you become unbalanced – and imbalance is neurosis. Then you become addicted to one pole, and life is a rhythm between polarities; it needs the other pole. Don't choose; don't cling! (…) simply move between the polarities, because you are neither. You are just in the middle; you are the rhythm. Sound and silence are both me; life and death are both me; inhalation and exhalation are both me. (…) Opposites are needed; they balance each other. (…) Polarities are playing a game in which they appear to be opposites, but deep down, they are one. (…) Life is a river, and mind tries to flow with one bank – that is the neurosis. (…) The higher the peak, the deeper the valley will be. (…) The valley has to be deep to the same extent as the peak has gone high. (…) Everything has gone wrong because you only want high moments. (…) Enjoy the peak while it lasts, and then enjoy the valley when it comes. What is wrong with the valley? (…) It is a relaxation, and nobody can exist continuously in an excitement – you will go completely mad. (…) You have to balance yourself. (…) All problems drop when you are balanced; (…) problems simply disappear when we are balanced. Problems are just symbolic indications; they are not the real disease. The real disease is imbalance. (…) Mind is a movement between extremes. It is a travel, a continuous movement between two. In the middle, mind simply disappears, because movement disappears. When there is no movement, you are a being for the first time; you are in a state of being. Everything stops, time, space – everything has disappeared. It doesn't mean that you stop functioning. (…) You can go to the right and to the left, retaining yourself in the middle. That's why I call it the greatest art to be in the middle. (…) You move in the middle; you always make a balance – sometimes you go to this bank; sometimes you go to that bank. Sometimes you lean to the left, and sometimes to the right – but you lean to the left just to be in the middle; you lean to the right just to be in the middle. Become like a tightrope walker, for such is life – just a tightrope walk.

Life is always changing; nothing is static. And whatsoever you know will not be of much help. You have to look at the situation, the whole situation. And if your response to it is with a perfect awareness, it is right; then you'll never repent for it. And then you grow through it; you become more aware. Awareness has no past; awareness has no future; awareness has only this: here-now. (…) You never decide beforehand; you are never prepared – anybody who is prepared is wrong. In life, there are no rehearsals – (…) you move unprepared. (…) This is the preparation – move unprepared. Move, and let things happen; you just be aware and let things decide themselves. And I tell you, when you are aware, everything fits; suddenly, everything falls into a cosmos, not a chaos.

The real can be known only through the false, so the ego is a must. One *has* to pass through it; it is a discipline. The real can be known only through illusion; you cannot know truth directly. First you have to know that which is not true; first you have to encounter the untrue. Through that encounter, you become capable of knowing the truth. If you know the false as the false, truth will dawn upon you.

Society teaches you morality, and morality means giving you an ego which will fit with society. If you are immoral, you will always be a misfit somewhere or other. (…) If the society approves, everything is good. One man kills somebody; he is a murderer. The same man in wartime kills thousands, and he becomes a great hero. The society is not bothered by the murder, but the murder should be committed for the society – then it is okay. The society doesn't bother about morality; morality means only that you should fit with the society. (…) Morality changes; morality is social politics; morality is diplomacy. And each child has to be brought up in such a way that he fits into the society, that's all. Because society is interested in efficient members; society is not interested that you should attain self-knowledge. Society is always against religion; hence the crucifixion of Jesus, the murder of Socrates. (…) One who is committed to God doesn't bother. He has a different depth of morality. It doesn't come from codes; it comes from self-knowledge. (…) Whenever a Jesus or a Buddha happens, he doesn't bother about the man-made conventions. He has a greater commitment; he is involved with the Whole. Each moment he decides his response through his awareness, not through conditioning; so nobody knows about him, about what he will do. He is unpredictable. (…) Societies can forgive criminals, but they cannot forgive a Jesus or a Socrates; that's impossible. (…) The moment the society becomes aware, it kills them immediately, because if you listen to them, there is danger; if you listen to them, they will convert you – you cannot convert them. (…) Just their existence is too much; they have to be murdered. (…) You cannot find a more dangerous man than a religious man, a more rebellious man than a religious man, a more revolutionary man than a religious man – because his revolution is so absolute that there is no possibility of compromise with him. And because he knows what he is doing, he is so absolutely certain that you cannot convert him. And he is infectious – if he is there, he will spread like a disease; he will infect many people.

That is the difference between a sect and a religion: religion is never part of any society. The Pope of the Vatican is part of society; Jesus never was. (…) Jesus had to be killed. Christianity can be accepted, but not Christ. What is Christianity? Christianity is society's effort to replace Christ. (…) Christianity is a social phenomenon, social politics. The Church is okay; the priest is okay – but the prophet is dangerous. (…) Christianity is politics; Hinduism is politics; Buddhism is politics. Buddha, Jesus, Krishna, they are not social at all. They are not social, they are not anti-social – they are beyond society.

The ego is not individual. Ego is a social phenomenon; it is society, not you. (…) The society creates an ego, because the ego can be controlled and manipulated. The self can never be controlled and manipulated, not possible. (…) The society gives a center to the child, and the child is by and by convinced that this is his center, the ego that society gives. (…) So you have two centers. One center you come with, which is given by existence itself – that is the self. And the other center, which is created by the society, the ego – it is a false thing, and it is a very great trick. Through the ego, society is controlling you. You have to behave in a certain way, because only then does society appreciate you. You have to walk in a certain way; you have to laugh in a certain way; you have to follow certain manners, a morality, a code. Only then will society appreciate you, and if it doesn't, your ego will be shaken. And when the ego is shaken, you don't know where you are, who you are. (…) The idea of the ego has to be thrown; others have given you the idea. (…) And unless you throw it, you will never be able to attain to the self. Because you are addicted to the center, you cannot move, and you cannot look at the self. And remember, there is going to be an interim period, an interval, when the ego will be shattered, when you will not know who you are, when you will not know where you are going, when all boundaries will melt. You will be simply confused, a chaos. Because of this chaos, you are afraid to lose the ego. But it has to be so; one has to pass through the chaos before one attains to the real center. And if you are daring, the period will be small. If you are afraid, and you again fall back to the ego, and you again start arranging it, then it can be very, very long; many lives can be wasted. (…) One has to be daring, courageous; one has to take a step into the unknown. For a while, you will feel dizzy; for a while, you will feel very afraid and shaken, as if an earthquake has happened. But if you are courageous and you don't go backwards, if you go on and on, and you don't fall back into the ego, then there is a hidden center within you that you have been carrying for many lives. That is your soul, the *atma*, the self. Once you come near it, everything changes, everything settles again. (…) a new order arises, but this is no longer the order of society; it is the very order of existence itself. It is what Buddha calls *dhamma*, Lao Tzu calls *Tao*, Heraclitus calls *logos*. Then everything is beautiful for the very first time, because man-made things cannot be beautiful. (…) You can decorate them, but they can never be beautiful.

Ego is always shaken, always in search of food, that somebody should appreciate it. That's why you continuously ask for attention. (…) if nobody is paying any attention to you, nobody thinks you are somebody important, significant, then how will you feed your ego? Others' attention is needed – and in million ways, you try to attract the attention of others. (…) This is a deep begging. A beggar is one who asks for and demands attention; and an emperor is one who lives in

himself, who has a center of his own, who doesn't depend on anybody else. Buddha sitting under his Bodhi Tree… if the whole world suddenly disappears, will it make a difference to the Buddha? None; it will not make any difference at all. If the whole world disappears, it will not make any difference, because he has attained to the center.

If the wife leaves you – you are shattered; you start thinking about suicide. Why? (…) Because you don't have a center of your own; the wife was giving you the center. (…) Try to understand this: ego is a deep slavery. Ego *has* to be a slave; it depends on others – and only a person who has no ego is for the first time a Master.

A man who attains to the self is never in any clash. Others may come and clash with him, but he is never in clash with anybody. (…) You can clash with an enlightened man, but that is your problem, not his.

Only someone who has no problems of his own can help you. Only then is there clarity to see, to see through you. A mind that has no problems can see you; you become transparent. A mind that has no problems can see through itself; that's why it becomes capable of seeing through others. In the West, there are many schools of psychoanalysis, many schools, and no help is reaching people, but rather, harm – because the people who are helping others, or trying to help, are in the same boat.

When you are mature enough through understanding, awareness, and you have felt totally that the ego is the cause of all your misery, simply one day you see the dead leaf dropping. It settles into the ground, dies of its own accord. You have not done anything, so you cannot claim that you have dropped it. You see that it has simply disappeared, and then, the real center arises. And that real center is the soul, the self, God, truth, or whatsoever you want to call it.

A rich man need not declare that he is rich; a poor man always declares. The richer you grow, the less declaration there is. Have you observed it in life? Everywhere it happens.

You cannot approach an individual by a general theory; it will not suit. Every individual needs a direct approach.

Remember one criterion: whatsoever disappears through awareness is illusory; and whatsoever remains through awareness, not only remains, but becomes more crystallized, is real. Make it a criterion; consciousness is the touchstone.

That awareness in which self-consciousness is not, is egoless. And that awareness has a grace, a beauty, that don't belong to this world.

Only those who have come to an inner harmony with nature are victorious. Now there is no fight, because how can the part fight the Whole? And how can the part be victorious against the Whole? It is absurd – but a young man has to try. An old man reaches to total acceptance.

A Master speaks; his words come from his inner silence. You speak; your words come from your inner madness. (…) Your talking is a catharsis; it is a cleansing. But why clean yourself on others? If you want to clean yourself, clean yourself alone. Close your doors and talk to yourself as much as you like. (…) Do it alone, and soon you will realize what you have been doing your whole life. (…) Alone, you will become aware; but when you do it with others, you will never become aware of what nonsense you are doing.

Be silent; first attain to silence.

You are self-conscious, but not conscious of yourself. (…) When you are self-conscious, you are two, because then you exist at the periphery. (…) At the periphery, everything is divided, and not only divided, but in conflict. (…) When you exist at your center, you are one; the energy is undivided. (…) If you are fighting with yourself, there is no victory, there is no defeat. But one thing is certain – if you go on fighting with yourself, you are dissipating energy. (…) It is suicidal; you are destroying yourself. (…) When you are one, you become a creator; when you are many, you become suicidal – you destroy yourself.

Remember this paradox: the more you go inwards, the less of the outer there is. When you really reach to the innermost, inner and outer disappear. Then you are nothing, and everything.

Domination is not a good state of affairs. The one who dominates will be thrown sooner or later – the oppressors will become the oppressed; and the oppressed will become the oppressors. It is just a fight between your left and right hand, and the whole game is a pretense.

Bliss doesn't mean happiness; bliss means the absence of both happiness and unhappiness. Happiness will be disturbed by unhappiness; unhappiness will be disturbed by happiness – they are both polarities; the wheel is moving. Bliss is never disturbed; it is silence, peace, tranquility. You have come to understand; now nothing disturbs. Now you move in the world with no-mind; you move in the world with no projection. And then, everything is beautiful.

Understanding is like fire: it burns you completely; you as you are right now – the ego, the mind. It gives you a different dimension.

If you have really known what life is, who bothers about death?

One has to feel oneself, one has to feel how one is made, and never follow anything else. First just feel yourself, and there are only two possibilities: either you can live a life of spontaneity, or you can live a life of discipline. Both are good, because the basic thing is to become alert and aware.

If you feel that something is left out of your love, that means you are stuck. Your lovingness should spread to the whole existence. As your meditation goes higher, your lower qualities will start dropping; you cannot manage both. (…) Your behavior pattern will change with your inner consciousness change. (…)

Whatsoever happens around does not matter; you remain centered, rooted, grounded in your being – you have become the center of the cyclone. And you will know when you have become the center of the cyclone; (…) you will simply know.

Sensitivity is one of the qualities that develops in you with witnessing. (…) Witnessing becomes your very base of transformation. The more you see your mind, the more you witness it, the less you will find it. It needs unconsciousness to be there; it is an animal that exists only in darkness. As you bring in the light, the mind with its thoughts starts disappearing. And it is the thickness of thoughts that makes you insensitive. When there are no thoughts and you are simply a witness, just a mirror, then your sensitivity is infinite; then anything that comes in front of you is reflected totally.

As you become more and more sensitive, you will have an understanding of people which you never had before. (…) It is true that a man can be known by his friends, by the company he keeps. It is absolutely true, because you cannot keep company which is not in tune with your inner being.

The mind is a chattering box; you cannot stop it. The very effort to stop it gives it more nourishment to go on. (…) the desire to stop it is also part of it; it is not beyond it. One side of the mind is desiring the other side of the mind to become silent – this is not possible. The only way few people have been able to stop it, without making an effort to stop it, are the people who have disidentified themselves with the mind. (…) One simply watches it; (…) you simply become a watcher. Let the traffic of thoughts move; there is nothing to be worried about. (…) These thoughts are only soap bubbles; don't take them seriously. Don't become tense while watching them; be relaxed. (…) It is one of the secrets of inner life that, as your watcher becomes more and more strong, the thoughts become less and less. It is exactly in proportion. When there are hundred percent thoughts in the mind, you have zero watcher. When you have ten percent consciousness involved in watching, ten percent of your thoughts will disappear – because it is the same energy which creates thoughts, that creates the watcher. When you are hundred percent a watcher, a pure witness, a mirror, all thoughts disappear. You cannot stop them, but you can manage a situation, a device in which they get stopped. They simply disappear. And in such a state, when you are aware and alert, fully conscious and watchful, without thoughts, your whole consciousness for the first time in your life returns back on itself, becomes aware of awareness. You become conscious of consciousness. In the silence, when the chattering mind is no more there, one realizes oneself. Unless the mind is silent, you cannot realize yourself. You will remain involved with the thoughts, and those thoughts are meaningless – memories, fragments of memories, imagination, dreams, daydreams, all mixed up; it is a chaos.

Whatever your parents, your teachers, your churches, your priests have done – you have to undo it. (…) the first and foremost thing is to get unburdened of the bondage. (…) To understand what is programmed, what is borrowed in you, what has been forced upon you, is to understand what is false in you. This very awareness is enough. (…) the moment you see the falsity of something, you will

drop it. To know that something is false and borrowed is enough to drop it. And once you have dropped all that is borrowed in you, you are again innocent, a tabula rasa, a clean sheet on which nothing is written. (…) This is the most essential freedom; all other freedoms are so-so.

One of Jean-Paul Sartre's books has the name 'No exit' ('Huis clos'), and the book describes hell. It is not the old hell, where you are burnt into fire and you are cut into pieces and tortured. No, there is nothing of it. It is a contemporary hell, and the only hellish thing is that there is no exit. People are sitting in a room. They don't know why. They don't know how long they have to sit there. They don't have any way to go out. They are bored with each other's faces. They have talked everything they knew about. Everything is finished; all communication is dropped. They are in a state of getting mad. And that is the situation of the wealthy man in the West. (…) This is the moment, if the man has courage enough to move out of the mob mind and takes the responsibility of freedom and searches for truth, searches for Masters who can help, he will become a new man, rather than becoming a madman.

I love my disciples, but my love does not include emotions or sentiments. In fact, emotions and sentiments bring the quality of love far lower; they are a sacrilege.

This is the most important thing about life-problems to understand: they are created by your unclarity of vision. So it is not that first you see them clearly, then you find the solution, and then you try to apply the solution. No, the process is not that long; the process is very simple and short. The moment you can see your life-problem clearly, it dissolves. (…) The problem existed in your unclarity of vision; you were its creator. (…) If you are clear, if you can see clearly, the problem will disappear. (…) Just seeing, just watching its whole process – how the problem arises, how it takes possession of you, how you become completely clouded by it, blinded by it, and how you start acting madly, for which you repent later on: 'I never wanted to do it, still I did it'. The very idea of being possessed by ghosts and spirits is nothing but a very ancient symbolical way of saying what I am saying to you. A man possessed by a ghost has nothing to do with any ghost; it is his own unconscious mind – (…) and his conscious mind is so small that the unconscious takes it over.

Even in a communist country, consciousness cannot be prevented from growing, from spreading; love cannot be prevented. In communist countries, they can nationalize your house, your money, your other commodities, but they cannot nationalize your being. That is everywhere just the same; it makes no difference. And to bring the consciousness to its highest peak, any place is as good as any other place. The question is basically the individual's decision.

I love to disturb people, because only by disturbing them can I make them think. They have stopped thinking for centuries. Nobody has been there to disturb them; people have been consoling them. I am not going to console anybody, because the more you console them, the more retarded they remain. Disturb them, shock them, hit them hard, give them a challenge. That challenge will bring their capacities to the climax.

I have never followed anybody, and I never allowed anybody to follow me. These are my fellow travelers; my sannyasins are not my followers; they are my friends.

Only an ordinary man can become certain, clear. The extraordinary man is too much burdened with his ego, with his knowledge, with his schizophrenic mind, with all kinds of arguments.

We are life-oriented; we love to enjoy everything.

It seems to me that a person who remains consistent his whole life must be an idiot. A growing person has to contradict himself many times, because who knows what tomorrow brings? Tomorrow may cancel this day completely. And I am ready to go with life with no hesitation.

Your service is not compassion; your service is your greed for heaven.

I have not made the commune. I started on the way alone. People started coming to me, and it became a vast caravan which is now spread all over the world. And people are still coming. I have not made it; it has happened. It was not a planned thing, not something considered. I don't have any discipline, any rules, any regulations. Somebody coming and becoming a fellow traveler is welcome. If he leaves at some crossroads, we say goodbye to him with the same joy, ecstasy, as we had when he joined us. And we tell him, "Whenever you want, the doors will always be open for you". But I have not made the commune. Certainly, when five thousand people are living here, so many arrangements have to be made; but all that credit goes to the sannyasins. I have nothing to do with it.

God is a belief; heaven is a belief; hell is a belief. The reason why you believe in these things is within your psychology; the priest is only exploiting.

I wanted to fight with everyone, from the primary school to the university. And I wanted to know if all these knowledgeable people have something in them, or if it is all borrowed. And I found that all they had was borrowed; not a single teacher or professor had any experience of his own.

After the experience of enlightenment, there is no question in you. So for twenty-one years, I was continuously questioning people, and after that day, I have been continuously answering people. I don't have any questions.

For me, it makes no difference where I live. Wherever I am, I never go out. Rajneeshpuram may be in the Soviet Union, or in America, or in India. It does not matter to me; I don't know who is living outside.

I am talking in all the dimensions. A man can be reached in many ways, and economics is not excluded. He can be reached in music; he can be reached in poetry; he can be reached in wealth. All need a certain kind of intelligence to create; and when I say I am a rich man's guru, I mean that I am the Master of all those who are creators in any dimension of life. Of course, the poor man cannot

create; he cannot even manage his physical survival. You cannot expect him to understand Van Gogh, or the theory of relativity, or Bertrand Russell. And if he cannot understand Bertrand Russell, he cannot understand me. (…) So, naturally, it is difficult for the poor people. You cannot hope that Ethiopians will come to meditate here; nor am I going there to teach them meditation. Their need is different, and I fulfill the needs of those who are hungry for something higher than bread and butter.

God is just a projection of the ego. As ego is false and a substitute for a true self, God is the ego of the whole world, a substitute self, because our egos cannot exist without support – and God gives immense support.

The person who is asleep needs colorful dreams, changes – every night, marriage, divorce, job change. The asleep person becomes bored very easily, for the simple reason that his joy is derived from something outside; it is not coming from his own inner source. I have never been bored since I came to know myself. I have been trying in every possible way, but I don't get bored, doing the same thing round the clock for years – because there is no comparison with the past; there is no comparison with the future. Boredom needs comparison. (…) It depends on how conscious you are to make the world new every moment. (…) It is only to a sleeping man that the tree is always the same; to the awakened man, it is new every moment.

Your sleep is very deep; it is no ordinary sleep – it is spiritual sleep. You need people who can shock you and break all your shock absorbers. Every person has grown buffers around his sleep. Even if a shock is given, the buffers absorb it – it never reaches to the person. The real function of a religious man is to teach you how to break the buffers, how to come out of the shell of darkness in which you have been living for many lives. No prayer is going to help; only a Master can help you – a craftsman who has broken his own buffers, who has somehow sneaked out of the shell of sleep. That is the function of a Master. But all the so-called religious leaders go on putting more buffers on you. (…) These leaders who are helping people, comforting people, consoling people, are making their buffers thicker and thicker; they are just worthless and dangerous to people's spirituality. (…) You need a Gurdjieff; you need a Krishnamurti – not a Billy Graham. (…) Billy Graham is good entertainment, with nothing spiritual in it. (…) Billy Graham is simply a good salesman amongst sleepers. And, of course, sleepers will be very much impressed – this man is giving them what they want. When you come to a person like Gurdjieff, he is not going to give you what you want; he is going to give you what really is your need, because the wanting comes from your sleep, and your need comes from your real being. So, a man like Gurdjieff will not have gatherings like Billy Graham; he will shock you so much that you will never come near him again.

I never hit anybody who does not want to be hit. That's why I never go anywhere – you have to come to me, because otherwise, that is against the freedom of the individual. If he wants to sleep, it is his decision, and he is completely free to sleep. (…) who am I to create disturbance?

I care out of my compassion. It comes with cosmic consciousness itself. It is a quality of cosmic consciousness; you cannot separate it.

I love mankind, but the way they are, they need immense changes. Because I propose those changes, they become hostile. They think I am taking away very precious things from them. I am taking away only their chains, but they have been in those chains for centuries. They have already accepted them as ornaments, so my compassion and my love and my concern only create hostility in them. (…) That is the situation of humanity, so many chains: God, heaven, hell, Christianity, Hinduism, Mohammedanism, Buddhism, communism. All kinds of chains are there – political, social, psychological, spiritual. And I am speaking against them all; I want to cut them all. Naturally, they feel offended. They cannot understand me, but I can understand them.

I'm available, but I will not even call you to come and drink from my well. The well is there, open, available; so those who are intelligent are going to be caught in my net sooner or later – and I want only the intelligent people. (…) The ordinary masses and the crowds, the cripples and the blind and the sick who go to Billy Graham for some spiritual miracle, they are not my people. (…) I am just here, and if anybody feels thirsty, the well is available; (…) I don't prevent you from drinking from my well. If you don't feel thirsty, it is your business.

Every religious Master has been a showman, and I have defeated them all. (…) It helps their work; it attracts people to them. And those who come close, they know that the showmanship is just on the outside; inside, there is immense work being done.

I am the first religious man who is telling you exactly what is the case. I am exposing myself totally; I am not keeping any secret, no private life. All your religious leaders were somehow cheating, exploiting, deceiving.

The person who wants to know the truth has to be completely deprogrammed. He should not have any belief; he should not have any religion; he should not have any nation; he should not have any race; he should be just a simple human being. From there, with that innocence, like a child, he has to start. (…) Our work is first to destroy whosoever you are – whosoever, without any condition. We destroy you first, dismantle you first, and unless we have deprogrammed you completely, there is no growth possible. We don't teach any growth. Once you are deprogrammed, you start growing on your own accord. (…) First I have to demolish the old building completely; I don't believe in renovation. (…) Our approach is first to deprogram the person completely, and then leave him alone to himself. Don't give him another program. Leave him alone, empty, just a pure nothingness. And out of that nothingness grows everything that existence wanted to grow in that man. We bring the person close to existence, from where he has been taken away. Once we see that you are communing with existence, our work is finished. We don't give you growth; we simply take away all nonsense that is surrounding you and which perhaps you think is growth. Growth comes of its own accord; you just have to be utterly open and vulnerable. (…) I am not a businessman; I am not trying to be respectable. (…) A

businessman tries to be respectable, and I have been trying my whole life to be notorious. Unless you understand me, you will not be able to see why I unnecessarily create hostility in people. I am not businessman; I have nothing to sell them. If they are courageous enough to come nearer to me, I am going to burn away their whole personality. I'm going to take their whole skin off their body, and then leave them alone, so they can grow fresh from the very beginning. That growth will not be in any way a credit to me; that growth will be a credit to the person who dared to come, who dared to pass the fire, who dared to risk his life – the whole credit goes to him.

The word *monk* means one who is capable of being himself, individual, alone, independent. That is the meaning of the monk: alone. (…) *Monastery* means people living there totally independent, completely free from any strings, and yet they have one thing in common: that they all want to be alone and individuals. This is the common factor that keeps them together.

For many lives, you have been human beings, man or woman. But if we go deeper, you have been animals. If you go still deeper, you have been plants – but that is millions of lives back. The whole physiological, biological evolution stopped at man. This whole growth up to now was horizontal. At this point, man has come to a crossroad. He can go on horizontally, changing man to woman, woman to man, but there is no growth. Now he has to take a vertical route, not horizontal. And that vertical route is my whole effort. Meditation is a way of giving you a vertical route. Then, there is no need to be reborn. (…) Once you are fully alert, aware, conscious, enlightened, then this is your last body, because only bodies can move on the horizontal line. Now you are a soul; you will have to move vertically.

Christians believe in only one birth; Jews believe in only one birth; Mohammedans believe in only one birth. It is only the religions born in India who say that there are thousands of births. It is a long process; seventy years is not enough for a sleeping person to be awakened – he needs more time. They believe it; I know it. (…) But I don't want you to believe it, because for you, it will not be a truth; I would like you to explore. Go back into your past lives, (…) and as you go backwards, you are simply amazed at what kind of person you are and how many forms you have taken before. And this is a great help, to understand that no form has been a contentment to you. From every form you have died in discontent and despair; so now don't miss the chance of moving vertically.

Why do some people suffer from schizophrenia? Because from two different directions, two conditions meet in them; but they cannot mix and become one – they remain two. Sometimes, one is up, and the person behaves in a certain way; (…) another time, the other is up, and the person behaves in a diametrically opposite way. You start thinking he is sick; you take him to the psychiatrist. He is not sick; he is simply suffering because two long traditions have met in him. All that he needs is to be a witness of both the conditionings and separate himself, disidentify himself from both the conditionings, and the whole schizophrenia will disappear. In fact, the moment he disidentifies himself from both the conditions, he will have a richness that you cannot have, because he can use from

both the conditions, both the heritages, things which he wants – he is now the master.

I am teaching my people not to argue about truth, because there is no way through argument to reach the truth. Whenever two arguments fight, all that is proved is who was more capable of arguing. Truth is never proved that way; truth has to be experienced. So deny every belief, and deny it absolutely. Not even a lingering shadow of belief should be within you.

Whatever I say to my people is hypothetical, just the way science works. A scientist enters into an experiment with a hypothesis. Hypothesis means not belief, but just that one has to begin somewhere, so for the moment he accepts a certain concept and enters into it with absolute alertness, so that he is not deceived by his own hypothesis. He has to be aware that it is only a hypothesis, and not a truth.

Out of consciousness, many things will be there: celebration of life, love, laughter. Out of it, so many branches, and so many flowers… but the nucleus remains consciousness.

Things go on changing in existence, and a man of consciousness remains in harmony with existence, with the continuous flux of existence. (…) My approach is to go on dying to the past moment continuously, so that you can be alive in the new moment that is coming. Death to the past; life to the present. And the future is going to come to you as present, never as past.

I am the center of my circus, and when I am gone, who bothers what happens to the circus?

The society that exists today is retarded. Its mental age is below thirteen; it is worse than asleep. What do you expect of a seventy-year-old man, carrying a small intelligence of a thirteen-year-old boy? The distance between his intelligence and his life is so big.

The awakened person moves together almost as an organic unity. With his physical age, his mental age goes on growing. With his mental age, his spiritual awareness goes on growing. If a person really goes on growing, simultaneously on all levels of life, then only you have a perfect Master someday.

Every search is a blind gamble. Those who are afraid of blind gambles remain stuck and starve; they never grow. One *has* to take the risk.; one *has* to stake everything. And as far as I have known, anybody who has taken the risk has never been a loser. (…) Risk is there, but I know the path. I know that if you are ready to lose your grip, you will be immediately on the clear ground, on the way; you are not going to lose anything. This is the whole function of the Master: (…) not to give you beliefs, not to give you philosophy, (…) but to give you confidence in yourself, to make you a gambler from a businessman.

This is my basic standpoint: not to go out, because that is interfering into somebody's world. I am not a missionary; (…) I don't want anybody to be converted; and I don't want anybody to be convinced that we are right. In fact, the people who try to convince others that they are right are basically, deep down in themselves, not convinced that they are right. Convincing others, they are making an effort to convince themselves. When they see that they have a crowd convinced, they feel at ease.

My concern is with people and their growth. The city is their concern, not my concern. (…) it is up to them, a mundane affair; I don't care about it. I trust them; they will be able to manage, and they are managing. And they will be able to develop it technologically, but it is not my concern at all. (…) My concern is their spiritual growth. They should be deprogrammed from all past; (…) their intelligence should come to its highest peak.

Your psychologist, even the founders – Sigmund Freud, Carl Gustav Jung, Adler, Assagioli – even they knew nothing about themselves, so how can they help you to know yourself? (…) They can't help themselves; (…) the suicide rate of psychologists is double that of average human beings. (1980) (…) and the same is the situation with madness. (…) And the same is the proportion of all kinds of perverted acts.

Only the individual exists. Societies are just names; collectivities are all names. The reality is only of the individual.

My approach is that man is both together, material and spiritual. This existence is not split into matter and spirit. The existence is one organic unity, just as your soul and your body are an organic unity. Your soul cannot exist without your body, and your body cannot be alive without the soul. I am destroying the whole idea of the separation, of a split between matter and mind, body and soul, materialism and spiritualism. I call myself Zorba the Buddha; (…) my effort is that Zorba and Buddha have to be bridged. (…) Buddha means the Awakend One, it is a quality; (…) and Zorba represents the materialist life in all its luxuries.

Nobody is going to succeed me, (…) because all the religions who have followed those lines have turned poisonous, have turned into curses for humanity. I don't want to be a curse to humanity; I am a blessing, and I want to remain a blessing. And my message for my people is that the moment I am gone, your religion is gone. Then whatever remains is just a corpse; don't start worshipping the corpse. I am a free man, and I want every sannyasin to be a free man. My love is the only binding force between my sannyasins; otherwise, there is no theology, no belief system, no agreement on anything. Only one thing is keeping them together around the world, and that is their love for me. When I am not there, nothing can keep them together; there is no bridge. Each sannyasin is individually connected to me. (…) The moment I am dead and gone, there is no point in making a church, popes, successors – because they have done so much harm; I will not allow my people to do that. When I am gone, then my sannyasins disperse. (…) My love was keeping you together, and I am no more there. And it is good that I am no more, because now, your last attachment is also dropped. I

was the last attachment to be broken; now you are totally free. You were free from your family, from your nation, from your religion, but a small, thin thread of love was binding you with me. Now I am no more; I give you the last, the final taste of freedom. And then, whatever happens, happens; I am not responsible for it – I never think about the future; (…) I don't think about what is going to happen tomorrow. (…) My concern is purely with the individual, and then it is up to him. Whatsoever he wants to make out of it, he will make out of it. I trust in my love, and I trust in the dignity of the individual that is sitting before me, and the trust will take care of everything. I never think of tomorrow.

I am not responsible for anybody; I am not even a member of this commune. (…) I can do anything I want, and my sannyasins can do anything they want. (…) It is their freedom. Out of freedom, they have become sannyasins; out of freedom, they can become non-sannyasins – (…) they can be here; or they can leave. There is no problem; it is not a church, and it is not some contract which has always existed between the leader and the follower, the Master and the disciple. But this delicate thing is rarely understood, that they both become dependent on each other.

Celibacy is unnatural unless you are impotent; and I don't think any impotent person has ever become enlightened. (…) In fact, just the opposite is the case. The people who became enlightened were really too much sexual – that's why I call them Zorbas; they were so much sexual that finally they understood that there is nothing much in it. They experienced it through and through, and found nothing in it. And that was the point from where they started searching for something else; that led them towards Buddhahood, enlightenment. (…) Only an enlightened person can make love, because it is no more his need. He can be without it for years, and not even for a single moment will he feel its need. But he can enjoy it as fun. (…) I can make love; (…) it does not disturb my enlightenment. My enlightenment is not made of such a fragile matter; it cannot be disturbed by anything. In fact, people have been asking me whether enlightened people transcend sex, and I have sent the answer to them that the enlightened person finally transcends enlightenment, too.

Women's liberation is automatically men's liberation; women's slavery is automatically men's slavery – they go together. (…) It is natural, because if you repress their energy, somehow they are going to revolt against it. (…) the woman has her own ways of taking revenge, (…) and every woman has been taking it for centuries. She will be nagging the husband; she will be spying on the husband – she will make the husband just a henpecked person. All husbands are henpecked! I have never come across another category. Outside, they may roar like lions, but that is not to be believed.

The male ego functions in this way: unless it makes somebody feel inferior, it is not satisfied. The woman functions in a different way: unless she feels somebody needing her, desiring her, she feels frustrated. A man's need seems to be to dominate; and the woman's need seems to be to be needed. (…) The male psychology is to go after the woman; (…) the woman's psychology is to escape, but to remain receptive – she never escapes too much. She always remains

within the boundary, so that the man can catch hold of her, but she lures by running away.

The vested interests have kept man almost drugged. (…) It is so difficult to find an individual who is clean, completely clean, (…) unburdened of the past, unburdened of any guilt, unburdened of fear and greed, unburdened of politicians and priests – just clean, so clean that he becomes a mirror.

I speak to help you to be silent. I say something so that you can go beyond words; I use words to help you to go into wordlessness.

Everything I do is a certain device. (…) I am involved in some great alchemical work of transforming people from their sleep into enlightened souls, and I have to try every kind of device possible. (…) Everything that I say or do is part, organic part, of my whole work. And my work is to bring go people awakening on as big a scale as possible, as it has never happened before.

I say, if you don't share your bliss, it will go stale. It will start stinking very soon; it will die. You have to share it to keep it alive, flowing, increasing, expanding.

If bliss, ecstasy, joy, were all available, like water, for free – nobody will be able to appreciate their value. (…) Anything that is just given away is never taken by anybody. The higher the cost, the better people will keep it, save it in their treasuries. Give it free, and it has no value, because people don't understand value unless it has a price. They understand price; they don't understand value. (…) The world understands things in its own way. Otherwise, my bliss is freely available to anybody who can appreciate it, who is vulnerable to it, who is open to receive it. There is no price tag on it. But those who cannot understand anything unless they pay for it – for those poor people, we have to put a price on everything. Call it compassion.

Buddha is half of the truth; and Zorba is half of the truth. (…) And remember one thing, truth can only be the Whole. (…) Now it is time for Zorba the Buddha to appear. (…) Nothing has to be sacrificed, and everything has to be experienced.

I have never said that I am an honest person. I have never claimed that I always speak the truth. (…) I have never said that I never lie. If a lie is helpful, I am the first person to lie immediately. Truth is not a value to me; (…) I don't have any problem in accepting the truth that I lie. The whole question is: what helps to wake you up?

Anybody who joins with me, joins on his own responsibility; anybody who leaves me, leaves on his own responsibility. (…) I don't take anybody's responsibility, and I don't promise you any hope. (…) It is your own making; I am not a party to it. (…) With me, only people who have tremendous intelligence can stay.

I am for the individual's total freedom, death included.

I am not going to write a will that somebody should be my successor. There is no need. I give freedom; I don't give bondage, like the Catholic church. (…) My approach is very simple: while I am here, I will sing my song, I will have my dance; and when I am gone, I am gone.

Most people die unconsciously; before death, they become unconscious, so they never know it. My people are learning meditation; there is no need for them to be specially prepared for death. I am preparing them for life, and in that very preparation, they are getting ready for death. (…) The whole life is a preparation for death. (…) The whole life you have to prepare; then only, in death you may be able to retain consciousness. (…) The whole life you need to prepare, and then death is the climax of life; then it is not the end of life, but the climax of life. (…) Death is not the end of life – it is the culmination of life; it is one of the most beautiful experiences. If you have really loved, then only will you experience the beauty of death; (…) if you missed life itself, you will die in a coma. Before death comes, you will become unconscious; so you will miss the experience of death. The people who are living consciously, living consciously every moment, can die consciously. (…) So live today with intensity, with totality, with as much consciousness as possible.

Belief covers ignorance. (…) Belief is always for the ignorant; faith is always for those who are not courageous enough to enquire. I teach doubt; I teach skepticism; I teach enquiry. And a person has to remain in the state of not knowing until he comes to know.

In existence, nothing is ever completed; only in novels, stories begin and end. In life, there is no beginning, and there is no end. Abruptly things start, and abruptly things finish. There is no preface, there is no appendix, there are no footnotes, nothing.

Life is really hilarious; you just have to know how to love it.

The answer is within you; nobody can supply it. And all the priests, prophets and messiahs have been doing just that: they are supplying you the answer. And a borrowed answer is not going to help. Those borrowed answers have made the whole humanity miserable; they have taken the enquiry away from the people and left them utterly poor.

My people are multidimensionally rich.

Life is absurd; to search for meaning in it is going to be frustrating. That's why the West has come to a certain philosophy of existentialism, which talks only about meaninglessness. (…) So I am not giving a philosophy to people; I am giving a device for them to discover the ultimate silence of existence.

There is no punishment in existence and no reward. Each action has its consequence; it depends on you what you want to call it. (…) Religions bring the idea of punishment and reward, and through that, they bring heaven and hell and the whole theology – that you are a sinner, that you are a saint. To me, there are only people – neither sinners, nor saints.

One thing – the rich are rich because they know how to exploit. The poor are poor because they are not intelligent enough, and not allowed to be intelligent enough so that they are not exploited. Second – the poor go on increasing the population of their own; the rich don't increase their population.

The first thing you have to understand is the difference between facts and the truth. Ordinary history takes care about the facts – what actually happens in the world of matter, the incidents. It does not take care about the truth, because truth does not happen in the world of matter; it happens in consciousness. And man is not yet mature enough to take care of the events of consciousness. (…) he is not mature enough, not insightful enough, to take notice of what happens beyond time and space, beyond mind, of what happens in consciousness.

The pilgrimage of consciousness is endless. So what was happening in the consciousness, in the body, will go on happening outside the body. That is a simple understanding.

One never comes again to the same. Things come and go, but it is never the same. The first remembrance is for all those who have known and remained silent. The first respect is not for words, but for the sheer achievement of one's self. It does not matter whether one serves others or not; that is secondary, not primary. The primary is that one has achieved one's self, and it is so difficult in this world to know one's self. The Jains call the person *arihanta* who has attained to himself and is so drowned, so drunk in the beatitude of his realization that he has forgotten the whole world. The word *arihanta* literally means "one who has killed the enemy"; and the enemy is the ego. (…) The *arihanta* never looks back, never bothers about any kind of service. (…) The *siddha* once in a while holds out his hand to drowning humanity, but only once in awhile, not always. It is not a necessity; it is not compulsory. It is his choice; he may or he may not. (…) The Masters, the *uvajhaya*, have achieved the same, but they face the world; they serve the world; they are in the world, but not of it. (…) The Master has known, and imparts what he has known. The teacher has received from one who has known, and delivers it intact to the world, but he himself has not known.

Children have been exploited for centuries, just because they are willing to trust. You can lie to them very easily, and they will trust you. If you are a father, a mother, they will think you are bound to be true. That's how the whole of humanity lives in corruption, in a very slippery, thick mud of lies told to children for centuries.

In polite society, nobody ever asks a real question, and the question of suicide is the most real of all.

I am not against the idea of ending life. If one decides to end it, then of course, it is his right. But I am certainly against making it a long torture.

The so-called mahatmas and saints are all cowards. I have never come across a single mahatma – Hindu, Mohammedan, Christian, Buddhist – who can be said to be really a rebellious spirit. Unless one is rebellious, one is not religious; rebellion is the very foundation of religion.

I have been looking for the door to enlightenment as long as I can remember, from my very childhood. I must have carried that idea from my past life, because I don't remember a single day in my childhood in this life that I was not looking for it. Naturally, I was thought crazy by everybody. (…) And as far as I was concerned, as I grew, I started looking at the whole world as crazy. (…) My interest has remained the same: to know what is the ultimate truth, what is the meaning of life, why I am here and not anyone else. And I was determined that unless I find the answer, I am not going to rest, and I am not going to let anybody around me rest, either.

In the last year, when I was twenty-one, it was a time of nervous breakdown and breakthrough. (…) That one year was tremendous. I was surrounded with nothingness, emptiness; I had lost all contact with the world. (…) In my own home, I had become almost absent. (…) My whole concern was to go deeper and deeper into myself. And the door was so magnetic, the pull was so immense – like what physicists now call black holes. (…) the black hole is just a womb – the old disappears into it, and the new is born. (…) to everybody else during that one year, I was mad. But to me, that madness became meditation, and the peak of that madness opened the door.

Man has created a world of nouns, and he has become encaged in his own world. He has forgotten the world of the trees, the world of the rivers, the world of the mountains and the stars.

In the East, we have been watching the death experience of people. How you die reflects your whole life, how you lived. If I can see just your death, I can write your whole biography, because in that one moment, your whole life becomes condensed; in that one moment, like a lightning bolt, you show everything. A miserly person will die with clenched fists, still holding and clinging, still trying not to die, still trying not to relax. A loving person will die with open hands, sharing, even sharing his death, as he has shared his life. You can see everything written on the face, whether this man has lived his life fully aware, alert. If he has, then on his face there will be a light shining; around his body, there will be an aura. You come close to him, and you will feel silent – not sad, but silent. It even happens that if a person has died blissfully, you will feel suddenly happy near him. (…) When you die, you release your energy, and with that energy, your whole life's experience. Whatsoever you have been – sad, happy, loving, angry, passionate, compassionate – whatsoever you have been, that energy carries the vibrations of your whole life. Whenever a saint is dying, just being near him is a great gift; just to be showered with his energy is a great inspiration. You will be put in a totally different dimension. You will be drugged by his energy; you will

feel drunk. Death can be a total fulfillment, but that is possible only if life has been lived.

If you accept death, a distance is created. Life moves far away with all its worries, irritations, everything. (…) Once you accept death, (…) if you can meditate and accept that it is coming, (…) you become aware that something deathless is there.

Getting married to emptiness, getting married to nothingness – this is the marriage for which all the great saints have been searching. This is the moment when you become a bride of Christ, or a *gopi* of Krishna. Everything disappears, (…) the path, (…) even the footprints.

Mind is ambitious – ambitious for money, for power, for prestige. And then, one day, when it gets fed up with all these extrovert activities, it becomes ambitious for enlightenment, for liberation, for *nirvana*, for God. The same ambition has come back; only the object has changed. First the object was outside; now it is inside. But your attitude, your approach, has not changed; you are the same person in the same rut, in the same routine.

Enlightenment happens in silence. How can you bring that silence into words? (…) whatsoever you do, the words are going to destroy something of that silence. Lao Tzu says: 'The moment truth is asserted, it becomes false'. There is no way to communicate truth. But language has to be used; there is no other way. So we always have to use the language with the condition that it cannot be adequate to experience.

For many lives, I had been working, working upon myself, struggling, doing whatsoever can be done – and nothing was happening. Now I understand why nothing was happening. The very effort was the barrier, the very ladder was preventing, the very urge to seek was the obstacle. Not that one can reach without seeking; seeking is needed – but then comes a point when seeking has to be dropped. The boat is needed to cross the river, but then comes a moment when you have to get out of the boat and forget all about it and leave it behind. Effort is needed; without effort, nothing is possible. And also, with *only* effort, nothing is possible. (…) The day effort ceased, I also ceased – because you cannot exist without effort, and you cannot exist without desire, and you cannot exist without striving. The phenomenon of the ego, of the self, is not a thing; it is a process – (…) you have to create it each moment. It is like pedaling a bicycle: if you pedal, it goes on and on; if you don't pedal, it stops. It may go on a little because of the momentum, but the moment you stop pedaling, in fact, the bicycle starts stopping. It has no more energy, no more power to go anywhere; it is going to fall and collapse. The ego exists because we go on pedaling desire, because we go on striving to get something, because we go on jumping ahead of ourselves. That is the very phenomenon of the ego – the jump ahead of yourself, the jump into the future, the jump into the tomorrow. (…) If you are in the present, the ego is a mirage; its starts disappearing.

You cannot stop desire; you can only understand it. In the very understanding is the stopping of it. Remember, nobody can stop desiring – and the reality happens only when desire stops. (…) The desire has to be understood. You can understand it; you can see the futility of it. A direct perception is needed; an immediate penetration is needed.

When Buddha says, the world is a mirage, the world is unreal, the world is *maya*, he does not mean that you can pass through the wall. (…) He is saying that there is a reality; once you come to know it, *this* so-called reality simply pales, simply becomes unreal. With a higher reality in your vision, the comparison arises, not otherwise. In the dream, the dream is real – (…) it is the only reality; (…) there is no comparison. In the morning, when you open your eyes, another reality is there. Now you can say that the dream was all unreal; compared to this reality, the dream becomes unreal. There is an awakening – compared to the reality of that awakening, this whole reality becomes unreal. (…) You create your own dream around you, and unless you become awake, you will continue to dream. The world is unreal because the world that you know is the world of your dreams. When dreams drop and you simply encounter the world that is there, then the real world appears. (…) There are not two things, God *and* the world. (…) If you have clear eyes, clarity, perceptiveness, then there is only God. (…) The moment you start seeing, only God is. But right now, whatsoever you see is not the truth; it is a projected lie. (…) You are using the real world as a screen, and you are projecting your own ideas on it – that is the meaning of mirage.

I have never been in the body again; I am just hovering around the body. And that's why I say, it has been a tremendous miracle. Each moment I am surprised I am still here; I should not be – I should have left any moment; still I am here. (…) somehow the Whole must be willing me to be here, because I am no longer here with my own strength; I am no longer here on my own. It must be the will of the Whole to keep me here, to allow me to linger a little more on this shore. Maybe the Whole wants to share something with you through me.

Enlightenment is a very individual process. (…) there are no fixed stages through which a person necessarily passes. Every person passes through different phases, because every person in many lives has gathered different kinds of conditionings. So it is not a question of enlightenment; it is a question of the conditionings that will shape your way. And everybody has different conditionings; so no two persons' paths are going to be the same. That's why I insist again and again, there is no superhighway; there are only footpaths, and those too, not ready-made. Not that you find them already there and you have just to walk on them – no. As you walk, you make them; your very walking makes them. (…) that's why there is no possibility of a leader and a follower. (…) To each individual, enlightenment will happen differently. And the same is true after enlightenment – to each individual, the expression of enlightenment will be different.

Enlightenment is nothing but awakening. For the enlightened person, all our lives are just dreams. They may be good dreams; they may be bad dreams; they may be nightmares; they may be very nice and beautiful dreams – but all the same, they are dreams. (…) All the methods that are used are simply somehow to create a situation in which your dream is broken. How much you are attached to the dream will be different from individual to individual. How deep is your sleep will be different from individual to individual. But all methods are just to shake you, so that you can wake up.

I was working alone on myself, with no friends, fellow travelers, no commune. To work alone, one is bound to get into many troubles, because there are moments that can only be called dark nights of the soul. So dark and dangerous, it seems as if you have come to the last breath of your life; this is death, nothing else. That experience is a nervous breakdown.

Enlightenment is a very individual song, always unknown, always new, always unique. It never comes as a repetition. So never compare two enlightened persons; otherwise you are bound to do injustice to one or the other, or both. And don't have any fixed idea; just liquid qualities should be remembered. I say liquid qualities, not very set qualifications. For example, every enlightened person will have a deep silence, almost intangible. In his presence, those who are open, receptive, will become silent. He will have a tremendous contentment; whatever happens makes no difference to his contentment. He will not have any question left; all questions have dissolved. (…) And in that state of utter silence, no-mind, he is capable of answering any question with tremendous profundity; (…) he has a clarity, a light, that can be focused on any question.

The awakened man understands humanity deeply. By understanding himself, he has understood the miserable state of all human beings. He feels sorry for people; he is compassionate. He does not return evil for evil, for the simple reason that he does not feel offended in the first place.

My own experience is that if you can be silent, and if you can transcend mind, and your consciousness can grow, it does not matter what you are doing; your actions are not counted at all, only your consciousness. Actions are very small things, but up to now, all religions have been counting your actions, not your consciousness. They have been training you how to act rightly; they have been telling you what has to be avoided. But nobody was saying that, unless your consciousness rises, you will not be authentically religious. (…) Religions are insisting on action; my insistence is on consciousness – and consciousness can grow only in silence. Silence is the right soil for consciousness. When you are noisy, you cannot be very alert and conscious; and when you are conscious and alert, you cannot be noisy – they cannot coexist.

Your consciousness, your silence, your peace, makes you look deep into everything that you do. (…) and as you become more alert, your actions start changing – but not vice versa. You can change your actions, but that will not make you more conscious. (…) As your consciousness becomes more settled, all your life patterns change. What religions have called sin will disappear from

your life; and what they have called virtue will automatically flow from your being, from your actions. (…) But first, bring light into your life. Meditation is an effort to bring light and joy and silence and blissfulness; and out of this beautiful world of meditation, it is impossible for you to do anything wrong.

I have to work on two levels: one is the level where you live, where you are; and one is the level where I am, and I want you to be also. From the top of the hill, I have to come into the valley where you are; otherwise you won't listen, you won't believe the sunlit top. (…) All the Masters in the world have been telling stories, parables – why? (…) The truth cannot be said, but you can be led to the point from where you can see it.

In Hindu scriptures, *bhagwan* is almost synonymous with God. (…) *Bhagwan* is a state of experience; it has nothing to do with an appointment, an election, a title, or a degree. It is the experience of *bhagwatta*, of godliness, that the whole existence is full of godliness, that there is nothing other than godliness. (…) In the Jaina and Buddhist reference, *bhagwan* means 'the fortunate one', 'the blessed one', one who has attained to his destiny, one who has matured.

If you really want to know who I am, you have to be as absolutely empty as I am. Then, two mirrors will be facing each other, and only emptiness will be mirrored. Infinite emptiness will be mirrored, two mirrors facing each other. But if you have some idea, then you will see your own idea in me.

I want the world to know that we have ninety-three Rolls Royces, because that is the only way to make any bridge. And then, I can talk about truth and enlightenment too, on the side. Without Rolls Royces, there is no communication at all. I know my business perfectly well.

I can't speak without any hands. If you tie my hands, I cannot speak a single word, because it is not only that a part of me is speaking; it is my whole body that is involved in it. My eyes, my hands, my whole body is involved. My whole body is saying something, is supporting what I am saying in words.

After enlightenment, nothing happens. All happening stops, disappears. One simply is. Not that the sun does not rise, not that the night is not full of stars, not that the flowers don't bloom anymore – all this goes on. But nothing happens in you. All remains calm and quiet. After enlightenment, there is no biography.

I am here to impart being; I am here to make you awake. I am not going to give you knowledge; I am going to give you knowing – and that is a totally different dimension.

If you decide to go with me, you will become more and more watchful. And the more watchful you become, the more you will be able to understand me. (…) And by and by, you will see – the Master is coming. And he is not coming from the outside – he is coming from your innermost core; he is arising from your depths. I looked in, and I found him there. The only question is of becoming a watcher on the hills. Become a witness, alert, observing, and you will be fulfilled.

There is a hierarchy in needs – the first is the body; it is the base; it is the ground floor of your being. (…) When your bodily needs are fulfilled, psychological needs arise. When your psychological needs are also fulfilled, then your spiritual needs arise. When a person has listened to all the music that is available in the world, and has seen all the beauty, and has found that it is all a dream – has listened to all the great poets, and has found that poetry is just a way to forget yourself, to intoxicate yourself, but it does not lead you anywhere – has seen all the paintings and the great art, amusing, entertaining… then what? The hands remain empty, more empty than they ever were before. Then music and poetry are not enough. Then the desire to meditate, the desire to pray, a hunger for God, a hunger for truth arises. A great passion takes possession of you, and you are in search of truth because you know: unless you come to know what the secretmost truth of this existence is, nothing can satisfy. All else you have tried, and it has failed. Religion is the ultimate luxury. Either you have to be very rich to come to this luxury, or you have to be tremendously intelligent. In both cases you are rich, rich with money, or rich with intelligence. I have never seen a person who is really poor, poor in intelligence, poor in riches, ever become religious. (…) a certain sort of richness is needed. So yes, you are right; I am the rich man's guru.

The whole Zen methodology is how to get into no-mind. (…) As far as I know, dancing and laughter are the best, most natural, easily approachable doors. If you really dance, thinking stops. You go on and on, you whirl and whirl, and you become a whirlpool – all boundaries, all divisions are lost; you don't even know where your body ends and where the existence begins. You melt into existence, and the existence melts into you; there is an overlapping of boundaries. And if you are really dancing, not managing it, but allowing it to manage you, allowing it to possess you, if you are possessed by dance, then thinking stops. The same happens with laughter. If you are possessed by laughter, thinking stops. And if you know a few moments of no-mind, those glimpses will promise you many more rewards that are going to come. You just have to become more and more of the quality of no-mind; more and more, thinking has to be dropped. Laughter and dancing can be a beautiful introduction to a non-thinking state.

The more profound the truth I have to tell, the worse joke I choose for it. The highest truth I am trying to relate, then the lowest I have to go in search of a joke. (…) Even a dirty joke can be helpful, because it can shock you to the very roots, to the very guts. And that's the whole point! It helps you to come again and again to alertness. When I see you are alert, I again go on relating that which I would like to relate to you. When I see that again you are slipping into your sleep, I have to bring in a joke again. If you really listen with alertness, there will be no need – I can say the truth directly. But it is difficult – you start yawning, and it is better to laugh than to yawn.

The moment I say there is no puppeteer, no God, no saint, it is all rubbish, I am trying to give you total freedom; I am making you absolutely responsible for everything that happens to you or does not happen to you. (…) Everything that happens to you, you are responsible for – that gives you great freedom. (…) A real religious person is born the moment you accept your responsibility for yourself, the moment you say: "Whatsoever I am is my choice – not of the past,

but of the present. It is my choice of this moment, and if I want to change it, I am absolutely free to change it. Nobody can hinder me; no social force, no state, no history, no economics, no unconscious, can hinder me. If I am determined to change it, I can change it." (…) Rejoice in this great understanding that you are responsible for everything in life; this will make you what I call an *individual*. And to become an individual is to know all that is worth knowing, is to experience all that is worth experiencing. To be an individual is to be liberated; to be an individual is to be enlightened.

The *sannyas* movement is not mine; it is not yours. It was here when I was not here; it will be here when I will not be here. The *sannyas* movement simply means the movement of the seekers of truth; they have always been here. (…) The *sannyas* movement is not an organization; that is why I call it a *movement* – it is individual. (…) It is not a religion; it is pure religiousness, just the essence. Not a flower, but only a fragrance; you cannot catch hold of it. You can have the experience of it; you can be surrounded by the perfume of it – but you cannot catch hold of it.

All religions are dead flowers; (…) all holy books are corpses. Truth, the living truth, has to be discovered by each individual *by himself*; nobody can give it to you.

Remember: it is the same whether you crucify or whether you worship; both are ways to get rid of those people who have found the truth.

We have created all kinds of miracles for only one reason: to create a distance between the people who have been seeking the truth, and the people who have ultimately found the truth. We were not ready to go with them.

I have been constantly inconsistent, so that you will never be able to make a dogma out of me. (…) I am leaving something really terrible for scholars; they will not be able to make any sense out of it. (…) Nobody can create an orthodoxy out of me; it is impossible. From my words, you can get burned, but you will not be able to find any kind of theology, dogmatism. You can find a way to life, but not a dogma to preach. You can find a rebellious quality to be imbibed, but you will not find a revolutionary theme to be organized. (…) So remember it: you are not getting initiated into a certain religion; you are getting initiated into *religiousness*. It is vast, immense, unbounded; it is like the whole sky.

For the first time, I want religion to be absolutely individual. Because all organized religions, whether with God or without God, have misled humanity. And the sole cause has been organization, because organization has its own ways, which go against meditativeness. Organization is really a political phenomenon; it is not religious. It is another way of power and will to power. (…) My effort is to destroy the priesthood completely. (…) Then, man is absolutely free, totally responsible for his own growth. My feeling is that the more a man is responsible for his own growth, the more difficult it is for him to postpone it for long. (…) There is no god, there is no priesthood that you can go to and ask for some ritual, that goes on giving you opium. (…) *You* are responsible – you are left

alone with your misery; you are left alone with your suffering. (…) Then you start looking for methods and means to get out of this miserable state. (…) The real problem is the priest, and god is the invention of the priest. Unless you drop the priest, you can drop god, but the priest will always find new rituals; he will create new gods. (…) I trust in the individual categorically; nobody up to now has trusted in the individual in such a way. So all things can be removed, (…) all that is left to you is a state of utter silence, innocent silence – this is meditation.

My effort is to leave you alone with meditation, with no mediator between you and existence. When you are not in meditation, you are separated from existence, and that is your suffering. It's the same as when you take a fish out of the ocean and throw it on the bank – the misery and the suffering and the torture he goes through, the hankering and the effort to reach back to the ocean, because it is where he belongs – he is part of the ocean, and he cannot remain apart. Any suffering is simply indicative that you are not in communion with existence, that the fish is not in the ocean.

Meditation is nothing but withdrawing all the barriers – thoughts, emotions, sentiments – that create a wall between you and existence. The moment they drop, you suddenly find yourself in tune with the Whole; not only in tune – you really find you are the Whole. When a dewdrop slips from a lotus leaf into the ocean, it does not find that it is part of the ocean; it finds it *is* the ocean. And to find it is the ultimate goal, the ultimate realization; there is nothing beyond it.

I was working for ten years continuously, teaching direct relaxation. It was simple for me; so I thought it would be simple for everyone. Then, by and by, I became aware that it is impossible. (…) Then I had to devise new methods for meditation, which create tension first – more tension; they create such tension that you become just mad. And then, I say, *relax*. When you have come up to the climax, your whole body, your whole mind, becomes hungry for relaxation. With so much tension, you want to stop; and I go on pushing you to continue, continue to the very end. Do whatsoever you can do to create tensions, and then, when you stop, you just fall down from the peak into a deep abyss. The abyss is the end; the effortlessness is the end; but you can use tension as means.

Mind is only a mechanism – it can talk; it can be silent. The only problem is, it should not be the master; it should be the servant. As a servant, it is great; as a master, it is dangerous. You should be the master of it.

If you believe, it will be difficult to meditate; your very belief will become a disturbance. (…) The person who does not believe in anything can simply move beyond thoughts; the person who believes clings to thinking, because his belief is a thought. Belief is part of the mind; if you believe anything too much, you cannot leave the mind, because leaving the mind will mean, obviously, leaving your belief. The man who cannot believe is in a better situation.

The English word *meditation* gives a wrong connotation; (…) it gives you a feeling that you are meditating *upon* something, that you have to have some object to meditate upon. (…) In the East, we have another word, *dhyana*. *Dhyana* simply means there is no question of focusing, concentrating on something; rather, it is dropping all contents of the mind, and just being. Meditation in the sense of *dhyana* needs no object; it is an objectless, contentless state of consciousness – what you call it, *nirvana*, *Tao*, whatever, does not matter.

You have to start from the point where you are. And all points are good, because al points are on the circumference, and from every point on the circumference, the center is available. So move toward the center; don't be worried about where you are. (…) Meditate, and that will bring you home.

My way is for all; whosoever comes is accepted. The Hindu, the Mohammedan, the Christian, the Jain, the Sikh, the Buddhist, the Parsee, the godless person – whosoever comes is accepted.

The contemporary man is not simple; he is very complex. (…) In ten thousand years, religions have made everybody repressed. Sexually, and in other ways, they have driven humanity against its own nature. So I have created new methods that are cathartic, so that you can throw out all repressions, all garbage out of your being, and become clean, a tabula rasa. Then, of the hundred and twelve methods – any one method that appeals to you will be enough to transform your being.

My emphasis is first on catharsis. Unless you go through great catharsis, you will have to pass through many clouds.

For sixty minutes every day, just forget about the world. Let the world disappear from you, and you disappear from the world. Take an about-turn, a 180-degree turn, and just look inside.

Water, no matter from where, from a pond, from a river, or a tap, just turns into steam at one hundred degrees. With man, there is a difficulty, because he has a personality, an individuality, and each individual turns into steam at individual temperatures – (…) every man's one hundred degrees is different. So it is difficult to tell you at what point you will turn into steam, but one thing is certain: you can judge your own hundred-degree point. The criterion is that if you did not withhold yourself at all, if you stake yourself totally in your effort, then you are at one hundred degrees. (…) Other persons have nothing to do with it – it is your own thing; only you know. (…) your neighbor may be making more effort than you, and yet may not reach his one hundred degrees – he may still be withholding something of himself. And someone else may be making less effort than you are, and may be at one hundred degrees – he has put himself completely on the line. Hence, you are not to be concerned about others; you be clear within yourself whether you are putting yourself at stake completely or not.

Meditation is not at all for the businessman; meditation is absolutely for the gambler. He puts himself totally at stake, no matter what. There is one difference: (…) in outside gambling, even if there is a win, it is only the beginning of some bigger defeat. Hence, an outside gambler never wins; no matter how many times he wins, he still isn't a winner, because finally he only loses. The inner gambling is just the opposite: even a defeat is only a beginning for some win that is to come. A meditator never loses ultimately; he loses many times, but finally, he wins.

When a person meditates, he loses all restlessness. His thinking stops, his body movements stop; he becomes like a marble statue, totally still, unmoving. In that moment, he is a pool of energy; he is tremendously powerful. If you see somebody meditating, sit by his side, and you will be benefited. Sitting by the side of someone who is in a meditative mood, you will move into meditation also. His energy will pull you out of your mess. Meditation is nothing but absolute rest.

In Buddha's time, dynamic methods were not needed. People were more simple, more authentic; they lived a more real life. Now, people are living a very repressed life, a very unreal life. When they don't want to smile, they smile. When they want to be angry, they repress anger. People are false; the whole life pattern is false. The whole culture is a great falsity; people are just acting, not living. Much is left hanging; many incomplete experiences go on being collected, piled up, inside their minds. So just sitting directly in silence won't help. The moment you will sit silently, you will see all sorts of things moving inside you; you will feel it almost impossible to be silent. First throw these things out, so that you come to a natural state of rest. Real meditation starts only when you are in rest. All the dynamic methods are preparatory to real meditation; they are just basic requirements to be fulfilled so that real meditation can happen. Don't treat them as meditations; they are just introductory, just a preface. The real meditation starts only when all activity has ceased – activity of the body, and activity of the mind.

Meditation is not meditating upon something, but just being oneself – no movement away from the center, no movement at all, just being yourself so totally that there is not even a flickering; the inner flame remains unmoving. The other has disappeared; only you are. Not a single thought is there; the whole world has disappeared – (…) only you are, in your absolute purity.

Therapy can be only a temporary relief, and the therapist can be only a very superficial help. (…) The goal of Freudian psychoanalysis is not very great; the goal is to keep people normal – (…) and *normal* means the normal routine of life and your capacity to cope with it. It does not give you meaning; it does not give you significance; it does not give you insight into the reality of things. (…) It is at the most a helpful device for those who have gone so abnormal that they have become incapable of coping with daily life – they cannot live with people; they cannot work; they have become shattered. Psychotherapy provides them with a certain togetherness – not integrity, mind you, but only a togetherness; it binds them into a bundle. They remain still fragmentary; nothing becomes crystallized in them; no soul is born. They don't become blissful; they are only less unhappy,

less miserable. Psychology helps them to accept misery; it helps them to accept that this is all that life can give you, so don't ask for more. In a way, it is dangerous to their inner growth, because the inner growth happens only when there is divine discontent. When you are absolutely unsatisfied with things as they are, only then do you go in search; only then do you start rising higher; only then do you make efforts to pull yourself out of the mud. (…) Jung went a little farther into the unconscious; he went into the collective unconscious. This is getting more and more into muddy water, and it is not going to help. (…) Mind is only your circumference, not your center. And psychotherapy is limited to your circumference; it does not heal you in your center. (…) That's why in the East, we have not developed any psychotherapy like Freudian or Jungian or Adlerian – and there are so many in the market now. We have not developed a single psychotherapy, because we know psychotherapies can't heal. They may help you to accept your wounds, but they can't heal. Healing comes only when you are no longer attached to the mind. When you are disconnected from the mind, unidentified, absolutely untethered, when the bondage is finished, then healing happens. Transcendence is true therapy; (…) it heals your very being.

In the West, you run to the society; in the East, people run from the society. That's why individual methods have existed in the East, and group methods exist in the West. (…) My method is a synthesis. In the first steps of dynamic meditation, you are part of the group; in the last part, the group disappears, and you are alone. I am doing this for a particular reason, because now, East and West have become irrelevant. The East is turning towards the West; the West is turning towards the East. Soon, there will be no East and no West, but one world. (…) A synthesis will be needed – group and individual both. (…) Start from the society, and reach to yourself. Don't escape from the community; live in the world, but don't be of it. Be related, but still remain alone. Love and meditate; meditate and love – but don't choose. Love plus meditation, that is my approach.
The Eastern mind has been conditioned to keep a certain equilibrium in success or in failure, in richness or in poverty, in sickness or in health, in life or in death. The Western mind has no idea of such equilibrium; it gets too disturbed. With success, it gets disturbed – it starts feeling at the top of the world, starts feeling a certain superiority complex. In failure, it goes to the other extreme – it falls to the seventh hell. It is miserable, in deep anguish, and it feels a tremendous inferiority complex. It is torn apart. (…) The Western mind simply goes with the situation. The Eastern mind has learned a certain conditioning; (…) it is only a training, a discipline, a practice – underneath, it is the same, but a thick conditioning makes it keep a certain balance. (…) The Eastern mind is very slow because there is no point in being speedy; life takes its course, and everything is determined by fate. (…) Moreover, the Eastern conditioning is that you have already lived millions of lives, and there are millions ahead to be lived, (…) so there is no hurry, there is much time available. (…) The Western mind is very speedy, fast, because the conditioning is for only one life, seventy years, and there is so much to do. One third of your life goes into sleep; one third of your life goes into education, training; much of it goes into earning a livelihood – what is left? If you count everything, you will be surprised: out of seventy years, you cannot even have seven years left for something that you want to do. Naturally there is hurry, a

mad rush, so mad that one forgets where one is going. All that you remember is whether you are going with speed or not; the means becomes the end.

People are living half-heartedly; people are living in a lukewarm way, (…) not intensely, (…) but with a sick mind. (…) One *has* to do this; one *has* to be like that – so they are following; otherwise, there is no incentive coming from their own being. They are not overflowing with energy; they are not risking anything to live totally. They are not adventurous, and without being adventurous, one is not healthy. Adventure is the criterion; enquiry into the unknown is the criterion. People are not young; from childhood, they simply become old – youth never happens.

The Western therapeutic methods cannot help you to grow spiritually, but they can prepare the ground. They cannot sow the seeds of flowers, but they can prepare the ground, which is a necessity. This was one reason why I included therapies.

Take life very playfully. (…) This world and that; sound and silence; love and meditation; being with people, relating, and being alone – all these things have to be lived together in a kind of simultaneity; only then will you know the uttermost depth of your being, and the uttermost height of your being. (…) And that is a real art!

Man in the West has succeeded in attaining to all the affluence that the whole of humanity has been longing for down the ages. The West has succeeded materially in becoming rich, and now it is weary, tired. The journey has taken all its soul; the journey has finished the Western man. Outwardly, all is available, but the contact with the inner is lost. (…) Possessions are there, (…) but the man himself is no longer there; the Master has disappeared – (…) a great imbalance has happened. Richness is there, but man is not feeling rich at all; man is feeling, on the contrary, impoverished, very poor. (…) The West is bewildered. Out of this bewilderment, a great desire is arising: how to have contact with one's self again. (…) Meditation is nothing but getting your roots again into your inner world, into your interiority.

I am utterly against poverty, because whenever a country becomes poor, it loses contact with all meditations, all spiritual efforts. Whenever a country becomes poor outwardly, it becomes unaware of the inner poverty. That's why on Indian faces, you can see a kind of contentment that is not found in the West. It is not real contentment; it is just unawareness of the inner poverty. (…) Without outer richness, nobody becomes aware of their inner discontent. (…) When outer richness meets inner richness, then there is real contentment; when outer poverty meets inner poverty, then there is false contentment.

Science has developed the technology to make you outwardly rich. Religion has developed the technology to make you inwardly rich: that is *yoga*, *tantra*, Taoism, Sufism, Hassidism – these are the technologies of the inner.

There is a tremendous similarity between the Western psychology of the contemporary man and the psychology of Buddhism. The West is in the same state as Buddha was when he became interested in meditation; it was a rich man's search. And so is the case with Hinduism; so is the case with Jainism. These three great Indian religions were born out of affluence; hence the West is bound to be attracted to these Eastern religions. Meanwhile, the East is losing contact with its own religions; (…) it is a poor country. (…) But the East goes on thanking God, goes on feeling grateful. There is nothing to feel grateful for anymore! The East is utterly poor, ill, starved; there is nothing to be grateful for. But the East has forgotten how to assert; the East has forgotten how to do anything about its condition. So the East cannot meditate; the East is living almost in a kind of unconsciousness. It is too hungry to meditate, too poor to pray.

I am all for one world, where the West can fulfill the needs of the East, and the East can fulfill the needs of the West. The East and the West have lived apart for too long; there is no need anymore. (…) We have come to that critical moment where this whole earth can become one, should become one, because it can survive only if it becomes one. The days of the nations are over; the days of divisions are over; the days of the politicians are over. We are moving into a tremendously new world, a new phase of humanity; (…) there can be only one world now, only one single humanity. (…) I am for one world, (…) and ultimately one science, a meeting of religion and science, that will take care of the inner and the outer, both.

The whole of life consists of polarities: the positive and the negative, birth and death, man and woman, day and night, summer and winter. The whole of life consists of polar opposites. But those polar opposites are not only polar opposites; they are also complementaries. They are helping each other; they are supporting each other. They are like the bricks in an arch. In an arch, the bricks have to be arranged against each other. They appear to be against each other, but it is through their opposition that the arch is built, remains standing. The strength of the arch is dependent on the polarity of the bricks arranged opposite each other. (…) Meditation and love, (…) this is the ultimate polarity of life. Meditation means the art of being alone; and love means the art of being together. The whole person is one who knows both, and who is capable of moving from one to the other as easily as possible. It is just like breathing in and breathing out; there is no problem. They are opposite – when you breathe in, there is one process; and when you breathe out, the process is just the opposite. But breathing in and breathing out make one full breath. In meditation, you breathe in; in love, you breathe out. And with love and meditation together, your breath is complete, entire, whole. (…) I have tasted truth from both sides: I have loved totally, and I have meditated totally. And this is my experience: that a person is whole only when he has known both. Otherwise, he remains half; something remains missing in him. Buddha is half; so is Jesus. Jesus knows what love is; Buddha knows what meditation is; but if they meet, it will be impossible for them to communicate with each other – they will not understand each other's language. (…) Humanity needs a total vision now; we have lived with half visions for too long. (…) My sannyasins have to prove that they can meditate and pray

together, that they can meditate and love together, that they can be as silent as possible, and they can be as dancing and celebrating as possible. Their silence has to become their celebration; and their celebration has to become their silence. I am giving them the hardest task ever given to any disciples, because this is the meeting of the opposites. And in this meeting, all other opposites will melt and become one: East and West, man and woman, matter and consciousness, this world and that world, life and death. All opposites will meet and merge through this one meeting, because this is the ultimate polarity; it contains all other polarities. This meeting will create a new human being – Zorba the Buddha; that's my name for the new man. And each of my sannyasins has to make all efforts possible to become such a liquidity, a flow, so that both poles belong to you. Then you will know the taste of wholeness. And to know wholeness is the only way to know what is holy; there is no other way.

The death of the old will be the beginning of the new. The new can come only when the old has died utterly. (…) The new has to be brought in – (…) help the old to die; and help the new to be born. My work consists in creating a Buddha field, an energy field, where the new can be born. I am only a midwife helping the new to come into a world that will not be accepting of it.

Religion has failed because it was otherworldly – it neglected this world; it neglected your roots. And science has failed because it was material – it neglected the other world, the inner, and you cannot neglect the flowers. (…) The West is suffering from too much science; the East has suffered from too much religion. Now we need a new humanity in which religion and science become two aspects of one human being – and the bridge is going to be art. That's why I say that the new man will be a mystic, a poet and a scientist.

I am the center of the cyclone, so whatever happens around me makes no difference to me. It may be turmoil, or it may be the beautiful sound of running water; I am just a witness to both, and that witnessing remains the same. As far as my innermost being is concerned, in every situation I am just the same. This is my whole teaching: that things are going to change, but your consciousness should remain absolutely unchanging.

I used to talk to crowds of fifty thousand people or one hundred thousand people, and I knew that everything was going over their heads; they were just sitting there. These people loved me, not because they understood what I was saying, but just because of the way I was saying it. They loved my presence, but they were not seekers. Seeing the situation, that it is almost futile to talk to the crowd, I started gathering a few people. (…) I would go to a mountain and I would inform people that whoever wanted to come to the mountain for ten days, or seven days, could come and be with me. Naturally, if somebody takes ten days out of his work, he has some interest; it cannot just be curiosity. If he leaves his wife and children and job for then days, at least he shows a sign that he is not only curious, but he really wants to know. That's how the meditation camps began.

The path of the masculine is that of *awareness*, and awareness brings you to a point where you become Master of your own being. That is the meaning of *swami*. The feminine path is that of *love*, and love brings you to an ultimate point where you can mother the whole existence. And that is the meaning of *ma*. A woman in her ultimate flowering becomes a mothering energy; she feels blessed, and she can bless existence. When a man arrives at the ultimate point, (…) he simply becomes a Master, Master of his own being. Love and awareness – these are the two paths. And when I say masculine, I don't mean that all males are masculine; and when I say feminine, I don't mean that all females are feminine. There are women who will have to pass through the path of awareness; and then sometimes, there are men who will have to pass through the path of love.

When I give you a name, I give you a name for certain reasons, for certain qualities that I see in you, for certain possibilities that I see in you, for certain characteristics that are already there – and all these become associated.

Man's mind is very immature; it starts clinging with outer symbols. That has happened to all the religions of the world. They all started well, but they all went astray. And the reason was that the outer was emphasized so much that people completely forgot the inner. To fulfill the outer was such a life-absorbing task that there was no space left even to remember your inward journey, which is basically the meaning of religiousness.

One has to learn by and by to be on one's own, and one has to trust oneself more and more. My help should not become a dependence. It should help you to become really more alert, more trusting of your own life, of your own heart's voice. So when you come to me and ask, it is not that I answer. I have to search into your heart to see what really would have been your decision if your own heart were functioning. (…) So at the most, I interpret your heart to you; I am a midwife. (…) By and by, you will start listening to your own inner core and what it is saying; that trust has to arise. Otherwise, trusting in me can become dangerous to you, because then, you are always depending on some outside agent. (…) remember always that it is not my advice that I am giving to you; it is your innermost heart that I am handing over to you – soon, you will start seeing it.

In this commune, I have arranged for many psychotherapies. They will be misunderstood by the masses; they are bound to be misunderstood – because in a psychotherapeutic situation, you have to bring all the denied parts to the surface. (…) Only then can psychotherapy be of any help, can it be therapeutic, can it heal you – it has to open all your wounds. (…) you have to encounter yourself in your totality; you have to bring out all that is repressed, (…) without any evaluation about what is good, what is bad. (…) When all the parts have been expressed – your sex, your anger, your greed, your jealousy, your rage, your violence – when all parts have been expressed, a great calmness arises, the silence that follows the storm. This cannot be understood by the masses. In fact, they are very much on their guard. They don't want to understand either, because to understand means they will have to look within, and they will find the same things inside themselves.

You are not to become a group-addicted person; you are not to become a groupie. There are people now in the world who are group addicted; they go from one group to another. (…) Society forces them to repress; the groups help them to express – but they are not really growing. Again they will be back in society, again repressing. That's where this commune is different from institutes like Esalen. They end with groups; we begin with groups. Where they end, that's exactly the point from where we begin.

Real communion is through energy, not through words. As you get ready to receive the energy in silence, I will become more and more silent. (…) All that is beautiful and all that is great in human history has happened only through a few people who put their energies together for the inner exploration. My commune is going to be a mystery school for inner exploration. It is the greatest adventure there is, and the greatest dance too.

A man who wants to live in the present has to be free of greed, of possessiveness, of ambitions, of desires. And that's what I call the whole art of meditation. Be aware, be alert, so all these thieves have no possibility to enter and contaminate you. Be in the world, but be mediative. And this is my experience: that the world helps immensely; it helps immensely to make you meditative. It gives you all the opportunities to become distracted, (…) but if you remain centered, you become the center of the cyclone. (…) That's the way of a true sannyasin: being in the world, but remaining untouched, unaffected by it.

Everybody is not Henry Ford, and cannot be. Everybody cannot be a Rockefeller, and if you destroy Henry Ford, Rockefeller, Morgan and other people who continuously create wealth, the poor people will not become rich – they will be poorer than before, because the creators of wealth are gone. I would like money to be respected in the same way that any other art is respected. Wealth should not be condemned; in fact, we should encourage people to become wealthier. I would like a classless society which is totally rich; Marx's classless society is totally poor. I want it on the highest peak to be equal; and he wants people crawling on the earth to be equal. (…) I respect the individual; Marx has no respect for the individual. Marx is utterly socialist – society is important, and each individual can be sacrificed for the society. To me, on the contrary, every individual is so unique and valuable that he cannot be sacrificed for the nation, for society, for ideology – no.

It is man's prerogative to be aware of the past, to be aware of the future – and, if he makes an effort, then there is a potential in him to be aware of the present. (…) Just a continuous flow of thoughts, a continuity of thoughts, that is functioning as a barrier; that is the layer that keeps you unaware.

The moment you become attached to experience, the moment you become one with experience, you lose consciousness. This will be a natural tendency; the natural tendency is to be drowned in experience. (…) And if you are merged into an experience, then you are in the state of a drunkard.

Being one with all is a by-product of becoming a witness. It comes as a shadow to it; it does not precede it. (…) becoming one with the Whole is not in your hands; that comes as a reward for being a witness. What you can do is to be a witness; there your doing ends. More than that, man cannot do.

Reaction is always unconscious, and response is always conscious. (…) Response is unpredictable.

Adoration is not love. You have put somebody on a high pedestal, and this is not an act of love. It has consequences. If you adore somebody and put somebody higher than you, you are bound to put somebody lower than you, and you would like to be adored by somebody. It is an organic phenomenon. (…) Adoration is dangerous. Anybody who adores somebody, in the wake of it, would like to be adored by somebody else – otherwise it is impossible for him to adore. That would be only one pole. Where is the other pole? A polarity is needed. (…) In love, there is no hierarchy. Nobody is higher than you, and you don't require anybody to be inferior to you. There is no question of equality, either. When there is nothing higher and nothing lower, the very question of equality becomes irrelevant; everybody is himself.

I claim to have the first and last religion, for the simple reason that except for meditation, I have nothing else.

All the religions up to now were superstitious; they were based on a certain belief system. Belief was basic, and nobody can believe without repressing doubt. Belief is *only* repressing doubt; if there is no doubt, there is no need for belief. You don't believe in the sun; you know it is there, so no belief is needed. (…) All religions up to now have remained beliefs; that's why they have been called faiths. Science for the first time, three hundred years ago, started a new movement which was based on doubt, just absolutely against belief: go on doubting till you find something which is undoubtable. That's my approach too; I am trying to put religion on a scientific basis. (…) If you have courage enough to go without any prejudice, if you have courage enough to go without any belief system, soon you will stumble upon truth; it is there within you. (…) When I say that this is the first and the last religion, the meaning is that all the religions up to now have not been scientific. (…) I say that this is the first religion, because this is the first scientific approach towards man's interiority. And I say that this is the last also, because there is no other possibility. There are only two possibilities: either belief, or doubt. Hence, I say this is the last, because you cannot do anything else – either you believe, or you doubt. If you believe, you will never know the truth. If you doubt, persistently, and go on doubting, you are bound to find it. And when doubt finds something, that is no more belief, that is no more faith – that is your experience; you can stand by it. You need not go to Jesus or Buddha; you need not take support from Bible or Koran – you are your own authority.

My daily life is just a constant bliss; everything is blissful: eating, sleeping, talking, just sitting silently doing nothing. Everything to me is meditation. Sitting under my shower is meditation; eating my food is meditation; sleeping is meditation – because I am always the witness. (…) So it is, in a way, the same witness, but enjoying different things, different scenes.

There is neither god nor devil. In fact, devil and god are two sides of the same coin. If you are asleep, then life is misery, suffering, anguish, meaninglessness. If you are awake, all dis-ease disappears. For the first time, you find yourself surrounded by tremendous beauty, bliss, silence, serenity. And to experience this, all that is needed is very simple. One should put his prejudices aside, (…) otherwise one cannot come to this moment of luminosity. One should put one's Christianity aside; one should put one's communism aside – just for a moment; I am not saying, put it aside forever. I am saying, just for the moment put it aside – because I know, once you have put it aside for a single moment, you have put it aside forever. (…) the experience will transform you so totally, you need not go to church – the whole existence will be your church.

I feel sorry for the poor man, that he cannot move into higher realms of experience. I don't feel sorry for his hunger; I don't feel sorry for his death – I feel sorry that he could not afford the greatest experience of life, of the eternal flame in himself. The pope may be sorry also, but he is sorry because those people don't have food, don't have any clothes, don't have hospitals. But I know those who have clothes, and have hospitals, and have schools – they are also in tremendous misery, suffering. They may not be starving, but they are not rejoicing either.

What happened to the genius of Russia? There was Fyodor Dostoevsky, who has written as nobody else has written in the world. His insight is so penetrating that if the Bible is lost, nothing is lost; but if his books are lost, humanity will be always poor, because Fyodor Dostoevsky cannot be replaced by anyone. And there were all these men: Leo Tolstoy – a giant, each thing that he has written should be written in gold; Chekhov; Gorky; Turgenev. These five people you will have to put first; then only five from all the rest of the world. A country that produced people like Turgenev has not produced any poet of the same caliber, any novelist of the same caliber since. What happened? What went wrong? The individuality has been destroyed; people are just robots. A slight disobedience, and you are finished; nobody will ever hear of you. (…) I am against communism because it destroys the personality totally. But this is simply the logical conclusion of all the societies in the world; they differ in degrees. Communism has stretched the logic to its very end. In Russia, they say that the society is not for the individual; the individual is for the society. I would like to say to my people that the society is for you; you are not for the society.

There is no direct way to change the world, because there is no world which you can change. (…) There is no society; (…) the reality is the individual. (…) Wherever you go, you will find individuals, so the individual has to be changed. (…) The societies around the world, religions, civilizations, cultures, have created very subtle mechanism to destroy the individual; all that we have to do is to free

the individual from those subtle mechanisms. (…) So I have no plan to change the world directly. (…) Start with the individual, and release his intelligence. (…) So that is my idea of how we are going to change the world: by changing you.

The mind in turmoil and the mind in peace are not two things. A lake disturbed by the wind, filled with waves, and a lake silent without any waves – it is the *same* lake. To be a Buddha or not to be a Buddha are only two aspects of *one* consciousness. It is your decision to remain outside yourself or to go in, once in a while at least. Because even once you go in, you will be a different person even on the outside. The taste of the inner, the fragrance of the inner, will start coming through you, through your gestures, through your eyes, through your words, through your silences. Everything will show that you have found something that others are missing.

There comes a moment in life when you would like to die. It is an immense relief. You have done everything that you wanted to do; you have lived every kind of experience that was valuable to you. Now going on living will be simply repetition, as if you are seeing the same movie again and again. (…) This is exactly the situation. When you have lived a hundred years, you have lived enough. Mostly, after eighty, people start feeling that now it is time to retire from life; just as they start feeling to retire from work nearabout sixty, nearabout eighty they start feeling to retire from life – there is no point. These people's wishes should be respected.

Those who fall asleep without meditation will wake up in some womb almost instantly. (…) But if a man can die with meditativeness, then he is going to become part of the Whole; no more will he be imprisoned in a small body. He will be as vast as the universe, and that is the goal of true religion, to help you to become part of the whole existence.

In five thousand years continuously, ever generation, every father, every mother, every teacher, every priest, is creating a better future; and the total seems to be just the opposite. (…) They sacrificed; they destroyed their present to make a better future; they thought they are martyrs; they thought they are doing a great service to humanity. They were doing a great disservice, because the time that was given to them, a gift of existence, they wasted – and they have not been able to create a better future. (…) My own understanding is: if you are living your present totally, out of this living will be born the next moment. You have taken care of the next moment by living this moment totally. (…) If everybody is sacrificing to somebody else, then who is going to live? So my insistence is, live! And out of your living experience, the future will be born. If your living moment is of tremendous beauty and ecstasy, naturally you are creating future without any effort to create it. But if you are sacrificing to your children's future, deep down you will be resentful – because your life is being destroyed by these children. And these children will be resentful towards you, because you were continuously bragging that you sacrificed your life, and you will want that children should feel obliged to you. You would like your children to sacrifice their youth to your old age, because you sacrificed – this is stupid.

Manu wrote all the laws that have been followed by Hindus. In those laws, one law is that once in a while, the husband must beat the wife. Strange. When I came across that law, I could not believe what he's talking about, but when I came to understand women, I immediately understood he's right. A woman loses interest in you if you are not macho. (…) That's how it has been happening down the centuries. (…) The woman wants the man to be strong, just as the man wants the woman to be beautiful. The woman wants the man to be strong, a hero, and she wants him to prove. A woman immediately loses interest in a hen-pecked husband; he's not worth it. At the same time, every woman, unknowingly, tries to reduce the husband into a hen-pecked husband, because it is a conflict of power, politics – who is dominating. It is a very complex situation.

My appeal is difficult for the poor; I cannot convert the poor into a sannyasin, that's very difficult – because to tell him to live in the moment is to tell him to live in hunger. (…) But for the middle-class people, I have tremendous possibilities. Once they start understanding me, they can see the point very easily. The super rich are also out of my gang. Marx's whole ideology was dependent on the poor and the rich; and my whole approach is dependent on the middle class.

Each sannyasin should speak on his own authority; then there is strength. (…) They have to experience first. (…) Without direct experience, from where are you going to have strength? Books and knowledge derived from books cannot be your strength. (…) And the moment you know, you are not a missionary; you are not changing anybody and trying to convert him to your faith. You don't have any faith; you have a certain experience, and out of sheer love, you are sharing it.

Paradise is where your real being flowers; hell is where you are crushed and something else is imposed on you.

The Zen story is absurd; it is a riddle which cannot be solved. You can try, but you will *never* be able to solve it. That insolubility is built-in; it is intrinsic to the Zen story. It *has* to be absurd, because it is a device to destroy your mind, to shock your mind. It is a sword to kill your mind. It drives you almost mad, because there seems to be no solution coming, and you go on meditating on the story. It is a meditation device. (…) Sometimes months, sometimes years pass, and then a moment comes when you see that there is no solution. And remember, if you simply *think* there is no solution, then you have missed the point – you have to come to a *realization* that there is no solution. In that state of no-solution, no-conclusion, a transcendence happens, a leap, a quantum leap – you have gone beyond the mind through the mind. The Zen story functions like a sword to cut the knot of the mind.

Life energy is always the same. In sex, energy moves downwards; in love, energy stays still in the middle; in prayer, energy opens up its wings and starts flying into the sky. That is why I have said, sex and *samadhi* are joined. If you go downwards, it is sex; if you go upwards, it is *samadhi*. And between the two is love; love is the door to both. It is a bridge, because it is in the middle.

Search and seek! And go on searching until you find. (…) the challenge is already awake in you; how long will you deny it? How long will you keep turning back?

The truth is individual, and the crowd does not care about truth. It cares about consolation; it cares about comfort. The crowd does not consist of explorers, adventurers, people who go into the unknown, fearless – risking their whole lives to find the meaning and the significance of their lives and the life of the whole of existence. The crowd simply wants to be told things that are sweet to hear, comfortable and cozy. Without an effort on their part, they can relax in those consoling lies.

Life is spread out over a long time – seventy years, one hundred years. Death is intense, because it is not spread out – it is in a single moment. Life has to pass one hundred years; it cannot be so intense. Death comes in a single moment; it comes whole, not fragmentary. It will be so intense, you cannot know anything more intense. But if you are afraid, if before death comes, you have escaped, if you have become unconscious because of the fear, you have missed one of the golden opportunities, the golden gate. If your whole life, you have been accepting things, when death comes, patiently, passively, you will accept and enter into it without any effort to escape. If you can enter death passively, silently, without any effort, death disappears.

In life, you can go on believing in lies, but in death, you know perfectly well that boats made of paper are not going to help in the ocean. It is better to know that you have to swim, and you don't have any boat. Clinging to a paper boat is dangerous; it may prevent you from swimming. Rather than taking you to the further shore, it may become the cause of your drowning.

As the idea of death strikes you, you will start trembling. But if you are not attached to anything, death can come this very moment, and you will be in a very welcoming mood; you will be absolutely ready to go. In front of such a man, death is defeated. Death is defeated only by those who are ready to die any moment, without any reluctance. They can become the immortals; they become the Buddhas. This freedom is the goal of all religious search. Freedom from attachment is freedom from death; freedom from attachment is freedom from the wheel of birth and death. Freedom from attachment makes you capable of entering into the universal light, and becoming one with it. And that is the ultimate ecstasy beyond which nothing else exists – you have come home.

If you believe, you will disbelieve too. (…) Nobody can believe without disbelieving; every belief is a cover-up for disbelief. Belief is only the circumference of the center called doubt; because the doubt is there, you create belief. The doubt hurts; it is like a wound; it is painful. Because the doubt is a wound, it hurts; it makes you feel your inner emptiness, your inner ignorance, so you want to cover it up. But hiding the wound behind a belief – do you think it is going to help? Do you think the belief will be able to help the wound disappear? (…) The wound will not disappear because of the belief; in fact, the belief will disappear because of the wound. And you may be able to deceive somebody else who is looking from the outside; (…) but how can you deceive yourself? That is

impossible. Nobody can deceive himself; deep down somewhere, you will know, you are bound to know, that the wound exists, and you are hiding it behind a belief. And you know the belief is arbitrary; it is borrowed – it has not grown in you; you have taken it from the outside, while the wound has grown inside you. (…) Disbelief happens only when you have already believed, when you have already deceived yourself and others. Disbelief comes only when belief has entered in; it is a shadow of belief. (…) Can you believe without disbelieving? It is impossible; it cannot be done. (…) But millions of people in the world want only the belief; they don't want the disbelief. I cannot help; nobody can help. If you are only interested in belief, you will have to suffer disbelief also. You will remain divided; you will remain split; you will remain schizophrenic.

The child brings the doubt in him; (…) questions are natural to the child. Doubt is an inner potential; it is the only way the child will be able to enquire and search and seek. (…) It is natural, and it has to be accepted and respected. (…) Let it be very clear: doubt is not a wound. It is a tremendous help, because it will make you an adventurer, explorer. It will take you to the furthest star in search of truth; it will make you a pilgrim. (…) Doubt is beautiful; doubt is innocent; doubt is natural. But the priests have condemned it down the ages. (…) Doubt is a question mark. Doubt is not a search for belief; doubt simply is groping for the mystery, making every effort to understand the ununderstandable, to comprehend the incomprehensible – a groping effort.

From where to start? (…) First, drop believing. Let beliefs be dropped; they are all rubbish. Trust in doubt; (…) don't try to hide it. (…) The doubt is a natural gift; (…) you bring your doubt with you. Trust in it; trust in your questioning, and don't be in a hurry to stuff and hide it with borrowed beliefs from the outside – from the parents, from the priests, from the politicians, from the society, from the church. Your doubt is something beautiful because it is yours; it is something beautiful because it is authentic. Out of this authentic doubt some day will grow the flower of authentic trust. It will be an inner growth; it will not be an imposition from the outside. That is the difference between belief and trust. Trust grows inside you, in your interiority, in your subjectivity. Just as doubt is inner, so is trust. And only the inner can transform the inner. Belief is from the outside; it can't help, because it can't reach to the innermost core of your being – and it is there that doubt is. (…) Trust your doubt; that's my way of bringing trust in. (…) Trust in your doubt, and immediately a conversion has started; (…) that small trust in doubt will start changing your inner world, the inner scene. (…) And when you doubt, and you go on in doubting to the very end, to the very logical end, sooner or later you will stumble upon truth. Doubt is groping in darkness, but the door exists.

I teach you the *total* death, the ultimate death. Annihilation I teach, so that you will never come back again, so that you will disappear; you will be a diffused existence; you won't exist anymore, any longer – not even a trace will be left behind.

Whenever anyone dies, then the consciousness withdraws from the body. It does not leave all at once; all of the body does not die at the same time. The consciousness shrinks inside and, bit by bit, leaves each part of the body. Through various stages it withdraws, and all stages of this contraction can be recounted to the dying man as a means of keeping him conscious.

Our illusion of death is a social illusion. If you have even had a little experience of meditation, if you even had a glimpse of the truth that you are separate from your body, if the feeling of disidentification with the body should even for a moment ever go deep within you, then you won't be unconscious at the time of death. In fact, by then, your state of unconsciousness would already be broken. (…) No one can ever die knowingly, consciously, because he remains aware all the time that he is not dying, that something is dying in him, but he is not. He keeps watching this separation, and ultimately finds that his body is lying away from him, at a distance. Then death turns out to be merely a separation; it amounts to the loosening of a connection, the breaking of a connection, the breaking of an association. (…) The separation of the body and the consciousness is death. (…) It is nothing more than changing clothes. So, one who dies with awareness never really dies; hence the question of death never arises for him. (…) But it is possible to die in a state of awareness only if you have lived with awareness. If you have learned how to live consciously, you will certainly be able to die consciously, because dying is a phenomenon of life; it takes place *in* life. In other words, death is the final happening of what you understand life to be; it is not an event that occurs outside of life. (…) Death is not the end; it is just a separation. One relationship, one order, is replaced by another relationship, another order.

A man of awareness will become immediately aware that death and sex are one energy; and a total culture, a whole culture, a holy culture, will accept both. It will not be lopsided; it will not move to one extreme and avoid the other. Each moment you are both life and death; to understand this is to transcend duality. And when a person becomes aware of death, only then a life of self-discipline is possible. If you are aware only of sex, of life, and you have been avoiding death, escaping from it, closing your eyes to it, keeping it always at the back and throwing it into the subconscious, then you will not create a life of self-discipline. For what? Then your life will be a life of indulgence – eat, drink, be merry. Nothing is wrong in it, but in itself, this is not the whole picture. This is just a part, and when you take the part as the whole, you miss, you miss tremendously. (…) When death is absorbed in life, then self-discipline is born. Then you live, but you always live with the remembrance of death; you move, but you always know that you are moving towards death; you enjoy, but you always know that this is not going to last forever. Death becomes your shadow, part of your being, part of your perspective. (…) Life is not the only goal now; death is also part of it. Now you will think how to live, so that you can live beautifully and die also beautifully, so that not only life becomes a crescendo of bliss, but death becomes the highest, because death is the climax of life. To live in such a way that you become capable of living totally and dying totally, that's the whole meaning of self-discipline. Self-discipline is not suppression; it is to live a directed life, a life with a sense of direction. Then your river of life has two banks, life and death, and the river of

consciousness flows between these two. Anybody who is trying to live life denying death (…) will lack something – his life will be superficial; there will be no depth in it. Without death, there is no depth.

When you wish for something you do not have, that desire will go on troubling you as long as it remains unfulfilled. So, when all desires die, why should a person return to the world? (…) you return because you die unfulfilled, and this happens many times. (…) You come back because of your desires; (…) you travel over the bridge of your own desires. The body is left behind, but you come back with your same mind and start the journey once again; you enter another womb, and you repeat the same routine. The death that becomes the means for another birth is not, in fact, the real death. It is an incomplete death, an immature death, one that is not fully ripe – you have not grown up yet; you have not yet become wise and died a mature death. Wisdom does not necessarily go hand in hand with old age; (…) wisdom is attained only when one's desires grow old and crumble, only when one's desires exist no more. (…) Everyone in this world dies, but no one dies in a right and proper manner – (…) dying is an art.

You do not consider living an art; (…) your life has not become a work of art. You live like a log floating on the river, being dragged wherever the current pulls it. (…) You live as if you are groping about in the dark. Your life has not become an art. (…) up to the end of your life, you do not know what beauty is, what truth is, or what bliss is – you do not experience any of these things. (…) Otherwise, you could have made your life into a beautiful sculpture. You could have given your life a definite shape; you could have cleaned it and polished it and brought out its intrinsic brilliance. If you had burned all the rubbish in your life, you would have achieved the purity of gold by now. If you had chipped away all the superfluous stone, each limb of the statue would now be sheer artistry. You could have created a beautiful sculpture of your life, a beautiful work of art. But no, in spite of the fact that you have done many things in your life, you have achieved nothing substantial.

If you have lived rightly, you can die rightly; if you have not lived rightly, you will not be able to die rightly. (…) Death is the test; death is the final offering. (…) Death is the essence and the flowering of life. (…) If you remain awake and alert until death, you have lived rightly. And then, you will be able to meet death in a right manner as well.

If you examine your life, you will be able to see that whatever has happened in it has been accidental and has happened by chance. Something happens accidentally, and because of that accident, the course of one's entire life is changed. (…) To acquire the art of living, remember this, never act in unawareness, never act in sleep. Never allow anything to happen of its own accord. First see it properly; first consider it rightly. Look at it firmly, with discretion and wisdom, before putting it into action. If you do this, you will find that your life acquires a kind of beauty, a certain elegance. You become like a sculpture; you become like the situation in which the sculptor and the stone are not separate. You yourself are the sculptor, and you yourself are the statue; you yourself are the stone, and you yourself are the chisel. You are everything; you

are all. If you live in awareness, you will find that the chisel has done its work well. It has cut away the useless stone, and it has not allowed anything worthless to remain. The chisel has chipped away the superfluous and gone into the essence. And then, one day, you will find that you have reached the temple, that you have become the divine sculpture itself. You will find that you have achieved a kind of beauty, that you have attained a deep consciousness.

In this world, there is no place for the enlightened man. Here, there is nothing for the enlightened man to do. This world is a child's toy – children are playing in it; children are engrossed in it. When you are enlightened, you will laugh; then you will see it also as a toy. Then you have known; then you are enlightened. And the moment you realize this, the chain of desires is broken.

At the time of death, you do your utmost to save yourself. You are terrified and you tremble; you are an ocean of uneasiness and agitation. You are dragged into death; you do not want your life force to leave the body. You cling to the body as hard as you can, and you are forcibly separated from it. You die weeping; you die in anguish. You die a defeated man, in total helplessness. (…) You die unsatisfied; (…) you were unable to satisfy your tastes, and so your desires have remained what they were; they have continued to disturb you up to the moment of your death. This sort of death is the death of an ignorant and foolish man. (…) Become wise before your death. (…) If, after you have undergone all sorts of experiences, your desires begin to disappear, and you begin to laugh… if you realize that trying to squeeze happiness from this life is like trying to extract oil from sand… if you see that there cannot be any kind of authentic relationship in this life and that there is no way to obtain happiness in this life… if you see that you have been wandering in vain, that you have been traveling in a dream… if you become conscious of all this, then you have become a wise man. (…) When death comes to your door for you, go with it in full consciousness; accompany death as an enlightened man would. Don't go weeping and crying and shouting like a child whose toy has been snatched away from him; don't be childish at the time of your death. Die with a smile on your face. Say to death, 'You are welcome; I am ready for you.' And when you say this, not even the tiniest bit of regret should remain. In actual fact, if you have really known life, there will be bliss and ecstasy in your voice, and no sorrow whatsoever.

You are often sent back to *samsar*, back to this world, but don't think it is because you are so important, or because you are so valuable. The fact that you are sent back is existence's message that you will have to keep on singing until you learn to sing life's song correctly. You need this practice and this repetition because you always return to existence without having become complete. And existence does not accept incomplete things; only the complete is accepted by it.

In the East, we say that God is neither good nor bad, so whatever is happening is happening. There is no moral value in it; you cannot call it good or bad. You call it such because you have a certain mind. It is in reference to your mind that something becomes good and something becomes bad.

The only way to get out of misery patterns, whether ancient or new, is witnessing. I say it is the only way, because nobody has escaped from the mind without becoming a witness. Just witness, and suddenly you will start laughing at your misery. All our miseries are so superficial – and, most fundamentally, they are borrowed. Become alert and meditative, and they will simply disappear.

The moment your mirror starts clinging to something, it becomes worthless. The moment you are attached to something, your mirror is collecting dust. (…) Your thoughts are nothing but dust; (…) you value dust very much. (…) The only difference between you and a Buddha is this much: your mirror has collected much dust; and a Buddha's mirror has become completely clean of all dust.

Living, penetrate into the deepest core of life; dying, penetrate into the deepest core of death. And the deepest core is the same; it is the essential mind. (…) Life has to be used; death has to be used. Everything has to be used to come to the essential mind, because the essential mind is *satchidananda* – it is truth, it is consciousness; it is bliss.

Unidentified, one is free; identified, one is encaged. Zen says: Don't be identified with anything whatsoever. And then, naturally, transcendence happens.

In Zen, there is no method. Not that Zen Masters don't give methods to their disciples; they do give – they give methods only to prove to you, to your heart's desire and contentment, that all methods are useless. They give methods so that you work on the method, and slowly, slowly, you see the futility of it. The moment you see the futility of one method and you are finished with that, a higher method will be given to you, and so on and so forth. Higher and higher methods will be given; and ultimately, slowly, slowly, you will see the futility of them all. One day, you will come to the point where you will see that there is nothing to be attained, nowhere to go. In Zen, that moment is called 'the great doubt'. That moment is known in the West through Christian mystics as 'the dark night of the soul'. (…) Nothing to be attained, nowhere to go – then who are you? then what are you doing here? then why this existence? All seems meaningless if there is no attainment, if there is no way to reach, nowhere to reach, nobody to reach. Then what is all this? A great doubt arises. This doubt precedes *satori*. (…) Either you fall back; just to avoid doubt, you start clinging to something again – methods, paths and ways, scriptures and principles and philosophies and doctrines. But if you are really courageous, you remain in doubt; you don't fall back, and you don't cling to anything again. You leave yourself in this dark night of the soul, helpless, lost – utterly lost, seeing no meaning and seeing no future. If this courage is there, *satori* happens. Suddenly, out of this great doubt, and the pain and agony of it, you become awakened. (…) A parallel exists in nightmares: (…) if the nightmare is too horrible, the dream is broken. (…) The nightmare is too much; it is bound to destroy your sleep. Abruptly, suddenly, you are awake. It is like a sudden jump from one state of consciousness to another. A moment before, you were asleep; now, you are awake – all of the nightmare has disappeared. (…) The great doubt is the point where one feels the greatest nightmare, where one's whole life turns into a nightmare with open eyes. (…) Suddenly you see that you don't have any ground underneath your feet; you are

hanging in emptiness. You are falling into some unknown, bottomless pit, and it is all dark, and there is not even a ray of light. This is the work of a Zen Master: to push you into this great doubt. Once this happens, *satori* is bound to happen, unless you fall back again and start dreaming sweet dreams. To be with a real Master is to be in a fire; to be with a real Master is to face your death, is to face your annihilation. That's why Zen is known as the sudden enlightenment, the doctrine abrupt. (…) One who has experienced *satori* recognizes that he has always been in *satori*. That is why we cannot speak of progress, evolution, attainment, realization. Yoka Daishi's Master, Huineng, says: "There is no accomplishment. There is no realization."

There is no need to get rid of any illusion. Knowing it as illusion is enough; there is no need to get rid of it. That's why the Zen Master goes on living in the world, in the marketplace. He is not an escapist; he is not afraid of the world. He is not like the vedantists who say, "the world is illusory, so we have to renounce it". Just see the ridiculousness of it – if the world is illusory, what is there to renounce? how can you renounce an illusion? (…) Real or unreal, either way, the world cannot be renounced. If it is real, then there is no way to renounce it; if it is unreal, then how can you renounce it? (…) Seeing that the world is illusory is enough. Seeing it, the gestalt changes; suddenly, you are no more concerned with the illusion around you; you are centered in the witnessing consciousness.

The real man of religion just becomes calm and quiet, (…) because he is no more attached to anything whatsoever. He is not attached to the world, and he is not attached to God; he is simply not attached. He is not hankering for the worldly things, and he is not hankering for the otherworldly things; he is not hankering at all. He is simply at ease, unmoved.

The great wisdom is beyond your so-called wisdom, the wisdom of man. The wisdom of man is very consistent; it is never self-contradictory. It keeps to a particular line; it is one-dimensional. (…) But life is multi-dimensional; life is all things together; life is paradoxical – hence, the great wisdom is paradoxical. Remember it: Whenever you come across a person who is very consistent, know well that he is a philosopher, but not a wise man. He has a philosophy, a system, in which he has become obsessed, fixed, rooted. A wise man is a flux, river-like; a philosopher is frozen like ice. (…) The great wisdom sometimes agrees with common sense, and sometimes it is absolutely against it. There is no way of deciding how the really wise man will respond; there is no way of predicting; he remains unpredictable. He lives in paradox and yet in poise, in paradox and yet utterly calm.

The ego wants life to be a great work, because the ego can survive only if it is work; in play, the ego simply evaporates. (…) Whenever energies meet in joy, there is transformation. (…) Work, or action, is part of willing; it is part of will. Will is struggle; you are in conflict with existence. You want to do something – naturally you are tense; naturally you are afraid whether you are going to make it or not. (…) whenever you are in a state of will, you fall apart from the Whole. Then you are nourishing a private goal; then you are not part of the cosmos – you are trying something on your own. In that struggle, in that conflict, you are going

to be a loser; you can't win against the Whole. It is as if a small wave is trying to have its own way against the whole ocean. The wave has gone completely neurotic. It exists with the ocean, in the ocean, as the ocean; it is not separate; there is no division – it can't have its own will. (…) To have a will creates work in life, and then you are frustrated again and again. Only once in a while will you succeed, and that too will not be your success – it will be coincidental; it is coincidence that you meet the Whole. (…) But it is always the Whole that succeeds, never the part. And that's where every man is caught: every man wants to succeed *as himself*; the success has to be the imprint of *his* ego; it has to have *his* signature. He is more interested in his signature than in the success itself. Play is a state of no-will; play is not doing, but being. (…) Play is innocent, non-calculative. It is not worried about the future, about the outcome; it is not interested at all. Its whole interest impinges upon this moment; it is here-now. Remind yourself of that again and again.

Share the energy; share the silence; share this *satori*, this *samadhi*, this enlightenment. It is overflowing, not for any reason at all, just for the simple reason that the whole existence is an overflowing existence. (…) The existence is not poor; the existence is not miserly. Where one flower is needed, millions of flowers bloom; where one star will do, millions of stars exist – this existence is so rich that it overflows. And whenever you become part of this existence, you also start overflowing.

That's what enlightenment is: dissolution, disappearing into the Whole, dropping your private will, and becoming part of the cosmic will.

One misses only by demanding. Demanding means that will is still there – you would like to have things your own way; you are still deciding how things should be. Then, naturally, if things are not like that, impatience does arise; and if the demands are not fulfilled – frustration, anger, rage. And if it goes on and on, sooner or later you lose interest. (…) Demanding means imposing your will on existence – and the existence is not willing for that. (…) The demanding mode of the mind keeps you blind; the door to enlightenment opens only for those who are in a non-demanding mode. (…) Prayers reach to God only when they are non-demanding; (…) only those prayers are heard which are nothing but thanks, nothing but jubilations – 'alleluia' for no particular reason. And remember, a mind which is entangled in thinking never comes to the point where gratitude can happen. Thinking becomes a bar, a hindrance, to thanking. Either you can be thinking, or you can be thanking, but you cannot be both. Thanking arises out of non-thinking, and a demanding mind cannot afford to be non-thinking – there are demands that have to be chased, that have to be fulfilled.

When you are on the verge of a new mode of life, action in inaction, then a new activity starts in which you are not the actor, in which you are only a vehicle, a passage.

Never think for a single moment that your idea of enlightenment is going to be fulfilled. How can you have any idea of enlightenment? And whatsoever idea you have is going to be wrong. (…) So the search has to be with no idea what for. A real searcher cannot answer the question for what he is seeking; he can only shrug his shoulders.

Impatience is a lack of trust. Impatience simply means you can't trust existence; you have to do something.

Buddha and Mahavir are polar opposites. Mahavir, 'the great warrior', is a man who struggles, who goes as deeply as possible in the will, by the will; he surrenders only at the last moment. (…) Buddha is a totally different person – Buddha is a man who arrives through let-go, who arrives through relaxing, who arrives not by fighting, but by yielding.

Nourish that which is your real nature, and stop nourishing that which is not your real nature. (…) Take note of the intruder if he comes, but don't get involved. (…) Keep yourself aloof, just as when an uninvited guest comes to your home. (…) Slowly, slowly, disassociate yourself from the intruder. (…) If you repress, if you fight, the intruder will become more and more powerful. (…) Whenever you are moving into your real nature, you will feel happy, you will feel blissful. That is the criterion; remember it always. So whatsoever gives you joy, serenity, calmness, coolness, whatsoever makes you more centered, is your true nature. That has to be nourished more and more; (…) you have to put your energies into that.

Belief is a deception; drop it. Belief means that you don't know, and yet you think you know. And the less you know, the more stubbornly you believe – naturally, you have to complement it. The less you know, the more arrogant, the more dogmatic, the more violent you are in your belief – ready to fight, kill and be killed, because you are afraid. If somebody brings light to you, and you come to see that your belief is just a belief and nothing else, then all that you have invested in it has gone down the drain, then your life has been a stupid life. The life of a believer is a stupid life; it is unintelligent. (…) Whatever you believe, your beliefs cannot make any change.

Truth is your hidden reality. (…) The first door to be opened has to open within you; then all other doors open. (…) There is no other way. (…) Truth is clarity of seeing.

Have you any acquaintance with yourself from the inside, or do you only know that which the mirror says about you? That is as if you were standing outside yourself and looking from there. (…) We have become completely oblivious of who we are. (…) Everything is a by-product of that unawareness. It becomes greed; it becomes sex; it becomes anger – it can take many forms. But basically, it is only one thing: forgetfulness, unawareness.

Misery is all that you have, (…) and you have become too attached to your misery; that looks as if it is your kingdom. (…) one thing seems to be absolutely certain: that nobody wants to renounce his misery. (…) if I say, "renounce your misery, renounce your chains", then immediately I see that they cannot gather that much courage. They cling to their misery; they will fight for it. (…) You become so frightened – then what will happen to your whole past and all your investments?

Cut off the root directly. (…) there is only one rock that is repressing the fountain of your life, of your enlightenment, of your releasement: the rock of unawareness, that is the root; the rock of forgetfulness, that is the root. (…) don't go on plucking leaves and cutting branches. That's what people go on doing: a small change here and a small change there, decorating, polishing, whitewashing, renovating. (…) But the structure remains the same; the basic structure does not change. You go on adding to it, or deleting a few things from it. If you cut the leaves of a tree, the tree is not going to be destroyed by it, but the foliage will become thicker. (…) And exactly the same happens in the inner world of man: you cut anger, and you become more angry. (…) the more you repress anger, the more anger goes on accumulating. That's what happens to the people who force the repression of anything. (…) The more they force repression on themselves, the more their mind is obsessed with whatsoever is repressed. They think only of the repressed, because the repressed tries to assert itself – it gives a great fight. And this is no way of transforming your energies; it is only stupid. (…) Cut off the root directly; don't be bothered with the branches and the leaves. (…) one thing about the root: it is hidden, so you don't see it. (…) Whatsoever you see ordinarily is not your problem and cannot be. These are just leaves and branches; the roots remain hidden deep down underneath. They are not available to ordinary consciousness; they become available only when you become extraordinarily conscious. That's what meditation is all about: becoming extraordinarily conscious, going deeper and deeper into things, looking deeper and deeper – going on and on, just like peeling an onion. (…) In the end, you will find that the only problem is how to remember, what Buddha calls *right mindfulness*, and Gurdjieff calls *self-remembering*, what Krishnamurti calls *awareness*. The only problem is how to become luminous at the very center of your being, alert, aware – radiantly aware. Unawareness is the root; cut off the root directly, and you are released. (…) To go gradually is to go indirectly; to go abruptly, suddenly, in the moment, is to go directly. (…) Just look inside – (…) only the root problem has to be solved, nothing else.

There are two kinds of thinking: one, positive thinking; the other, negative thinking. (…) Positive thinking means you are thinking about something – (…) positive thinking creates beliefs; positive thinking creates ideals. Positive thinking gives you images of the future, ideas, conclusions about how to live, how to improve. Positive thinking moves from a conclusion; you take the conclusion for granted, and then you start. (…) Negative thinking is the sword; it cuts the problem from the very root. (…) Negative thinking does not start with any conclusion – it drops all conclusions; it gets rid of all beliefs, all scriptures, all doctrines, all creeds. (…) Negative thinking means that you drop all the conclusions that you have taken for granted from others. A point comes when

nothing is left in your mind, because all is borrowed. (…) You don't know who you are; you are simply a nobody. (…) You have emptied out all that has been poured into you from the outside; you are a clean slate. You are just a pure mirror with not even a single particle of dust on it. In this moment, the root is cut; (…) only pure consciousness is left. (…) This clarity, this crystalline clarity, this utter purity of vision, perception, this is truth. (…) You disappear; the Whole appears. (…) Gratitude arises naturally and spontaneously, as when we receive a loving gift. Thinking stops; thanking begins – this is prayer.

Trying to get rid of illusion, of *maya*, and the world, and this and that, is all nonsense. You don't know what illusion is; and the moment you know, you are already out of it. Trying to get rid of illusion is like, in a dream, trying to get rid of a dream. And you *are* in a dream, and you know perfectly well that there are dreams within dreams within dreams within dreams. (…) Unless you know truth, you cannot know what delusion is, what illusion is. To know the false, you have to first know the real; then only can the false be understood. The real and the false both come into your understanding simultaneously – you cannot know the real without knowing the false; you cannot know the false without knowing the real. They are together; it is a single understanding.

This is a mirror palace; it consists only of mirrors, because it consists only of consciousness. (…) There are only mirrors and mirrors and mirrors reflecting each other, because all is consciousness. Consciousness is a mirror – a mirror reflecting mirrors. When your consciousness is clean, clear, unobsessed by anything, unoccupied, this is how one realizes reality. (…) You can call it God, you can call it enlightenment, you can call it *nirvana*, or whatsoever you choose to call it, but those are only names, differences in names. The message is simple and clear and loud: that we all consist of pure consciousness. If you can stop the flow of thoughts even just for a moment, you will be able to see it.

Where is the love in the Buddha's teachings? – There is no love in the teachings; the teachings are medicinal. Go into these teachings; let those teachings become your heart. Become silent, let understanding arise, and you will find love following that understanding, coming as a shadow. (…) Buddha's vision is that you need an alchemical change of your consciousness; then love will come – it will be a flowering. (…) Love will come on its own; you cannot bring it. And the love that you practice will be false, artificial, an artifact. Love has to descend; it has to come from above. Then it is divine, and then it has a totally different song to it, a different dance to it. Then it doesn't bring misery; then it creates celebration in existence.

Truth is always paradoxical; if it is not paradoxical, it is not truth. The only way to be is not to be; only when one is absent, presence arrives. So, both are true: those who look into my eyes and see nobody there are right, absolutely right; and those who look into my eyes and see the only one who's really there are also right. And these two experiences don't contradict each other; these two experiences complement each other. (…) I am empty as far as the person is concerned; I am full as far as the presence is concerned – abundantly full. (…)

Truth functions as a paradox; (…) the real understanding is always transcendental.

Comparison brings inferiority, superiority. When you don't compare, all inferiority, all superiority disappears. Then you simply are. (…) Every day, morning, evening, I bow down to you just to remind you that you are perfect, that nothing is lacking, that you are already there – not even a simple step has to be taken, that from the very beginning, everything is as it should be. This is religious consciousness.

Prayer consists of one single word: *yes*. That is the meaning of *amen*; it means *yes*. If you have said yes with your total heart, you have said all that can be said, that need be said. If you can say yes with your total heart, you are in celebration; if you can say yes to existence, you have arrived. Get deeper and deeper into yes. Say yes to each and every thing. Say yes to good and bad, to day and night, to summer and winter. Say yes to success and to failure. Say yes to life and to death. Forget everything else; just remember one word, yes, and it can transform your whole being; it can become a radical change, a revolution. (…) Then all is good; and when all is good, then all is God.

The question of meaning is the most ancient question, and meaning has not been found. Many answers have been given, many philosophies propounded, but they are all consolatory; they give you consolation. Yes, you can deceive yourself for a time, but if you are intelligent enough, you always come to see the futility of it all. If you are intelligent enough, those consolations won't help. They are helpful only for the mediocre; they are helpful only for the one who has decided to deceive himself, to pretend that there is meaning – meaning in money, meaning in power, meaning in respectability, meaning in virtue, meaning in character, meaning in being a saint. But if you are intelligent enough, if you go on probing deeper and deeper, sooner or later you come to the rock-bottom of meaninglessness. Maybe it is because of that that people don't probe enough – that they go on swimming on the surface – they are afraid; some unconscious fear is there.

What was the Buddha's unique experience? (…) What was his insight? And that insight has to be understood; that insight is the foundation of Zen – Buddha came to know one thing: that if meaning is dropped, meaninglessness also disappears. (…) Buddha came to a profound insight; he saw that life looks meaningless because I am searching for meaning. Life is not meaningless; it becomes meaningless, it looks meaningless, because of my longing for meaning, my clinging to meaning. (…) And who is desiring that there should be meaning in life? That desire creates the ego; that creates a process of ego-ing. The more you search, the more you rush for meaning, the more the ego arises. (…) Buddha says, and the Zen Masters go on resounding it, 'There is no meaning, and there is no meaninglessness either. All is as it is.' (…) Zen drops the search for meaning because it is an ego search; the gratification of the ego is thought to be the meaning. Zen drops the search for meaning, and in that very dropping, all kinds of meaninglessnesses disappear. (…) Then, life is, simply is. (…) Then, this moment is all; it contains eternity.

If one is really tired, then one's trips are finished. You are still hoping – maybe there is still some trip, some way of tripping. You are still hoping; you are still looking out of the corner of the eye. (…) And a thousand and one excuses you can always find when you want to go on a new trip. (…) You can also make *sannyas* a trip, it depends on you, and then, you will miss again. *Sannyas* is not a trip; it is the realization that all trips are bound to fail. It is coming out of all trips; it is coming home. It is realizing the fact that you don't waste your energy and time in searching for anything anymore; you don't go on waiting for anything to happen in the future. (…) *Sannyas* is not a trip; (…) I am not a trip. I am not here to create new bondages for you; I am here to make you free, totally free. That's why I don't give you any discipline; I give you only awareness.

Vision comes slowly, slowly, when you have failed again and again and again; it sinks in very slowly. Our minds are very stubborn, hard, rock-like; they are not soft soil – they don't allow anything to sink in easily.

All efforts are meaningless. If a person is intelligent, he will understand it soon. If he is not intelligent, he will take a little longer. A very intelligent person, attentive, alert, aware, will see the point in a single moment; with a single blow, his head will disappear. He will see the point, and all is finished – all misery, all hell, all search.

I don't give a character to you; I only give consciousness – my whole emphasis is on consciousness. (…) Out of awareness, a character certainly arises, but a very fluid and flowing character. It is not a fixed mode of life, because all fixed modes are dead, stagnant. A character arises out of consciousness, but the consciousness goes on changing, so the character goes on changing; the consciousness goes on reflecting each moment the new reality that is happening, and the character goes on corresponding to the new reality that is happening. There is a continuous adjustment, spontaneous adjustment, between you and the Whole. The people who have fixed characters are always maladjusted, because they have a fixed character, and life has no fixed character. (…) Life is changing, and one has to change with it - one has to be fluid.

Sitting is Zen; walking is Zen; talking is Zen; being silent is Zen. All should be only awareness; awareness should be your God. Let awareness be the only fundamental law, and then you will be out of all trips; otherwise, it is difficult – you can go on changing from one trip to another. (…) Enough of the trips. Come home; come to rest.

Very rarely do you become aware. But if you start trying to become aware, that is what *vipassana* is: an effort to be aware, watching, watching each act that you are doing – slowly, slowly, very slowly, you start feeling a new kind of awareness, a new kind of presence. That presence makes you a different kind of individual – more integrated, more centered.

Patanjali has said that deep sleep is closest to *samadhi*; it is. Beyond that, there is only one state more, *turiya*. If you take one step more, you are a Buddha. *Samadhi* is the center; *turiya* is the center. Around that center, the first layer is of sleep; the second layer is of dreaming; the third layer is your so-called awaking. You have to go deeper and deeper. Waking is the farthest from *turiya*; dreaming is a little closer. (…) *Yoga* goes a little deeper; it goes into *sushupti*, deep sleep. (…) And after *sushupti*, there is only a single step more; Zen and *tantra* take you into that single step.

Zen is a sudden phenomenon; it is not a gradual process. The whole approach is that you have never been otherwise – you are enlightened; from the very beginning, you are a Buddha.

A Master is a constant shouting in your sleep, but he has to go on doing it, whether you listen or not, whether it becomes unbearable, whether you feel jarred, shaken, on the edge of nerves or not. He has to go on and on; he has to stir you; he has to penetrate your sleep. And the sleep is deep; (…) you have completely forgotten how to open your eyes. A Master has to virtually hammer you into wakefulness. (…) Only then is there a possibility that, in spite of yourself, some day, you may open your eyes. (…) If you surrender to the Master, you have surrendered to your real Self, because the Master is one with the real Self of all. (…) The Master is nothing but the outer reflection of your innermost core. (…) Surrender means, you efface yourself; you cease to be; you are no more.

When one starts meditation, one has to be a doer; in the beginning, meditation is a kind of effort. But that has to be so; in the beginning, you cannot expect more. But don't be caught in that. There is another quality of meditation; prepare for that. Slowly, slowly, doing meditation, a few moments will come which are not of your doing. Then, (…) slowly, slowly, go on dropping the effort, and let the effortless spontaneity arise in you.

Lao Tzu is earthly; Buddha is unearthly; Zen is both – and in being both, it has become the most extraordinary phenomenon. The future of humanity will go closer and closer to the approach of Zen, which is earthly and yet unearthly. The West is very earthly; the East is very unearthly – who is going to become the bridge? Buddha cannot be the bridge; he is so essentially Eastern, the very flavor of the East, the very fragrance of the East, uncompromising. Lao Tzu cannot be the bridge; he is too earthly. China has always been very earthly; China is more part of the Western psyche than of the Eastern psyche. (…) When I look all around, Zen seems to be the only possibility, because in Zen, Buddha and Lao Tzu have become one.

Zen is neither interested in the past nor in the future; its total interest is in the present. (…) And the present is not part of time. (…) It's not time at all; it is the penetration of eternity into time. And Zen lives in the present. The whole teaching is how to be in the present, how to get out of the past which is no more, and how not to get involved in the future which is not yet, and just to be rooted, centered, in that which is.

Masters don't teach the truth; there is no way to teach it. It is a transmission beyond scriptures, beyond words. It is a transmission; it is energy provoking energy in you. It is a kind of synchronicity. The Master has disappeared as an ego; he is pure joy. And the disciple sits by the side of the Master, slowly, slowly partaking of his joy, of his being, eating and drinking out of that eternal, inexhaustible source. And one day, (…) a process has started in you which reveals the truth of your being to you; you come face to face with yourself. (…) The Masters illuminate and confirm realization.

Between ignorance and knowledge, the difference is that of quantity, of degrees. The ignorant person is less knowledgeable, that's all; the very knowledgeable person may appear to the world as less ignorant – but they are not different; their qualities are not different. Zen emphasizes the state of not knowing. Not knowing means one is neither ignorant nor knowledgeable. (…) The state of not knowing is the highest point in man's evolution.

You have got knowledge, and you have forgotten knowing. And knowing is the door to the Divine; knowledge is a barrier to the Divine. Knowledge has utility in the world. Yes, it will make you more efficient, skillful, a good mechanic, this and that; you may be able to earn in a better way. All that is there, and I am not denying it. And you can use knowledge in that way – but don't let knowledge become a barrier to the Divine. Whenever knowledge is not needed, put it aside and drown yourself into a state of not knowing – which is also a state of knowing, real knowing. (…) The function of the Master is to help you to remember knowing. The mind has to be re-minded, for knowing is nothing but re-cognition, re-collection, re-membrance. When you come across a Master, and you see the truth of his being, something within you immediately recognizes it.

The society teaches you knowledge. So many schools, colleges, universities… they are all devoted to creating knowledge, more knowledge, implanting knowledge in people. And the function of the Master is just the opposite: what your society has done to you, the Master has to undo. His function is basically anti-social, and nothing can be done about it. The Master is bound to be anti-social. (…) The society, in fact, makes you uprooted from your nature. It pushes you off your center; it makes you neurotic. The whole social structure is rooted in knowledge, and the Master's function is to destroy both knowledge and ignorance, and to bring you back to your childhood. (…) There are so many kinds of neurosis in the world – you can choose, you can shop for whatever kind of neurosis you want. Society creates all kinds; all sizes and shapes of neurosis are available, to everybody's liking. Zen cures you of your abnormality; it makes you normal, ordinary. Zen does not make you a saint; it does not make you a holy person – it simply makes you an ordinary person; it takes you back to your nature, back to your source.

A Zen person is a wanderer, aimless, with no goal, with no future. Moment-to-moment, he lives without any mind; just like a dry leaf, he makes himself available to the winds. He says to the winds, 'take me wherever you want'. If he rises on the winds high in the sky, he does not feel superior to others who are lying down on the ground. If he falls to the ground, he does not feel inferior to

others who are rising on the wind high in the sky. He cannot fail; he cannot ever be frustrated. When there is no goal, how can you fail? And when you are not going anywhere in particular, how can you be in frustration? Expectations bring frustration; private ambitions bring failures. The Zen person is always victorious, even in his failure.

The stupid person says, "I know"; the intelligent person comes to know that "I don't know". But there is a transcendence of both when only silence prevails – nothing can be said; nothing can be uttered.

"Who am I?" is not really a question, because there is no answer to it; it is unanswerable. It is a device, not a question.

What is your original face? (…) You have to deny all your faces. (…) When all the faces have been rejected and emptiness is left, you have found the original face. Emptiness is the original face; zero is the ultimate experience. Nothingness is your original face.

Knowledge is a barrier to life. Put aside knowledge, and then look with empty eyes. (…) The poorest are those who live through the mind; the richest are those who approach life with no-mind.

The body has to be used, the mind has to be used, the ego, the language, and all kinds of things have to be used – there is no other way. And you are allowed to use them with only one condition: remain the master. (…) Consciousness should be the master. (…) Right now, my consciousness is flowing through the mind, using the mechanism of the mind to approach you. I can reach for you with my hand, but I am not the hand. And when I touch you with my hand, the hand is only a means; something else is touching you through the hand.

Life is a continuous evolution, and you have to be constantly alert, otherwise you can fall back into the old patterns very easily. And the old patterns have persisted so long, they have become so ingrained in your blood that one moment of unconsciousness, and you're back. You have to go on being aware.

People come to the ashram to find love, warmth. In fact, behind these words, all that they are hankering for is some kind of ego nourishment. (…) I am not interested in helping your egos, because I don't want to create greater hells for you. You are already suffering; you have suffered enough. I want to pull you out of your egos.

Zen is interested in discipline, not in teaching. (…) Discipline simply means a methodology of becoming more centered, of becoming more alert, of becoming more aware, of bringing more meditativeness to your being; not functioning through the head, not even through the heart, but functioning from the very core of your being, from the very innermost core, from the center of your being, from your totality. It is not a reaction; reaction comes from the past. It is a response; response is always *in* the present, *to* the present. Zen gives you a discipline to

become a mirror, so that you can reflect that which is. All that is needed is a thoughtless awareness.

There are no lessons in Zen. Zen, in the first place, is not a teaching, but a device to awaken you. It is not information; it is not knowledge – it is a method to shake you up, to wake you up. (…) The Zen Master is not a teacher either; (…) a real Master is an awakener. (…) And only very few people can stay with a Master, because to awaken after millions of lives is not an ordinary feat; it is a miracle. (…) So in Zen, first people are accepted only as novices, as beginners. Only when the Master sees some quality in them which can be awakened, when he sees something very potential, then they are accepted and initiated into higher things. Otherwise, they remain novices for years, doing small things: cleaning the floor, cooking the food, chopping wood, carrying water from the well. And the Master goes on watching, and he goes on helping them to become a little more alert while they are chopping wood, while they are carrying water from the well, while they are cleaning the floor. (…) Zen does not believe that people should just live a holy life, a virtuous life, doing nothing, just turning beads or repeating some mantra. Zen believes in creativity; Zen believes in the ordinary world – it wants to transform the mundane into the sacred. So the first message given to beginners is to start work, but be alert.

Zen is not concerned with your childish state of mind; it has no desire to nourish it anymore. Its concern is maturity – it wants you to become mature; it wants you to become ripe. Hence it has no idea of God, no father in the sky. It leaves you totally alone, because only in aloneness is maturity possible. It leaves you totally in insecurity; it gives you no security, no guarantee. It gives you all kinds of insecurities to move into. And that's what *sannyas* is also: a quantum leap into insecurity, a quantum leap into the unknown, because only with that encounter will you become mature. And maturity is freedom; maturity is liberation.

Zen is a method of awakening, not a teaching. It does not talk about God; it forces you into God. It hits you in many ways, so that you can be awakened into God. To be asleep is to be in the world; to be awake is to be in God. Methods are there, devices are there, but no teaching at all.

Strange are the ways of the real Masters. Indirect are their ways; subtle are their ways.

The tea ceremony is a great meditation; it takes hours. (…) When the Master invites someone for tea, the person takes a bath, he meditates, he cools himself down. He prepares himself, because an invitation from the Master is no ordinary occasion. Then, he walks the rocky path with full awareness, slowly. The closer he comes to the temple, the more alert he becomes. He becomes alert to the birds singing; he becomes alert to the flowers, their colors, their fragrance. And as he comes closer to the tearoom, he starts hearing the noise of the samovar. He goes in. The shoes have to be left outside. He enters very silently, bows down to the Master, sits quietly in a corner listening to the samovar, the humming sound of the samovar… and the subtle fragrance of tea filling the room. It is a prayerful moment. Then cups and saucers are given. The Master himself gives those cups

and saucers… the way he gives. He pours the tea… the way he pours. Then they all sip the tea silently. It has to be sipped with tremendous awareness; then it becomes a meditation. And if tea-drinking can become a meditation, then anything can become a meditation – cooking, or washing your clothes, any activity can be transformed into meditation. And the real sannyasin, the real seeker, will transform all his acts into meditation. Only then, when meditation spreads over all your life, not only when you are awake in the day – slowly, slowly, it starts penetrating and permeating your being in sleep too – when it becomes just part of you, like breathing, like your heartbeat, then, only, have you attained to the discipline, to the essential discipline of Zen. (…) But you don't watch, don't see. You go on rushing, doing things somehow, mechanically. And you go on falling into pitfalls, the same pitfalls again and again.

A sannyasin has to be liquid. (…) He has to be like flowing water, so that he can take any form. Whatsoever is the need of the moment he responds to accordingly, not according to any fixed pattern, not according to any a priori idea. (…) One has to be losed, relaxed, so that one can respond to the situation – and situations go on changing. (…) This fluidity is *sannyas*. If you become fixated, then you are no more alive; you have become obsessed. (…) The sannyasin goes with the moment, flows with the river. He does not go against the stream; he does not have any idea of how things should be; has no commandments in his mind to be fulfilled, to be followed. This is true discipline, discipline that brings freedom, discipline that liberates.

There is only one sin, and that is unawareness; and there is only one virtue, and that is awareness. Do whatsoever you are doing, but remain a witness to it, and immediately the quality of your doing is transformed. (…) No act is virtuous; no act is a sin. What consciousness is behind the act, everything depends on that. (…) Unawareness means that your response is not coming out of consciousness, but out of a pattern, structure, that you have learned in the past.

The more you try to avoid something, the more focused you become on it. It becomes a hypnotic force; it hypnotizes you; it becomes like a magnet. It is a very fundamental law in life. Many people try avoiding many things, and they fall into the same things. Try to avoid anything with great effort, and you are bound to fall into the same pit. You cannot avoid it; that is not the way to avoid it. Be relaxed; be calm, (…) quiet, silent. (…) Zen believes in effortless understanding. (…) And then, things will wither away of their own accord, because you have become so silently aware of the stupidity of it all that no effort is needed – it simply falls, just like a dead leaf falling from a tree, leaving no scar behind, and leaving no ego behind. Otherwise, if you drop something by effort, it creates great ego.

You are hiding, continuously trying to hide yourself. You are closing yourself against life, because you are afraid of life. You are afraid to live, because life requires constant death. One has to die each moment to the past; that is a great requirement of life – simple if you understand that the past is no more. Slip out of it; snap out of it – it is finished. Close the chapter; don't go on carrying it! And then, life is available to you. But you remain in the past; the past goes on hanging around – the hangover never ends. And rather than coming of the present, the

hangover of the past pushes you towards the future. So either you are in your memories, or you are in your imagination – (…) and these are the two ways to miss life. Just drop out of memories and out of imagination. Past is no more, future is not yet; both are non-existential. All that exists is the present, the now. (…) Enter the doors of the now, and all is revealed. (…) Life is ready to give all, totally and unconditionally. But you are not ready.

A religious person is not interested in God; he is more interested in the very source of his being, who he is: "Who am I?" That is the most fundamental religious question – not God, not heaven, not hell, but "Who am I?" And if you can find the truth of your own being, you will have found all the truth that it is necessary to know, that is worth knowing. You will have found God, and you will have found *nirvana*, and you will have found all that the seers, the rishis, the Buddhas, the prophets, down the ages, have been telling you to enquire into.

Marriage is a trap: you will be trapped by the woman, and the woman will be trapped by you – it is a mutual trap. And then, legally, you are allowed to torture each other forever. (…) So be a little aware before you are trapped! (…) I am for the *real* marriage; I am against the false, the pseudo. (…) So, if you want to get married according to me, only then can I give you my blessings.

If the training is efficient, enlightenment will be attained in a fingersnap. (…) There is no path as such, but there is a certain discipline to wake you up. That is called *training*. (…) Training has to do with your consciousness. Training simply means a certain space, a certain context has to be created around you in which awakening is easier than falling asleep. (…) All Zen methods are like that; (…) they give you a context.

These are the two problems in the world: possessiveness of things, and relationship with people. (…) That's where people are asleep: either they are possessive with things, or they are in heavy relationships with people. These are the two points which keep you clouded, confused, unaware. (…) Use everything, but possess nothing; and relate with people, but don't become part of any relationship.

Happiness is the function of your cosnciousness when it is awake; unhappiness is the function of your consciousness when it is asleep. Unhappiness is your mirror burdened with great dust and luggage and past; happiness is when the burden has been dropped and the mirror can reflect again, (…) when you have become innocent again. In that clarity, you are happy.

You have gone far away from your home; you have lost your home base. (…) Your dream has taken you to faraway worlds – imaginary, illusory, your own creation. (…) *Buddha* means a consciousness that has come back to itself, that is no more wandering in the dreams, no more thinking of the future, no more thinking of the past; a consciousness that is no more possessed by memories or by imagination. A consciousness that has got rid of past and future, that has only the present. A consciousness that lives in the moment, utterly here-now, alert, awake, radiant.

In deep love, you disappear; there is no self. Still something is there, a kind of presence – but nobody is present.

There are three states of water, and these are the three states of consciousness also. (…) The first, the physical, is very frozen; the second is a state of liquidity; and the third is vaporous. (…) First, the ice has to melt into water; and then, the water has to evaporate. (…) The water has evaporated and become invisible; (…) it has become part of the sky; it has moved into the eternal, into the Infinite. (…) In consciousness, the first body is essence; the second body is form; the third body is action.

Possessing things, you will remain a beggar. (…) Just possess yourself, and you have possessed all. Be the master of yourself, and you have become the master of all.

The light burns inside you. What is the path of darkness? Looking outward. The farther you look, the more darkness.

Concentration is of the mind; meditation is not of the mind at all; and contemplation is just in between, in a limbo. It is something of the mind and something of the no-mind, a mixture, a state where mind and no-mind meet, the boundary. One has to reach for the absolute state of awareness; that is Zen. One cannot do it every morning a few minutes and then forget about it; it has to become like your heartbeat.

The ordinary person is not conscious – he is unconscious; he lives in an unconscious way. He *believes* he is conscious, and this very belief prevents him from becoming conscious. (…) He has befooled himself; he has deceived himself.

Only a Buddha enjoys the world. Not you – you only dream about your enjoyment. Your enjoyment is at the most a kind of entertainment. You try to forget your miseries in your entertainments, and you call it enjoyment.

The more you go into sex, the more you become dependent on the other, because you think that the source of joy is the other. Now fear arises; you are afraid somebody may take the source of your joy, or that the source of your joy may leave you, go away. And because of this fear, you start possessing; because of this fear, you become jealous. Sexual love cannot go beyond possessiveness and jealousy; possessiveness and jealousy are ingrained in it. (…) Once you have learned how to reach to orgasm through your own bliss body, you are freed from the other; the dependence is no more there. And when you are no more dependent on the woman or the man, your love becomes non-possessive; possessiveness disappears. Only then, your love is no more political.

All altars have to be destroyed, and all temples razed to the ground.

In worldly things, which are trivia, you have to work hard, you have to compete. There are millions of people rushing for money and power – you are not alone; it is a competitive world. (…) Only the mad people succeed in politics, in money, in

the world of power; only violent people succeed. But what is their success? What is attained? Nothing is attained. You have been running after shadows, and you have wasted your whole life. Nothing fails like success; the success is just the climax of a whole life's failure. (…) In the world, 'nothing succeeds like success'. It is a way to distract yourself from your inner search; it is a way to avoid yourself, to escape from yourself – and in the end, you will be a loser; you will have failed utterly.

When something has been known totally, you are finished with it; when something remains unknown, you hanker – it is natural, you go on desiring. (…) That's why I say: Live totally! Live utterly! Whatsoever you want to do, do it! Don't avoid and don't repress; otherwise you will have to come again – and again, and again.

What is maturity? Maturity is to know that nothing can be done; maturity is the acceptance of existence as it is; maturity is not to desire things to be otherwise. Maturity is relaxing with the Whole. Immaturity is conflict, struggle. The part fighting with the Whole is immaturity. The part to come to be in tune with the Whole, coming to a harmonious settlement with the Whole, not in defeat, but in understanding, that is maturity. Nothing can be done; to realize this is maturity. And also: nothing matters. (…) The idea to evolve is immature; (…) ambition is immaturity. (…) To know no-self is maturity.

Relax and be playful; be non-serious. The moment you are serious, you are possessed by the world. Seriousness is the indication that the world has possessed you; non-seriousness is the indication that the world is no more powerful over you. The really enlightened person has a great sense of humour.

You can go on sleeping, and you can go on working on yourself. All work is sleep; it is a dream. You are dreaming to develop yourself; you are trying to pull yourself up by your shoelaces – but it is a dream. (…) Again you start fantasizing – first personal growth, now spiritual growth. And you are again back in the same rut, the same vicious circle. I am not teaching any development; I am teaching you just to be awake. Just open your eyes! (…) People go on changing from one guru to another guru, from one school to another school, from one religion to another religion – it doesn't help; it is absolutely pointless. What is needed is not a new dream, not a new work, not a new desire, not a new ambition, but an awakening.

The heart is a state of being when you are harmonious, when all your fragments have disappeared. And remember, I am not saying that they have become integrated into one. That's what Gurdjieff says, that all your centers have to become integrated into one; they have to become crystallized – that crystallized thing will be a crystallized ego. When I say, 'when all your fragments have disappeared', I simply mean when they are no more there and only pure absence is left. It is not a crystallization of parts; the parts are no more there. They have simply dropped; that furniture has been removed from your being. Now your being is just an emptiness, a nothingness. That nothingness, *anatta*, no-self, that

pure space, is what we have been calling *heart* in the East. It has nothing to do with the poets' use of the word.

The 'I' cannot exist without misery. You will not be there without misery; once misery is missing, you will be missing. You must have heard Descartes' famous statement: 'Cogito, ergo sum' – 'I think, therefore I am'. Yes, he is true in a sense – not in the sense he means, but in a totally different sense he is true. The moment thinking ceases, you will cease – in that sense, it is true: I think, therefore I am. So you cannot afford to lose thinking. And in bliss, thinking disappears; in bliss, there is no thought. (…) Watch your misery, and see the investments. Everybody goes on saying, 'I don't want to be miserable', but he has some direct investments in it, and he is not willing to lose those investments. (…) The unconscious is a great preserver; it preserves everything. Once you make anything unconscious, it will be preserved for ever and ever, unless you make it conscious again and throw it. Your unconscious is a basement where you never go, and you always go on throwing things in the basement. (…) You have to bring your misery into the conscious. You have to face it, and you have to see what your investments are with it. (…) To see anything totally, to recognize its absurdity, is to drop it. There is no need to drop it then; in that very seeing, it drops.

Buddhas can take you to the boundary line of meditation and *samadhi*. That is the only difference between meditation and *samadhi*. If your mind has become utterly quiet and silent, but only the Master is there, then it is meditation. If your mind has become so quiet that even the Master has disappeared, then it is *samadhi*. The last barrier is going to be the Master. He will take you out of the world, but one day, you will have to leave him too. And the real Master will always keep you alert that you have to leave him one day, at the final stage.

Man lives in illusion; man lives through illusion; man lives for illusion. (…) Hence the fear of truth. Nobody wants truth, although everybody goes on seeking it.

To be against the world is still to be attached to the world. To go to the opposite extreme is not transformation. When you no more choose between two extremes, you settle in the middle. And the middle is the way.

I am not a savior; a thousand times no. Nobody can save anybody else. And you should not look for that; that is a deception. (…) I am not a savior; I don't take anybody's responsibility on me. I throw you to yourself – that is the only way to help you; that is the only way to create a soul in you; that is the only way to make you feel that your life is your life. (…) People say, 'When the messiah comes, then everything will happen.' This is their way of postponing transformation; this is their way of deceiving themselves. Enough is enough; you have deceived enough. No messiah is ever going to come. You have to do your own work; you have to be responsible for yourself. And when you are responsible, things start happening.

Zen says: There cannot be any death, because you are not. Other religions say that death is not to be worried about, not to be feared, because the soul is immortal. Zen says, there cannot be any death, because there is nobody to die. (…) There is nobody in life, and there will be nobody in death. You are pure

emptiness; nothing has ever happened there. Zen does not compromise with your desire for eternity. It does not compromise for security; it does not compromise with your ego in any form. Zen is utterly radical; it cuts the very root.

Live life; live it as totally as possible. Being total in anything is to be religious; being partial in anything is to be worldly. And live life so totally that when death comes, you can live death totally too. Laugh so totally that when death comes, you can have your final laugh.

The Zen Master is laughing at the ridiculousness, the absurdity of everything and all. Everything is so contradictory. Life exists through death; love exists through hate; compassion exists through anger. And only those who are not can be. And those who are cannot be. It is so absurd; it is so contradictory. The Zen Master is having his last laughter at this whole situation of so-called life. It is not logical; that's why he is laughing – it is so illogical. What can you do with such an illogical phenomenon? You can have a good laugh. (…) Nobody lives, nobody dies; (…) you are not, and you are. (…) Have a good laugh at this situation; this is the cosmic joke. (…) And laughther, that is the Zen attitude towards life.

A Zen Master can die any moment; he can decide. Why? Because he is already dead. The day he became enlightened, he died. Now, only the visible form goes on living; inside, all is emptiness – he is thoroughly dead. So any day he can drop his form; it is just a soap-bubble: a small pick, and it will be gone.

The moment you bring the question 'why?', you are moving into the rut, the dead rut, of the mind. Once you have asked 'why?', you miss the meditative moment.

Turning inwards simply means that you have been running after this desire and that, and you have been running and running, and you have been coming again and again to frustration. That each desire brings misery, that there is no fulfillment through desire. That you never reach anywhere, that contentment is impossible. Seeing this truth, that running after desires takes you nowhere, you stop. Not that you make any effort to stop – if you make any effort to stop, it is again running, in a subtle way. You are still desiring; maybe now it is desirelessness that you desire. If you are making an effort to go in, you are still going out. Any effort can only take you out, outwards. All journeys are outward journeys; there is no inward journey. How can you journey inwards? You are already there; there is no point in going. When going stops, when journeying disappears, when desiring is no more clouding your mind, you are in. This is called turning in. But it is not a turning at all; it is simply not going out. (…) But in language, it is always a problem to express these things.

A mind full of desires can only understand desire; hence the desire for God. It is absurd; you cannot desire God. God comes to you when desire leaves; the cessation of desire is the 'coming' of God. (…) In fact, God is already there; you only recognize this when the desire has ceased. Nothing ever comes; nothing ever goes; all is as it is.

Man has a capacity to dream, to desire, and that capacity to dream is the problem. (…) Here and now is the only reality, there is no other – but desire can create a dream, and in desire, you go on moving outwards. Now, what does it mean to turn inwards? (…) Turning inwards means seeing the futility of desire, seeing the futility of dreaming, seeing the illusoriness of dreaming. In that very seeing, desire disappears; in that clarity, desire cannot exist. (…) When the energy is not going anywhere, there is no movement, the world has stopped, then stillness descends. That is what is meant by 'turning in'. The night is over; the morning has come – you are awake. That is what is meant by Buddhahood – to become awake, to become aware of that which is already the case. (…) From the very beginning, all beings are Buddhas, from the very beginning to the very end.

There is no path; the very idea of a path is fallacious. The path necessarily leads you away; the path necessarily takes you from this to that, from here to there, from now to then. There is no need for any path for enlightenment, because enlightenment is being here. The path will be a distraction; all paths are distractions. Follow any path, and you will be following a wrong path – there are no paths which are right paths. Let it sink deep in your heart: there are no right paths; paths as such are wrong. (…) There is no path; it is your responsibility.

Neither is there an intellectual path, *ghyana yoga*; nor an emotional path, *bhakti yoga*; nor a path of action, *karma yoga*. God cannot be recognized and realized by any of your parts; God can only be realized through your totality. (…) But paths are bound to be fragmentary; no path can be total. (…) Man has three layers to his being: knowing, feeling, doing; (…) man is this trinity, this triangle: knowledge, feeling, action. They all have to be integrated in one unity; only then can you know God. (…) You have to become a totality, and in that totality, you become divine. (…) My approach is that of totality, of wholeness. And whatsoever is whole, I call holy. (…) You are not to choose one; you have to choose totality. You have to be a whole man; nothing should be rejected. Existence is paradoxical – you should be whatsoever you are, with great acceptance. (…) Wholeness, totality is required; nothing less than that will do. You have to take the risk of being total.

Mind cannot understand anything unless the opposite is brought in, because through contrast, mind becomes capable of seeing. Life cannot be understood if there is no death, and happiness is impossible to feel if there is no happiness. (…) But the moment you bring the opposite, you falsify existence, because in existence, there is nothing like the opposite. Mind moves through the opposite, and existence is unitary; existence is *advaita*, non-dual. (…) Life is one, existence is one; mind is dual. So if you go on choosing, you will never come to the source. (…) There will be division in everything – for the mind, everything is a conflict; everything is a war. (…) Not to choose is the whole art of religion, how to drop into choicelessness.

Outside, there are only appearances; you cannot know what is outside. (…) There is only one reality of which you can be absolutely certain, and that is the reality within. You can move within; you can be certain of yourself, nothing else. (…) And once you know that inner certainty and you are grounded, once you know that you are, then from that certainty, the vision changes, the quality changes, then you look at the outside world, and a different world is revealed. (…) If you go on pursuing appearances, you will miss the source. (…) You will be dreaming; you will be projecting – at the most, your mind will play tricks.

The world is there because of you – you create it; you are the creator. Every single being creates a world around himself; it depends on his mind. (…) The mind creates the world, and then the world creates the mind, helps the mind to remain the same – this is the vicious circle. But the source is the mind; the world is just a by-product. The mind is substantial; the world is just the shadow of it. (…) Escape from the world to the Himalayas, and you will create the same world there. (…) Deeper insight reveals: change the mind; then the world changes, then a different world is revealed. (…) And when the mind drops, worlds disappear; (…) then it is a universe.

Mind has only one capacity, and that is to dream. (…) Mind is just imagination, but you get excited. And once you get excited, the mind has sold you something. And then, you will remain miserable, because the mind can sell the idea, but can never supply the stuff – that is the mind: a good salesman, but nothing to supply. And by the time you reach and ask, the mind will supply you with something else. (…) Accept the reality as you are and as the world is; don't try to change anything. (…) Buddhists call this acceptance *tathata*. It means no complaint, no condemnation, no appreciation – as things are, they are; (…) and you simply float with the stream, you become the stream. (…) Understanding is acceptance; acceptance is enlightenment.

Dreaming is your continuity, and unless that continuity is broken, you cannot know that truth is. (…) And you cannot seek truth with a dreaming mind; (…) whatever you see, you will see according to your dreams; whatever you see is falsified. (…) The agency of the mind is the problem. (…) the only way to reach to truth is to drop the mind, to be immediate in your vision.

Look at things which are neutral, (…) with which you are not much involved, with which you can remain detached, indifferent. Start from neutral things, and only then move towards emotionally loaded situations. People start from the loaded situations and they fail; it is almost impossible. (…) So look at the unloaded situations first, and when you can look at them without the mind coming in, only then try with loaded relationships. By and by, one becomes efficient. (…) And the more you put the mind aside, the more light will happen to you; (…) you become more and more filled with truth as you are less and less filled with dreaming. And if, while you are awake, dreaming stops, by and by, when you are asleep, dreaming will stop there also, because it can exist only as a continuous circle. If it is broken anywhere, by and by, the whole house disappears; you take out one brick, and the whole house is already on the way towards being a ruin. If during the day, you can look at things without dreaming,

then in the night, less and less dreams will be there, because your night is nothing but a reflection of the day, a continuity of the same. When the day is different, the night is different.

A real Master is dangerous; (…) a real Master will always look like an enemy, and this is the criterion. A false master will always help you to dream; he will never disturb your dreaming. Rather, on the contrary, he will give you consolations, tranquilizers. He will console you, soothe you; his teaching will be just like a beautiful lullaby. He will sing around you so you can sleep well; that's all. But a real Master will not allow you to dream; (…) he will destroy your dreams. And your dreams are very close to your heart. You think your dreams *are* your heart, and when your dreams are destroyed, you feel that *you* are being destroyed – it is just as if someone is murdering you. (…) When you go to a real Master, you are going to death.

The whole effort is to come in contact with your own life energy; the contact is lost and broken. (…) You need only do one thing: enter it. Then, the center will pull you; then, no effort is needed.

Health cannot be forced from outside; it is your energy flowering.

Remember one thing: anything incomplete is carried by the mind forever and ever; and anything complete is dropped. (…) And because of an incomplete past, a too much loaded past, you cannot live in the present – (…) People cling to their past, give energy to their past, and every day, the past becomes heavier and heavier.

Whatsoever you do is reflected; it is a mirror. If you go in a fighting mode, you will see that the Whole around you is trying to crush you. (…) And if you feel it is against you, it is because of you – you are trying to go upstream. (…) The Whole is not against you, cannot be – (…) you come from the Whole; you will dissolve in the Whole. (…) The Whole is not the point; your no-saying mind is the point, because the ego gathers strength through it. The more you say no, the more ego feels powerful; the more you say yes, the more ego drops. (…) And when the ego is not there, the Whole suddenly flows in you.

With man, language is communication; with God, silence is communication. (…) Language is given; it is a training of society. (…) But silence you bring in the world with you – attain to that silence again; be a child again.

All perfectionists go mad; that is their ultimate, final end – because as a separate unit, you will remain imperfect; you cannot be perfect. (…) A wave has to remain a wave; it cannot become the ocean – and if it tries, it will go mad. (…) A man of understanding remains relaxed. (…) He cares, but he knows his limitations; he cares, but he knows that he is just a part. (…) He is never worried; (…) he enjoys whatsoever he is doing, knowing well that it is going to remain imperfect; that it cannot ever be perfect; that something will always remain incomplete – it is the nature of things. (…) That's why in the East, we have always believed that whenever somebody becomes perfect, he is not born again; he disappears from

this world. He has to, because in this world, only perfection is possible. He no more fits here; he is not needed – he dissolves into the Whole. Even a Buddha, to the very last moment of his life, remains imperfect, but not worried about it. That's why Buddhists have two terms for enlightenment. The ultimate enlightenment, they call *mahaparinirvana*; and bodily enlightenment, they call *nirvana*.

If you come to a really religious man, you will feel a grace around him, effortless. He has not done anything to himself; he has simply relaxed into the Ultimate, and you feel the effortlessness around him. (…) And this should be the criterion, if you move towards a Master – that he is a spontaneous flow. Only then can he help you to become a spontaneous flow on your own part. If he is an enforced perfectionist, he will cripple you; he will kill you completely. He will cut you in many ways, and by the time he thinks you are perfect, you are dead. Only a dead thing can be perfect; a living thing is bound to remain imperfect, remember this. (…) A man who has not trusted his own life energy cannot trust anybody. He is an enemy of man, a poisoner. (…) A man of understanding is not bothered, not anxious; he doesn't think in terms of perfection at all – he only lives in the moment, as wholly as possible, as totally as possible. He simply lives. (…) This is faith; this is trust.

Deep inside, if you have a trusting mind, then reality, the non-dual, truth will be in front of you. Deep down, if you have doubts, then theories, thinking, words, philosophies, doctrines will be there in front of you; and you will be completely blind. (…) Inside trust, outside reality; inside trust, outside truth. Trust and truth meet; and there is no other meeting.

No past, no future, no present – not even the present is. Truth is eternal, and all that you have got are temporal reflections of truth. The mind mirrors, and when you drop the mind, when you move into the world of the eternal, then you go beyond time; there is no time – there is only eternity.

Truth is one, but it can be approached in many ways; truth is one, but it can be expressed in many ways. Two ways are very essential: (…) either you approach truth through the mind, or you approach truth through the heart. So there are two types of religion in the world, both true, both meaningful, but both opposite to each other: the religions of the mind, and the religions of the heart. The religion of the mind believes that if you become thoughtless, if the mind is dropped, then you attain to truth. The mind is the barrier; the no-mind will be the gate. Buddhism, Jainism, Taoism – these are the religions of the mind. They are religions of deep analysis, religions of deep awareness, religions of enlightenment. Then there are the religions of the heart: Judaism, Christianity, Islam, Hinduism. They believe that the path goes through the heart, that heart has to be dissolved into the beloved, into the Divine. The first religions are the religions of meditation, of *dhyana*. (…) Just by watching thoughts, slowly, slowly, they fade out; you become simply a watcher; you are not identified with your thinking; you stand aside and you go on watching, just as if you are standing by the side of the road and watching the traffic. The mind is like traffic, very circular; it goes on moving in a circle, very repetitive, almost a mechanism. You

go on doing the same thing again and again and again. Your whole life is nothing but a prolonged repetition, very circular. The mind is a *mandala*, a circle, and it moves. If you watch, by and by, you become aware of the circle, of the vicious circle of the mind. Again and again, it brings the same emotions, the same anger, the same hatred, the same greed, the same ego… And you go on and on; you are just a victim. Once you become aware of the mind and you start watching it, the bridge is broken; you are no more identified with the mind. Once you are not identified with the mind, the mind disappears, because it needs your cooperation to be there. (…) The path of prayer does not analyze; it does not try to be aware or alert. On the contrary, the path of prayer dissolves itself completely into prayer. You should not witness; you should not be the watcher; you should be drunk like a drunkard and lost, completely lost. On the path of prayer, love is the goal. You should be loving; you should be so full of love that your ego dissolves into your love, melts into your love. On the path of prayer, God is a necessary hypothesis. I call it a hypothesis, because it is a need on the path of prayer, but it is not a need on the path of meditation. (…) On the path of prayer, you are to be drunk; on the path of meditation, you have to be alert. In both ways, the ego disappears.

Mind functions because of your cooperation. (…) it is you who are supporting it; it is you who are maintaining it; it is you who unknowingly, continuously, go on pouring energy into it. Through your desire, through your discriminations, through your choices, through your likes and dislikes, you go on pouring energy into it. (…) Mind functions because of your cooperation, and you can stop it if you withdraw cooperation. (…) The whole method in Zen is how to withdraw cooperation. Many people try to stop the mind without withdrawing cooperation – then you try to do something impossible; then you will go crazy. On the one hand, you go on pouring energy into the mind, and on the other hand, you go on trying to stop it; it is as if you are driving a car and you go on pushing the accelerator and the brake at the same time. You will destroy the whole mechanism; you are doing two contradictory things together. Zen is not in favour of stopping the mind directly; it is in favour of withdrawing your cooperation with the mind in a subtle way. As more energy is withdrawn from the mind, it starts falling on its own accord, and a moment comes when the mind simply disappears.

For Zen, there is no other way to come to know truth than the stopping of the mind. Because if the mind goes on functioning, it is a projector. Then, the reality functions as a screen, and you go on projecting your mind onto it. (…) You are lost in a dream-world, in the world of *maya*, illusion – you are befooled; you are deceived. (…) You never see reality as it is; you never see that which is – you corrupt reality. Mind is a great corruptor. So mind, the projector, has to be stopped. Then suddenly, the reality appears as it is, because nothing is projected onto it.

Mind is a continuous repetition – nothing new ever happens in the mind; it is always the rotten old. Nothing new can ever happen in the mind, because it is a mechanism. The mechanism of the mind can only go on playing the same thing again and again; it is like a gramophone record. Look at it, and by and by, you will

be able to see the mechanicalness of it. Gurdjieff used to say that if a man realizes that he is a mechanism, then there is a possibility. If a man realizes that he is only a machine, then there is a possibility to go beyond the machine – then, a man can become conscious.

Truth is always new, and mind is always old. That's why mind and truth never meet. Mind is always of the past; truth is always of the present. (…) Mind is the known, the knowable; and truth is the unknown, the unknowable. Mind is just a record of all that has happened; truth is an adventure.

Mind is very cunning and clever, but not intelligent. Intelligence is a quality of awareness, and cunningness and cleverness are just substitutes for intelligence. (…) Mind just goes on playing tricks; it is lost in its own cunningness and cleverness.

Mind is nothing but a name for the whole accumulated past, (…) just a piled-up past. If you disperse it, if the dust of the past is cleaned away from the mirror of your being, you will become intelligent. And only intelligence can know what truth is.

It is very difficult to remain in ignorance, because ignorance is very ego-shattering. So the mind creates philosophies and gives you an illusion of knowledge. (…) All scriptures belong to the mind, all philosophies belong to the mind, and all doctrines are the cleverness of the mind. Through philosophies, the mind goes on consoling itself that it knows. (…) Zen has no scriptures, no philosophy, no doctrine – it is a pure encounter with reality. (…) Zen has no knowledge; it is a way of knowing. It is just a methodology to know, to face, to encounter – immediate, here-now, direct. It is a direct transmission.

Mind creates the problem, and then mind tries to solve it. That's what philosophers also do, and that's what the whole function of mind is. (…) Zen is not a mind game. Zen says there are no problems to be solved and there are no solutions to be made, because there are no problems in the first place. Zen says there has never been a problem in existence. (…) The problem is false, so how can you find a real solution for a false problem? The solution is also false. Then, the solution creates ten more problems, and so on and so forth it goes. Philosophies upon philosophies are created, and they are all empty, all gibberish.

Become unconnected with time; then you become connected with eternity – that is the whole secret of Zen. And eternity is here-now; eternity knows no past and no future; eternity is pure present. (…) Once you are discontinuous with mind, you are discontinuous with time, and time and space are together. (…) If time disappears, space also disappears. (…) So a man who has gone beyond his mind is beyond time and space. (…) He simply is, without any definition of where and when. This is what Buddha called enlightenment; this is freedom, absolute freedom.

Zen simply means sitting. In Japanese, they have the word *zazen* – sitting silently, doing nothing. All doing is of the mind. Whenever you do, the mind comes into being. Whenever you want to do something, the mind immediately starts planning. With even the idea of doing, you start pouring energy into the mind. Zen is a simple sitting, not doing anything, not even meditating – because to meditate, from the backdoor the doing comes in. (…) Zen says, simply sit and do nothing; just be. So for years, a seeker of Zen simply sits. It is the hardest thing in the world to do, just to sit. You would like something to do, because that something keeps you preoccupied, and you go on feeling that you are doing something, that you are somebody. And your doing is an escape from yourself, so that you never face yourself, so that you never encounter your own being – you go on avoiding. So people go on doing a thousand and one things, many of them absolutely unnecessary, many of them creating nothing but trouble for them. (…) You just sit silently and don't do anything, neither outside, nor inside. (…) But people come to me and say, 'How can one sit without doing anything? At least give us a *mantra*, so we can repeat it inside. If there is no activity outside, then at least let us have some activity inside.' That's why in America, Maharishi Mahesh Yogi has certain appeal. The transcendental meditation is nothing but the transfer of activity from the outside to the inside. And the American mind is almost neurotic. Something has to be done. If you are not doing something, you are wasting time. Do something! What it is, is not the point – but do something, go on doing something, go on moving, fast, fast.

Mind is activity, and if one has to drop mind, one has to drop activity. Then one comes face to face with being; then you come to know who you are. (…) That which you are seeking is already within you, but you are too much occupied with other things, so you cannot fall into it. (…) The inner, the very core of your being, is available to you right now, but you are not available to it; you are standing with your back towards it.

Activity is *sansar*; activity is the world. And when Zen people say, leave the world, they don't mean leave the house, leave the market; they mean leave the attachment to activity. Even if you have to do something, inside, *zazen* continues; inside, you remain sitting – only outside you move. (…) By and by, that inner posture is attained, when one can do things and yet be without activity. Taoists call it *wu wei*, action without action. Once you know how to sit inside, then you can do things, then it will not be a disturbance. But first, one has to come to roots, to a deep grounding, a centering.

You can go mad in two ways – one is a wrong way; another is a right way. You can go mad if you are completely lost in your mind; then you are uprooted from your being. And you may not appear mad to others, but you will be mad. You may not appear mad to others, because this earth is a great madhouse, because others are also mad like you. Normally, everybody is mad; in fact, not to be mad is almost an abnormality. People differ in degrees, but all are mad. And when psychiatrists help you to be normal, they simply bring you back to the level of the social madness; they bring you back to the level which is allowed legally. You were going a little beyond the social limit, so they pull you back; that's what they call 'readjustment'. But a man can become mad in another way, in a right way.

One can fall out of the mind into the inner silence, into the inner thoughtlessness, into the inner emptiness. Then he will immediately appear mad to us. If you look into the eyes of a man who has attained to *zazen*, you will be frightened. His eyes will be like an abyss, bottomless; his eyes will be empty. He will look at you, and yet he will not be looking at you. His eyes will be vacant, and you will feel that he has gone mad. In a way, he has gone mad – he has gone beyond the mind, and to go beyond the mind is to go mad. (…) Jesus, Buddha, Mansoor, Socrates – society has always been afraid of people who attain to *zazen*, because their appeal is great, but their behaviour is incomprehensible. Their behaviour *has* to be incomprehensible, because they function from a totally different center than yours. (…) To ordinary beings, a man of *zazen* will look almost mad, because madness simply means one who is out of his mind. In fact, he is out of his mind – he has moved into his being.

For a man of *zazen*, the inside has happened – all is the same; it is the same reality in different forms. (…) A man who has been deep inside himself knows that the whole reality consists of one elemental force; it is one energy, even if it takes different forms.

All notions are of the mind. (…) Likes and dislikes, the beautiful and the ugly, all belong to the mind. (…) The mind of a man who attains to zazen has disappeared. He is no more a man, because all his conceptions, values, attitudes, prejudices, have disappeared. Now he looks without any prejudices, without for or against – he simply looks. His eyes are empty, because he has nothing to project.

Drop the mind. It is not a question of polishing the mind, modifying the mind, making it more and more clear. It is not a question of changing the mind; it is a question of dropping it utterly. Buddhism is an effort to drop the mind totally. (…) Drop the whole mind. And by the dropping of the mind, all distinctions are dropped, and you are in a deep, undiscriminated reality. That is what truth is.

The greatest pitfall for a seeker is to become a victim of self-deception; it is cheap, and it looks like a shortcut. Never pretend. Once pretension settles in, you have taken a wrong move, and it will be very difficult for you to attain to any reality. And you will have to go back one day or other, because unless you drop that pretension, you will never grow. For example, if you are at the age of twenty-five, and you pretend, and you go on pretending up to the age of fifty, and then you realize that a certain pretension happened at the age of twenty-five, you will have to go back and undo it. You will have to relive those twenty-five years again. You will create an unnecessary complexity, and life is already too complex. Unless you go and drop that layer of pretension at the age of twenty-five, all your house will be on a wrong base. That's what the meaning of primal therapy is; you have to go back, regress. Wherever something has gone wrong, you have to re-traverse the path, move to that point, undo that knot, and move again. So don't create any unnecessary complexity, (…) because you will not be deceiving anybody – you will only be deceiving yourself. (…) Truth has to be earned; it is not cheap, and there is no shortcut to it. (…) Life is intrinsically individual; all that is meaningful, all that is significant, has to be done by you. (…) It is going to

be arduous, but never pretend – take it as a challenge; (…) this challenge is a blessing.

Imagination is a great force; (…) beware of imagination. On the path of meditation, imagination is a barrier; on the path of love, imagination is a help. On the path of love, imagination is used as a device; you are told to imagine as intensely and passionately as possible. But on the path of meditation, the same thing becomes a barrier. Imagination simply means that you visualize a certain thing, that you put so much energy into it that it becomes almost real. (…) On the path of meditation, the hold of the dream faculty has to be loosened. (…) On the path of Zen, all imagination has to be avoided; you have to be indifferent about it. And the more you enter into meditation, the more and more imagination will try to distract you. (…) when your meditation goes deep, deeper layers of imagination are provoked. Ordinarily, when meditation is not there, you live on the surface of the mind; of course, your imagination is also superficial then.

The deeper you move in meditation, the more the deeper layers of imagination will be revealed to you. (…) They will be so real that you cannot even think that they can be imagination. (…) The body is under control of imagination. So if you think yourself beautiful, you will become beautiful; if you think yourself ugly, you will become ugly – your imagination will give a mould to your body. (…) That's how there are fire-walkers. If your imagination takes it deeply that you are not going to be burnt and God is protecting you, you will not be burnt; you can pass through a pit full of burning coals without being burnt. But if even a slight suspicion arises in your mind, then immediately you will be burnt, because that slight suspicion is a loophole in your imagination – then you are no longer protected by the seal of your own imagination. (…) So the deeper you go in meditation, the deeper will be the games of imagination. (…) Stronger and stronger waves of imagination will pass through your being, and you will have to be aware and alert. (…) anything that you can imagine will surround you. And if you get caught into it, if for a single moment, you forget that this is imagination, then the imagination has destroyed your penetration into meditation – you are thrown back to the surface again. Then you will have to seek the path again. (…) But it is a good indication. That you can imagine deeply shows that meditation is going deeply. The deeper the meditation, the deeper the imagination. Only at the last point does meditation take over. As you relax into deeper layers of consciousness, until the last, the struggle continues between imagination and meditation. And sometimes the imagination is so beautiful, you want to believe in it.

We all carry a hidden potential, and through imagination, our potential starts becoming actual. (…) Your imagination creates the rose. (…) If your imagination is tremendous, not only will you smell the rose; others also can smell the rose.

Ordinarily, if you have many answers, you will be thought wise. But religiously, in the Zen way, if you don't have any questions, you will be thought wise. (…) Then everything is settled.

The man who doubts always feels insecure; the man who doubts is constantly fighting. That fight is going to end in his defeat, because the part cannot win over the Whole. (…) The man who doubts is fighting a doomed fight. He may have small victories here and there, but they don't count – he is going to be defeated finally. (…) The man who doubts cannot trust, and to enjoy, to delight in life, one needs to be trusting.

I am not a way; I am just a presence. A way always leads you somewhere, but there is nowhere to go, so a way is not needed. In fact, dropping all the ways, dropping the very search and just being yourself is enough. (…) Seeking is not the way to reach, but seeking is needed, because you are very active. (…) The whole effort is just to exhaust you. (…) I am not a way – I talk about ways because you are mad; I talk about medicines because you are ill and you cannot understand the vision of no-way.

The only way to find your heart is to see the unknown again. You will have to move alone; you will have to go alone. You cannot follow a crowd. If you follow a crowd, you will reach some temple, or some synagogue, or some church. You cannot find your heart there. If you want to find God, the God of this universe, the unity, the cosmos, then you will have to seek on your own, alone.

Synthesis comes, but you cannot make it. If you follow the path of meditation, one day you will attain to love as a consequence. If you follow the path of love, one day you will attain to meditation as a consequence. Synthesis comes, but you will have to follow one path. If you try to follow both, you will be in confusion. Synthesis comes at the end on its own accord; so don't be worried. It is always so: if meditation happens, love is bound to happen. If love does not happen, then that simply shows that meditation has not happened yet. If love happens, meditation also happens as a shadow. If meditation has not happened through love, then your love is not yet real. (…) So don't be worried about the synthesis – follow one or the other, meditation or love, whichever feels more close to you. (…) If both seem fifty-fifty, then Zen is your way. Because a person who cannot decide is not a man of the heart; a person who cannot decide is a man of the mind – the heart is always decisive; (…) love is not for consideration. (…) So if you have a problem to decide, then it is decided: (…) Zen is the way.

Man is split. Schizophrenia is a normal condition of man, at least now. It may not have been so in the primitive world, but centuries of conditioning, culture and religion have made man a crowd – divided, split, contradictory. One part goes one way; the other part goes in just the diametrically opposite way, and it is almost impossible to keep oneself together – it is a miracle that man is existing at all; he should by now have disappeared. But because this split is against his nature, deep down somewhere hidden, the unity still survives. Because the soul of man is one, all conditionings at the most destroy the periphery of man – the center remains untouched. And that's how man continues to live; his life has become a hell. The whole effort of Zen is how to drop this schizophrenia, how to drop this split personality, how to drop this divided mind, and how to become integrated, centered, crystallized. The way you are, you are a marketplace, a battlefield, a continuous conflict; (…) you don't have a being.

Only life grows. If you are not growing, you are dead. Remember that each moment should be a growth moment. One should continuously go on moving and yet remain centered, rooted in one's being.

People are contradictory; they just don't know how to do a thing totally. (…) They don't know what totality is; they have never done a single act with their total being. Whenever an act is total, it liberates; whenever it is half-hearted, it simply creates a conflict. It dissipates energy; it creates bondage. (…) If it is total, it never binds you; any act lived totally is finished – you transcend it; you never look back. Any moment lived totally leaves no trace on you; you remain unscratched, untouched by it. Your memory remains clean; you don't carry a psychological memory about it. There is no wound.

Truth cannot be repressed forever; (…) truth has a way of surfacing. (…) If it can be repressed forever, eternally, then it is not truth. (…) You cannot go on avoiding truth forever and ever; (…) truth has way of bubbling up. (…) One day or other, knowingly or unknowingly, it surfaces; it reveals itself. (…) You cannot avoid truth. It is better to face it; it is better to accept it; it is better to live it. Once you start living the life of truth, authenticity, of your original face, all troubles by and by disappear, because the conflict drops, and you are no more divided. Your voice has a unity then, and your whole being becomes an orchestra. Right now, when you say something, your body says something else; when your tongue says something, your eyes go on saying something else simultaneously. (…) Watch other people; watch yourself. (…) Whenever you speak untruth, you are not together, a conflict has arisen; whenever you speak truth, you are one, together. (…) That is the meaning of the word *yoga*; that's what we mean by a *yogi*: one who is together, in unison, whose parts are all interrelated and not contradictory, not in conflict. A great friendship exists within his being; he is whole. (…) The society is not in favor of an integrated man, so remember, society cannot help you. It will create all sorts of hindrances for your growth, because only a disintegrated man can be manipulated, dominated, forced into slavery. Integrated, you are free; integrated, you become rebellious; (…) integrated, you listen to your own heart, wherever it leads.

If you are unhappy, you will become ambitious; if you are happy, ambition will disappear. (…) Ambition means a conflict; ambition means that whatsoever you are, you are wrong – you have to be somebody else; wherever you are, you are wrong – you have to be somewhere else. A constant madness to be somebody else, somewhere else, that's what ambition is.

The richer you are, the more fears you have, the more worries you have – problems of security, of future. Whatsoever you have, you have to hold it – hold it against others, because they are constantly watching for a right opportunity to take it back. Whatsoever you hold, you hold out of violence. And of course, if you have been violent, then others can be violent to you – they are just waiting for the right moment.

Society enters so deep down in you that it becomes your conscience; it becomes part of your ego. If you do something against your conscience, it immediately condemns you. If you do something accordingly, it applauds you, appreciates you. (…) Now your parents may have died, your teachers, your priests, may have died, but still you go on being dominated by the dead. (…) Remember, the conscience is your bondage. A real man is conscious, but he has no conscience. An unreal man is unconscious, and he has a very strong conscience. Conscience is given to you by others; consciousness has to be attained by you. Consciousness is your earned being, your earned quality of awareness. Conscience is given by others who wanted to manipulate you in their own ways, to coerce you into certain directions. And they may not have been aware of it themselves, because they too were manipulated by their parents. (…) I am saying to you, drop your conscience; (…) unless you drop your conscience, you will never be free, (…) you will never become one.

There are social traps all around you. Language is a social trap; morality is a social trap; formality is a social trap; etiquette is a social trap – by reaction, by going against, by trying to forcefully break out of the bounds of society, you will not be able to get out of it. Getting out of it is possible only if you become very, very aware, very keenly aware, sincerely aware. (…) The only way to get out of it is a very subtle one, and that is to get within yourself so deeply that the society cannot reach there. That's the only way, to become true, to get to your center. That's what Zen is all about.

People remain unintelligent because if you know, if you start understanding, it will be almost impossible to endure the life that you are living. You are living in hell. (…) To be intelligent is to create your own heaven, is to create your own happiness; otherwise, there is none. (…) Unhappiness needs no creativity on your part, (…) but presence has to be created.

The more you chase shadows outside, the more you will be losing yourself in the world. (…) The first thing to know is, 'who am I?' – everything else is secondary. And if this basic mystery is penetrated, then all else is solved automatically. And if you don't answer this basic quest of man, then whatsoever you do is irrelevant. What are you doing? You are not trying to realize yourself; you are trying to compete with others. Nobody is trying to be oneself; everybody is trying to defeat the other. (…) This is how life goes on being wasted. (…) One day, death possesses you, and then you see that your whole life was wasted; (…) it was pointless. You should have put your whole energy into realizing yourself. (…) Comparison and competition – one has to defeat the other, and people go to absurd lengths. Remember, this foolishness is very ingrained in humanity, and unless you drop it, you will not be able to know yourself; you will not be able to come back home. You will go on moving further and further away; you will go more and more astray. And one day, suddenly, you will realize that the whole edifice has collapsed. It was foundationless; you were making a house of cards. A small breeze came, and everything disappeared. (…) You were trying to sail in a paper boat. Man, as he is, is simply living in a dream, the dream of the ego – ambition, power, prestige. The religious man is one who has come to understand that all this is going astray. (…) This is what *sannyas* is all about: a recognition

that the way you have lived up to now was absurd; a gesture that you would like to discontinue with your past. By changing the name and by changing the dress, nothing is changed – it is a simple gesture that now you feel ashamed with the old identity; it was so foolish that it is better to forget all about it. It is a new name, a new nucleus, so that you can start afresh. And it is easier to drop the past than to renovate it; it is easier to be completely cut off from the past rather than to modify it. (…) So if this recognition has come to you that you have gone astray, feel blessed and don't forget it; remember it continuously. Unless you have come back to the path, go on remembering it. Just recognizing it won't do; you will have to live it, remember it for a long time continuously, again and again, so the hammering continues – whatsoever you have done in the past, it is finished. (…) Remember that it was all wrong, and I say *all* wrong. Don't try to decide that a few things were good. I insist: either *all* things are wrong, or *all* things are right – there is no other way. It is not possible that a foolish man can do a few things that are right; and vice versa, it is not possible that a wise man can do a few things that are wrong. A wise man does *all* right; and a fool goes on doing *all* wrong. (…) So be totally frustrated with your past. (…) it will have to be remembered continuously; it should become a constant remembrance – what Buddha used to call mindfulness. One should remain mindful, so that the past is not repeated again. Because only mindfulness will protect, and you will not be able to repeat your past again – otherwise, the mind tends to repeat it.

Zen is a path of liberation; it liberates. It is freedom from the first step to the last. You are not required to follow any rules; you are required to find out your own rules and your own life in the light of awareness. So keep your light of awareness there; keep your lamp burning – that's all. Then you know what to do, where to move, when to move. (…) If you are looking for rigid rules, you are looking into a wrong direction; (…) once a rigid discipline is given, it makes you a prisoner. (…) Zen is a way which makes you the follower and the Master.

Masters who have known don't try to force you to follow them; they don't try to dominate you. (…) They only want you to understand them, that's enough. Understanding is more than enough; nothing else is needed. (…) Keep this very clear: if you follow your own understanding, you will be following me. By and by, you will see that your path and my path are running parallel. By and by, you will see that you are following me if you are following your understanding.

Sannyas is not a trip; it is an understanding in which you drop all the trips. (…) Every trip is going to end in frustration; no trip can fulfill you – because the fulfillment is in the here-now, and a trip is always directed somewhere else. A trip is desire, hope; and fulfillment is just being here-now.

If you love, you will have to use imagination, dreams, all the faculties of dreaming, of auto-hypnosis. If you meditate, you will have to drop all the dreaming faculties; everything you have to drop. (…) And if meditation happens, you will find that love simply follows; (…) it comes out of your meditation, out of your silence. It has no desire in it, no passion in it. It is cool, not a disturbance, not an excitement; it has no madness in it. (…) And if you follow the path of love, one day meditation will come. (…) And that meditation will not make you

renounce the world; it will make you capable of enjoying and delighting in it more. (…) But you have to follow one path. A fusion is not possible, because both paths move in diametrically opposite directions; both paths use different techniques. (…) Synthesis is possible only when you have gone beyond. When you have become greater than love and meditation both, then you can synthesize; not before. (…) Never try to synthesize the two paths in the beginning. They meet in the end; they meet at the peak; they meet in the temple. (…) So you need not be worried about any synthesis; the synthesis will come. It comes by itself; you don't have to bring it. You just choose one path – (…) by following one, you will be following both; by following both, you will not be following either.

Sowing nothing – that's what meditation is all about. And its natural consequence is love. If, at the end of the journey of meditation, love has not flowered, then the whole journey has been futile. Something went wrong somewhere. You started, but you never reached. Love is the test; for the path of meditation, love is the test. They are two sides of one coin, two aspects of the same energy. When one is there, the other has to be there. If the other is not there, then the first is also not there.

Let this be a fundamental rule of life, one of the most fundamental: whatsoever you are towards yourself, you will be towards others. If you love yourself, you will love others. If you are flowing within your being, you will be flowing in relationships also. If you are frozen inside, you will be frozen outside also. The inner tends to become the outer; the inner goes on manifesting itself in the outer.

Meditation is being here-now. And when one is happy for no reason, that happiness cannot be contained within oneself. It goes on spreading to others; it becomes a sharing. You cannot hold it; it is so much; it is so infinite – you cannot hold it in your hands; you have to allow it to spread. (…) You have become the Whole; now you spread. You cannot do anything about it. (…) This is what compassion is. Meditation is being with yourself; and compassion is overflowing with that being. It is the same energy that was moving into passion that becomes compassion. It is the same energy that was narrowed down into the body or into the mind; it is the same energy that was leaking from small holes.

Passion is addressed; it is in search of gratification. (…) Passion is a search for happiness; compassion is an expression of happiness. (…) In the state of meditation, you are compassion. (…) Compassion is cool, yet warm. (…) If a person of meditation becomes cold, he has missed.

Discipline and control are totally different. Discipline comes out of awareness; control comes out of fear. (…) Controlled persons are always nervous, because deep down, turmoil is hidden. If you are flowing, alive, then you are not nervous. There is no question of being nervous – whatsoever happens, happens. (…) A man of control is very, very nervous, because on each step, there is temptation. (…) Just a provocation is needed, and the repressed will come out. (…) A man of meditation comes to a point where there is no temptation left. (…) Temptation never comes from without; it is the repressed desire, repressed anger, repressed

sex, repressed greed, that creates temptation. Temptation comes from within you; it has nothing to do with the without. (…) To control, one has to remain so cold and frozen that no life energy is allowed to move into your body. If energy is allowed to move, the repressions will surface. That's why people have learned to be cold. (…) A man of meditation has learned how to be full of energy, at the maximum, optimum. He lives at the peak; he makes his abode at the peak. Certainly he has warmth, but it is not feverish; it only shows life. (…) A man of meditation is not carried away by desires; he is not running and chasing – he is not going anywhere; he is very cool. (…) A man of compassion cannot respond in a passionate way. He is not cold, but he is cool. He can give you his warmth, nourishing warmth, but he cannot give you any fever. He has none. (…) In fact, if you come to a man of compassion, your passion will simply disappear. His compassion will be so powerful, his warmth will be so great, his love will be showering on you so much that you will become cool, you will become centered.

In Latin, there is a dictum: *agere sequitur esse* – 'to do follows to be'; 'action follows being'. Being is primary; action is secondary. Don't try to change your action; try to find your being, and action will follow. Action is something that you do; being is something that you are. Action comes out of you; action is just a fragment.

The moment is the most important thing. So whatever you are doing at the moment, if you are on the path of love, do it with deep love, as if you are doing it for God. Make it a sacrifice, (…) a sacred thing. If you are on the path of love, make everything you are doing a sacrifice, a holy thing, as if you are preparing for God. He is to come, the guest is to come, and you are preparing for him. (…) And on the path of meditation, then too, this moment is the most important moment. The past has to be dropped; the future has to be dropped – you are just here-now.

The whole human consciousness has grown out of symbolism. All our languages – the language of science, the language of religion, the language of poetry – all are symbols. Our whole life of love, relationship, is nothing but symbolism. Unless you have come to a point where the whole mind disappears, symbols are meaningful.

Man is a symbolic creature; man lives in a world of symbols. (…) For man, there is no possibility of growing without symbols; (…) in fact, the whole human consciousness has grown out of symbolism. (…) Symbols will help you to reach the highest peak; but if you drop them right now, you will never reach to that height. One has to move up a staircase; and when one has reached the top, one has to leave the staircase behind. (…) Once you have symbolism, it gives a vision to your life, a style. Then, you are not haphazard; then, you are not a chaos. Then, you become an order; then, things start crystallizing inside you, and everything starts gaining a significance – your life has a direction; *you* have a sense of direction. (…) Once you have the symbol of God, then that symbol crystallizes everything. (…) Beware – symbols are to be left only when you have come to see the non-symbolic – not before that. Otherwise, you will remain very low.

The three wise men offer their presents to Jesus: gold they offer; incense they offer; myrrh they offer. In the East, gold is offered to kings; (…) incense is offered to the priests; (…) and myrrh is offered to somebody who is on the deathbed.

Death has never killed anybody; death has no power to kill. Death is the most impotent thing in the world; you make it potent by clinging to the superficial. The power of death is not intrinsic to death; the power of death is given by you. Death is empowered by you because you go clinging to the superficial, and death can take away only the superficial – it cannot enter the depths of your being. But if you think that your clothes are you, your body is you, your mind is you, then you have given power to the hands of death; (…) for your whole life, you will be afraid of death.

The candle of truth cannot be transferred. (…) Truth arises individually; (…) truth is revealed individually.

What is truth? This is the question every man has to answer on his own. And unless a man answers this question, he is not really a man. (…) Unless we know what truth is, our whole effort to live, our whole effort to make a meaning out of life, is futile.

Mystery is needed; it is a subtle nourishment for growth.

Discipline is from the inside; discipline is an understanding. (…) A disciple is one who surrenders according to his own heart.

Right listening means to be in a totally receptive, silent mode. The Zen disciple sits for months before he becomes capable of right listening.

No question can be asked if you understand. Then you can touch the Master's feet and thank him, or you can have a good laugh, or you can roll your mat and go home. A question is now irrelevant.

The drum is a very meaningful symbol in Buddhism. (…) A drum is empty, but if you beat it, it creates much sound. (…) Buddhism says that the innermost core of existence is empty; only on the surface you go on beating the drum. (…) All language is like beating a drum, but all meaning is in tune with emptiness. (…) All is noise; the innermost can be known only in silence.

Whenever energy is available, it will start moving into the most unfulfilled desire. (…) Fast, then you will dream about food; force celibacy on yourself, then you will dream about sex. (…) If you fulfill your natural needs, you will see that your dreams will disappear. (…) Remain with nature; remain true to nature. Because when lower needs are fulfilled, higher needs arise; and when higher needs are fulfilled, ultimate needs arise. This is the natural economy of life. (…) The first thing is to come to a peace pact with your body, and never break it. Once you have come to a peace pact with your body, the body will become very, very friendly. You look after the body, the body will look after you – it becomes a

vehicle of tremendous value; it becomes the very temple. One day, your body itself is revealed to you as the very shrine of God.

Life itself is so complicated, please be a little kinder towards yourself. Don't create ideals. (…) Be total. Wherever you are, whatsoever you are doing, do it totally. Move into it; let it become your meditation. Don't be worried about perfection; it is not going to be perfect. (…) Forget the word perfection. (…) All perfectionism is a sort of deep ego trip. Just to think of yourself in terms of ideals and perfection is nothing but to decorate your ego to its uttermost. (…) Whatsoever you do, if it is total, it is enough. (…) Each act that is done totally rejuvenates; and each act that is done totally never brings any bondage. Love totally, and attachment does not arise; love partially, and attachment arises. Live totally, and you are not afraid of death; live partially, and you are afraid of death.

Paradise is just the imagination of people who live a goal-oriented life.

The ambitious person is always in a hurry, running, rushing towards something which he vaguely feels is there, but which he will never find. (…) The non-ambitious person lives here-now, and to be here-now is to be sane. To be totally in this moment is to be sane.

Nobody wants to remain where one is, whatsoever one is. Even in the world, once you start feeling contented, you start a new kind of desire: ambition for the other world – you start looking for heavenly pleasures, for paradise. It is the same game; it is the same mind!

A living relationship between a man and a woman is bound to be a little bit crazy. (…) A woman functions instinctively at the lowest and intuitively at the highest. A man functions intellectually at the lowest and intelligently at the highest. The way of instinct and intuition is the way of illogic – that is the way of the woman; that is how she is made. A man cannot drive a woman crazy, because logic cannot drive the illogical person crazy; if anything is going to happen, it is going to happen to the logical mind – the woman is going to drive the man crazy.

Learning comes in steps; unlearning can happen in a single quantum leap – and Zen belongs to the world of unlearning.

Any kind of awareness leads to the Ultimate.

The people who are going to become enlightened in this life, I cannot claim the whole credit, because they may have lived with Jesus, they may have lived with Buddha, they may have lived with Mohammed, they may have danced with Jalaluddin, they may have sat with Bokuju, Rinzai… (…) they all worked on you; something went on growing. (…) Hence among the people who come to me, I don't choose at all; anybody who comes to me, I am ready to work on.

According to Zen, meditation becomes deep at the fourth stage. There are four stages of meditation. First is not talking; your lips are silent. That is a kind of outer silence, but the beginning. The beginning has to be outer, because you are on the outside; you can begin only from where you are. The second meditation is not thinking. First you stop outer words; you don't speak. Second you stop inner words; you don't think. And third is: not thinking that I am not thinking, which is the most difficult – because when you see that all thoughts have disappeared, this thought grips your whole being: "I have arrived; this is *satori*". But you have started falling; let it pass. And then, the fourth is the deep meditation when you simply are – (…) all is gone; even the idea that all is gone is no more there. (…) Zen has taken the ultimate step.

The child has innocence – he has not lost it yet; he has not gone astray yet. (…) The knowledgeable person has gone astray; he has lost innocence – but he is not trying to find it again. Neither the child nor the knowledgeable person will have understanding. To understand, a sage is needed who has lost innocence, and who has then made every possible effort, who has risked all, to gain innocence again. He has both the innocence of the child, and the awareness of the one who has gone astray and suffered. He knows what ignorance is; that's why he can know what knowing is. He knows what knowledge is; so now he can know what wisdom is. (…) Innocence plus awareness, then only the special transmission of *Tao* is possible. And *Tao* can only be transmitted in a very special way; no ordinary methods are applicable.

Boredom is a blessing; (…) it needs tremendous intelligence to experience it. (…) The intelligent person becomes aware very soon that all worldly pursuit is an exercise in sheer futility. Nothing on the outside can ever give him an inner fulfillment, an inner sense of significance. And unless that is experienced, boredom will remain and will become heavier every day. (…) It is out of boredom that the enquiry for the meaning of life arises. Those who have felt bored simply show that whatsoever ordinary meanings life may have – gaining power, money, prestige – are no longer fulfilling them. (…) Now there are two possibilities. One is the Western possibility. If you look through reason, then you will never find any meaning in life; then boredom will become more and more acute, chronic. It will pervade your whole existence; it will permeate each moment of your life. (…) It will become such a burden that suicide will seem to be the only possible way out. (…) The other is the Eastern possibility. The East drops the mind, not life, and starts moving into the heart, and from the heart into being. (…) Reaching the deepest dimension of your being is the goal of *sannyas*, the purpose of meditation. (…) The feeling of boredom simply shows that you are ready to go on the inner journey; if you don't go, you will feel stuck.

To be with a living Master means to be in tune with truth.

My own observation is: just as at the age of fourteen, you become sexually mature, so at the age of forty-two, you will go beyond sex. If sex is lived naturally, accepted totally, with no guilt, with no fear, with no condemnation, at the age of forty-two you will go beyond it. And you will not need any *yoga* or any methodology to go beyond it; it will be a natural transformation. You would have

lived it; you would have seen it. You would have seen its joys and its miseries, its ecstasies and its agony; you would have seen it all. And the experience, and only the experience, can make you ripe.

Your parents have lived a life which was dominated by their parents, and so on and so forth. If you want to live authentically, truly, naturally, you have to disconnect yourself from all traditions. And the only way to disconnect is to become psychologically disconnected from your parents. (…) if you are psychologically free from your parents, you will be able to love them and to respect them, because you will be able to forgive them; you will feel sorry for them. Right now, you cannot forgive them. (…) The most difficult thing in life is to forgive your parents, and you can forgive them only if you become psychologically independent, mature.

Sannyas has two steps: first from the known into the unknown; and then from the unknown into the unknowable.

The person who lives without any adventure lives a convenient life, comfortable, cozy, but dull, stupid, meaningless, with no joy, no song, no dance. (…) He simply vegetates; from birth to death he simply goes on dying every day, each moment, slowly. (…) People have chosen this kind of slow suicide because they want to avoid all fear. This is avoiding life itself, and if you avoid life, you are avoiding God.

Man feels meaningless, empty, hollow within, and wants to fill, to stuff his inner emptiness. The effort to fill the inner emptiness somehow is greed, (…) and the effort is bound to fail. (…) the problem is within, and the solution you are seeking is without. (…) Greed is the unintelligent man's effort to make his life meaningful. (…) Greed means a desire for more, without seeing the total futility of it. (…) That's the message of Zen: to experience your emptiness so totally that the emptiness itself becomes fullness. Then all greed disappears – and that is the only way it disappears; there is no other way. (…) Without knowing your nature, without knowing your inner being, you are bound to go astray. (…) To be rooted in one's nature is to know bliss.

On the circumference, people differ; in their philosophies, in their ideologies, in their moralities, in their minds, they are bound to be different. But as far as the essential core is concerned, they are one. And my emphasis here is on the essential core. (…) All differences are only on the circumference; at the center, consciousness is the same. (…) I am not against the variety of people; I am not saying that all should become alike – that will be a very boring earth. (…) People should remain different, and if they recognize the essential unity, then there is no problem; then variety is beautiful.

Dreams can exist only in sleep. (…) What dreams do you want to fulfill? That means that the reality which you are living in is not giving you contentment – it is not enough; you want something more. Only a miserable mind wants something more; the very idea of 'more' is out of misery. (…) Only the enlightened man is happy as he is. The enlightened person has no more dreams

to fulfill; he is finished with dreams – (…) he has come to know that dreams are dreams, that they cannot be fulfilled, that they are intrinsically unfulfillable, that only exhaustion and frustration will be in his hands in the end. He has come to see the utter futility of all dreams, of all dreaming. He is awake.

Ambition means ego; ambition means continuous effort to magnify your ego, to go on puffing it, to go on making it bigger and bigger. (…) The man who is happy is relaxed – he is in a let-go; he is in a rest. He enjoys himself – he is not interested in becoming somebody else; he is not interested in being somewhere else.

Nobody is enjoying anything in the world; I have not come across a single person who is enjoying anything. There are only very rare people, a few people who can be counted on finger, who are enjoying, but they are not enjoying anything – they are enjoying their being, their consciousness. And that's what enlightenment is all about. (…) And I am interested in people who are interested in enlightenment. This place belongs to them; my whole energy belongs to them – they are my people. Others should not bother; others should not take any trouble to come here.

Enlightenment is always sudden, like an accident, because it is unpredictable; because you cannot manage, you cannot arrange so that it happens – you cannot cause it to happen. If you can cause it to happen, it can never be beyond the mind; it will be just a trick of the mind. (…) Enlightenment is not a continuity with your mind; it is a discontinuous abyss.

Everybody lives through his own past. Only Buddhas live in the present; nobody else lives in the present.

Understanding leads to acceptance; and that acceptance gives you purity, transcendence.

Suddenly, when the whole energy is involved, you become aware. And this happens only when you are totally involved, when you have put in everything that you can. (…) Authenticity needs your totality.

Masters never do anything unnecessary, not even raising a finger. The unnecessary has disappeared; only the essential exists with a Master. He will not do a single movement, a single gesture, if it is not essential. The nonessential exists with ignorance – then, whatsoever you do is trivial, nonessential; (…) in ignorance, everything is nonessential.

Oneness is needed. (…) Mind divides; (…) in reality, there is no division. (…) In meditation, there is no other.

There are thousand and one poisons, but nothing like idealism – it is the most poisonous of all poisons. (…) The ways of idealism are most subtle, cunning; it kills you with style. Rarely a person becomes aware that he has been committing suicide through idealism. (…) Idealism belongs to the world of the ego. It appeals

to the ego that you can be more perfect than you are; in fact, you should be more perfect than you are. (…) Idealism believes in the tomorrow. Idealism goes on saying to you, "Do something – improve yourself"; "Do something – change yourself"; "Do something – become perfect". Idealism sacrifices the today at the altar of the tomorrow; and the tomorrow never comes. (…) Each moment is perfect, and it cannot be more perfect than it is. To understand this is the beginning of a new life; to understand this is the beginning of life. To miss this is to commit suicide. Then you go on destroying this moment for some next moment, a moment which never comes; then you go on destroying this life for some other life which exists nowhere; then you go on destroying this world for some utopia, some paradise, some *moksha*, some *nirvana*. (…) Idealism has put you on the wrong track. (…) To sacrifice the present for the future is to be trapped in death; to live the moment, to live it totally and freely, is to delight in existence, is to celebrate existence. And that is the only way of being; there is no other way.

The first thing to understand: you *are* perfect. If somebody says that you have to become perfect, he is the enemy; beware of him! Escape from him as soon as possible; don't let him poison your being. He may have been destroyed by others; now he is doing the same to you. He himself may be a victim; have compassion on him, but don't allow him to destroy you. He has not lived his life – he has only prepared, planned, hoped; he has not lived. The idealist mind goes on preparing for something that never happens, infinite preparations for a journey that never starts. (…) And once you take the first wrong step, the whole journey goes wrong.

Life is not a result; it is a sheer grace, a gift. Nothing is to be done to attain to it.
Life is not a home, but it is not a homelessness either. It is; it simply is.

You are trying to become perfect? You are trying to become somebody or something else? Then you are postponing life for some ideal; then you are wasting a great opportunity for beautiful words. (…) Be – and forget becoming; becoming is the nightmare. Relax. You are perfect. Life, as it is, is perfect each moment. This is very difficult to accept, because you have been conditioned for centuries; you have been given ideals, and you go on comparing with ideals. Comparison is the disease, the very illness. (…) Once you accept that life is what it is, and that you are who you are… once you accept it, a transfiguration happens; you start living. (…) Then you are no more comparative, no more competitive, no more caught in the rat-race of being somebody else. Then you exist with God. And if you are not existing with God, you will be in a nightmare.

You are on the track, running; chasing has become your life. Chase something – money, *moksha*, it makes no difference, but chase. Power, prestige, meditation – it makes no difference, but chase. (…) The madness of humanity is the obsession with ideals.

If you understand that goals have not helped you, if you understand that becoming has not helped you, then in that understanding, something within you stops. In that understanding, something falls, something drops, on its own accord. Not that you drop it – (…) no, you cannot drop it. If you are trying to drop

it, again here you go. You cannot drop it – you simply understand, and it drops on its own accord. Understanding is enough; understanding is the only transformation.

All beliefs lead to blindness; all following leads you away from you. (…) The only way to become a Buddha is to be yourself, (…) to live here-now; (…) the only thing to attain is consciousness. (…) No ideals are valuable, more valuable than life. Life is the only reality, and all else is just mind. Avoid mind; follow reality. And wherever it leads, go courageously with it, and you will never miss. By being yourself, you will become yourself.

You are divided, constantly fighting with yourself. You are many, not one, and this tension creates anxiety. (…) Don't fight with yourself. (…) Your schizophrenia has to be dropped in a deep understanding.

If you have moved into life, if you have lived totally in love, if you have lived totally in anger, then, suddenly, you have a transcending experience – then, compassion comes. But the old religions, all of them, have created a divided mind, a guilty mind, a crazy mind-split. (…) This is the basic schizophrenia of humanity, never total this way or that. My whole teaching is to be total whatsoever you do, (…) because I have come to know that only through totality you transcend. A split personality can never go beyond anger, greed, sex; a split personality can never transcend.

Once you are one, you are, but there is no 'I' in it. You are, perfectly you are, but there is no 'I' in it. 'I' is a tension. (…) Have you watched it? (…) suddenly some day, looking at the sunset, the beauty is so tremendous… you become one. Or listening to music, or singing, or dancing… you move so deeply into the experience that you become the total, and the ego drops.

Zazen means simply sit; do nothing. (…) What happens when you simply sit? The whole energy that has been moving in the body, outside the body, in actions, is no more moving. (…) Thinking stops by and by; it takes time – almost three days is the time. (…) You become a pool of energy. The energy goes on gathering; you become a reservoir. All energy becomes available – it fills you; it starts overflowing. When the moment of overflowing comes, there is *satori*. (…) Everything becomes clear; a clarity of perception is achieved. That is what is called *satori* in Japan. *Satori* is a glimpse of *samadhi*, the first glimpse.

To seek life, to search for truth, is to be ready to die, to die to that life that you have been thinking is life. It is not. I have to destroy you in many ways; in fact, I have to dismantle you – only then can the new arise. You need a crucifixion, and only then can there be a resurrection.

Many people come to me and leave. (…) A hundred persons come; ninety are bound to leave by and by. Out of the ten who will remain with me, if even one attains, it is enough.

Mind tends to create problems where they don't exist; mind is a problem-creating mechanism.

Desirelessness is not the opposite of desire; love is not the opposite of hate.

When you come to me from the West and you start meditating, it is really a miracle. It is against all the conditioning that you have gone through.

A religious person can be patient, infinitely patient, because he knows nothing begins and nothing ends.

If you can be a witness to your body and mind, you will be able to see before you die, almost six months before, that now you are going to die. Six months before, the body starts disintegrating inside. You and the body start loosening, separating, falling apart. It takes almost six months to bring the process to a completion. But exactly three days before, one can say the hour, the minute, the second. Exactly three days before, something clicks inside, and one is ready to die. If you have lived rightly, fully aware, you will be able to know when your death is coming. Right now, you are not even aware of life.

Whatsoever you come across, the possibility is that somewhere, deep hidden, that is your problem. (…) Whenever you become angry, it is not because the others have created anger in you. It was already there; it may have been in a dormant state. The others can only provoke that which was already there; their insults cannot create anger in you. If it is not there, their insults cannot create it. (…) The events of life can only bring out that which is already there.

Whatsoever is denied becomes tremendously powerful over you, because the mind goes on constantly fabricating fantasies around it.

Creativity means enjoying any work as meditation, doing any work with deep love.

Zen is for the male mind; Sufism is for the feminine mind. These are the two extremes, Zen and Sufism.

The ego can disappear only in a state of total helplessness; otherwise not. The ego can disappear only when it is a total failure, when not even a slight possibility of success exists – only then. Otherwise, it can go on hoping that it will do something else, and it will try this alternative or that.

Why are Zen Masters so rude? Because they have a real compassion. You are in deep sleep; you are a sleepwalker. You need shock treatment, because only in a shock, for a small portion of time, does your thinking stop, otherwise not. Only in a shock, you become aware, alert, your sleep drops. (…) Unless somebody hits you hard, your sleep cannot be broken. (…) You can be thrown to yourself only in such a way; there is no other way.

Carl Gustav Jung, after a whole life of studying thousands of people, thousands of cases of people being ill, psychologically defective, psychologically confused, said in his last testament: I have never come across a psychologically ill person whose real problem after the fortieth year is not religion. (…) There is a rhythm in life. By the year forty-two, a new dimension arises – the dimension of prayer, the religious dimension. And, if you cannot tackle it rightly, if you don't know what to do, you will be ill, you will lose all rest, you will become restless.

All the old Eastern traditions say, love your father, respect your father as deeply as possible – because the ego arises there; that is the soil. Solve it there, otherwise it will haunt you everywhere. (…) One has to come to terms with the father and the mother.

Remember, there can be ego, or there can be understanding, but both cannot exist together. (…) By understanding, by simply looking at the whole phenomenon of life, inner and outer, ego disappears. With understanding, there is no ego; understanding is the path, the way. Then you are in accord, in harmony, in rhythm with life. (…) Against the Whole, you are a nightmare to yourself.

Belief is a deep need in people, because without belief, you feel like a chaos; without belief, you don't know why you exist; without belief, you cannot feel any meaning in life. No significance seems to be there; you feel like an accident with no reason at all to be here. (…) People need to feel anchored and rooted. (…) That's why religions exist – to supply beliefs, because people need them. A person without belief has to be very, very courageous. To live without belief is to live in the unknown; to live without belief is a great daring. Ordinary people cannot afford that. With too much daring, anguish comes in; anxiety is created. (…) to me, a real religious person is without belief. Trust he has, but not belief; and there is a vast difference between the two. Belief is intellectual; trust is a quality of the heart. Belief is given by society; trust arises in the individual. Belief is a bridge between the individual and the crowd; and trust is a bridge between the individual and the cosmos. Trust is towards life; trust is always in God, always in the Whole.

Whatsoever you believe, you project. Belief is a projection; it is just like a projector in a movie theatre: you see something on the screen which is not there.

Moving into religion is moving into the uncharted, into the unmapped.

I tell you: it is possible to increase gold tenfold very easily, but it is almost impossible to make any other person enlightened. Because that is no game; the path is arduous. In fact, nobody ever makes you enlightened – you yourself become enlightened; (…) everything happens within you. The other may be a catalytic agent at the most, nothing more. (…) And if you are really sincere, even that is not needed. If you are sincere, those who can help will seek you; if you are insincere, you will seek those who can harm.

Truth has a strength of its own. When somebody is true, you immediately become weak, because you are a liar, because you are deceiving yourself – and you immediately understand.

Two types of people move towards religion; two types of people are very much attracted towards religion. One is the man who has lived in the world, lived the worldly life through and through, and has come to understand that it is futile, useless, a wastage of life. It is just like a dream, and not a beautiful dream either, but a nightmare. This is one type, the genuine type, the authentic type, who has lived through the world and found it useless, a desert, with no oasis in it, and has turned away. His turning is total; he will not look back – there is nothing to look back to. (…) Then, there is another type which is completely the opposite. This type is those people who could not succeed in the world, who could not succeed in their ambitions, who could not become important. They would have liked to become prime ministers and presidents, Rockefellers and Fords, but they couldn't. They were lacking, because life is a struggle, and they were simply inferior. They didn't have that much intelligence, or that kind of strength to fight through and to fulfill their ambitions. These people also turn towards religion. These are great deceivers; they will become a problem for religion and for people who seek religion. They have turned to religion as politicians, as politicians who have failed in politics. (…) The first type is one percent; the second type is ninety-nine percent.

With total unconsciousness, there is no problem; and with total consciousness, there is no problem. In fact, to be total in any way is to be beyond problems. But man is fragmentarily conscious; only a part of him has become conscious, and that creates the whole problem. The remaining, the greater part, remains unconscious. Man has become two: one part is conscious; the remaining part is unconscious. Man is not one whole; he is not one piece. He is double; duality has come in. He is just like an iceberg, floating in the ocean: one-tenth is out of the water; nine-tenths are hidden underneath. The same is the proportion of human consciousness and unconsciousness: one-tenth of consciousness has become conscious; nine-tenths of consciousness are still in the unconscious. Just the top layer is conscious, and the whole being underneath remains in deep darkness. Of course, there are going to be problems, because a conflict has arisen in the being. You have become two, and the conscious part is so small that it is almost impotent. (…) You can decide this or that, but the decision has no power behind it, because all power belongs to the large part which is still unconscious. (…) When the situation arises, the conscious is pushed aside, and the unconscious surfaces. It is vital; it is forceful; it has energy – and suddenly, you are overpowered. The conscious may try a little while, but it is useless – against the tide, it is nothing. When the unconscious becomes a tide and comes to take over a situation, you are possessed – you are no more yourself as you know yourself to be; your ego is thrown off-gear. All the decisions taken by your conscious are simply insignificant; it is the unconscious which does things. Again, when the situation has gone, the unconscious recedes, and the conscious comes back onto the throne. The conscious comes on the throne only when the unconscious is not there. (…) The bigger part of you always remains the emperor; the lesser part of you always remains the servant. Then much conflict arises, because the part that

decides cannot act, and the part that acts cannot decide. The part that sees things can think about it, but has no energy; and the part that cannot see, that is completely blind, has all the energy.

The very vitality, the very energy of being, is delight, is bliss. Impotence is misery; weakness is misery. And duality creates impotence. Whatsoever little energy is left after you are divided in two, that too goes as wastage in the inner conflict. You are continuously fighting inside, continuously suppressing something, continuously trying to force something else – (…) and this continuous fight dissipates the remaining energy. And this is going to be so, unless you become one again. And there are two ways to become one: either fall back to the animal, or rise up to the Buddha. Of course, falling back is easier; effort will not be needed. (…) Hence millions of people choose the downhill way: entertainment, drugs, alcohol, sex.

This has been my observation: people who become prematurely religious are simply wasting their time. To become prematurely religious means to become religious without being really fed up with life, not yet really bored. The game still has some attraction; (…) something in life still has an attraction. Then prematurely you have become religious, and this will not help. (…) One has to be utterly bored; life has no more attraction; all the dreams are shattered; all the rainbows have disappeared; there are no more flowers, only thorns. Then there is no effort on your part to leave it or renounce it, remember. If there is any effort to renounce it, it means that there was a little attraction left. (…) If you escape from life prematurely, you will be called back. (…) Maturity is needed, and maturity means that you have lived life, known it to the very depth, and found it lacking. There is nothing in it; the journey is complete. You can live in the market, or you can go to the monastery – it is all the same; it doesn't matter. (…) This point is the point of suicide; and this point is the point of *sannyas*. Suicide or *sannyas*, this is the alternative. And unless your *sannyas* is an alternative to suicide, it is not very significant. This is the point where you can see the difference between a religious mind and a secular mind. A secular mind has no alternative; when it is bored with life, suicide is the only way – there is no alternative to it. (…) Only at the moment of suicide does one come to know the beautiful world of religion. (…) When one door is closed, another door opens; when one direction is finished; another direction becomes possible. At this moment of suicide, one stands at a crossroad: either destroy yourself, or create yourself in a new way. The old is no longer of any meaning. Either destroy yourself completely, that is suicide; or create yourself in a totally new way, so that you enter a new world, and a new life, and a new love. A secular mind is simply destructive; a religious mind is creative. The religious mind says that when a world has finished, it simply shows that the way you lived, the very base of your life, is finished, nothing else. You can live in another way; another way of being is possible. Create anew. Up to now, you have lived as a body; now, you can live as a soul. Up to now, you have lived in a material way; now, you can live in a spiritual way. (…) Up to now, you were moving outwards and outwards and outwards; now, turn back. This is the meaning of conversion: turn back; move towards the source. The outer is finished; move inwards, and a new being arises. (…) Hindus call this rebirth, and for the man who has attained to it, they have a

particular name – they call him *dwij*, twice born. Out of his own womb, he now gives a new birth to himself. A new dimension opens, a dimension of meaning, of significance, of eternal significance. But it happens only when you have come to such a bored state of being that you would like to commit suicide.

Not projecting anything on the movie screen is the ultimate liberation. That is what *moksha* is.

Something has to be understood. If you don't make any effort, you will never attain; but if you make too much effort, you will not attain either. (…) The difficult thing is to balance, to be just in the middle. (…) The extreme is always wrong; the extreme is the way of the ego. To remain in the middle is always right. (…) When you are lethargic and don't do much, then too much energy inside will create inner turmoil and restlessness – you will have too much energy; your own energy will become your enemy. And if you become too active, when you overdo anything, it drains your energy off; you feel drained, tired – then again, you will be restless, because you need a certain level of energy inside. Either too much energy or too little energy will create restlessness. Then, you are unbalanced, you cannot be at peace, and *satori* happens only when you are at home. In fact, *satori* happens only when you are really relaxed.

One has to pass through arduous effort to come to a total relaxation.

The very quality of the person who has attained *satori* changes. (…) Once it happens, those who know will see it, and even those who don't know will start to feel it. You cannot come to a man of realization without feeling something of the unknown. (…) Mystery surrounds him; in his very shadow, a very sacred quality exists. In his very movement there is holiness, because he is whole. *Satori* makes you whole; *samadhi* makes you whole. There is no longer a division between conscious and unconscious; (…) the whole has become conscious.

Creativity has nothing to do with any activity in particular. Anything can be creative – you bring that quality to the activity. (…) Creativity means loving whatsoever you do; (…) it is your love-affair.

The real Self is unknown. In fact, the real Self never becomes absolutely known; it remains mysterious, ineffable, indefinable. (…) The real Self is the Self of the Whole. (…) To know the real Self is arduous; one has to travel long to come home.

Listen carefully: whenever you try to perform something, you are searching food for the ego. Whenever you are natural and let things happen, they are perfect, and then there is no problem.

Laughter can be a beautiful introduction to a non-thinking state.

Ego will always arise whatsoever you do; doing brings ego. Ego is the shadow of action. And there is only one thing that is not doing, and that is awareness, watchfulness. The only thing that is not part of the world of action is pure awareness. (…) Shadow is created by solid things. The more solid a thing is, the more shadow it creates. Your body creates a shadow; your mind also creates a shadow – the ego is the shadow of the mind. If you become more aware, if you simply watch the mind, its functioning, its mechanism, then you are moving beyond the mind; then you become just pure awareness, transparent – then, there is no shadow. So, don't starting fighting with the mind; just laugh at it. If it tries to seduce you, have a good laugh!

If you have a certain idea in the mind, that idea will function as a nucleus – it will gather things around it which are supportive to it; it will drop things which are not supportive to it. A man who wants to come closer to truth has to drop all ideas; otherwise his own prejudices will be confirmed again and again. You can move with a prejudice, and you will always find evidence for it.

Men dying in bed, if they are conscious, always think of sex. It may be strange, but even an old man, dying in bed, almost always thinks of sex, because sex is the first and the last in the body's life. (…) So, dirty old men are not just a myth. The body is almost dead, but the mind continues to think. And old men think more about sex than young men, because young men can do something about it. Old men cannot; the whole phenomenon becomes cerebral, mental.

In Japan, monastery life is a periodical thing. (…) in Japan, if people move to the monastery, that is just a training period, so the whole time is devoted to meditation; then they come back. They carry the quality with them and come back to ordinary life, become ordinary citizens again, and work in life, as far as the outward world is concerned. Inside, they go on trying deeply for the inner flame. When they feel that something is becoming dim, whenever they feel that they are missing consciousness, they go again to the monastery, stay there for a period, and come back again.

You have to die as an appearance, so that the real can be born. You have to die on the periphery, so that the center evolves and comes out in its luminousness, in its full perfection.

Laughter is against suppression. If you want to suppress, you should not laugh; if you laugh, everything will come out. The real will come out with laughter, and the unreal will be lost.

There is no need to go to the Himalayas; even in the silence of the Himalayas, your mind will go on chattering. (…) Nothing can disturb if real silence has happened; then everything helps it to grow. (…) Then, you can sit in a market, and even the market cannot disturb it; (…) then, you can feel the inner silence bubbling against the market.

A Master is one who has become enlightened, but only one bridge is left, only one desire is left – the desire to help others. Through that desire, the Master will still be attached to the body.

Don't be befooled by others. This has to be constantly remembered, because the others are all around and they are befooling you in such subtle manners. (…) Through advertisement, through radio, through newspapers, through television, the others are manipulating you. In America, the whole market depends on how you can befool the customer, how you can create an idea in the minds of others. (…) there is advertisement, propaganda; the whole society exists by manipulating others. (…) You are deceived; deceptions enter the mind, and now they are pulling you ahead. (…) They will go on pulling you up to your death. Until you die, those advertisements, that propaganda, will go on pulling you. (…) So this must be part of your alertness – that you should not be befooled by others.

A wise man is no-minded; not simple-minded, not complex-minded. (…) A wise man is as far removed from the knowledgeable man as from the ignorant man. (…) Mind divides; mind is duality; mind is the barrier between you and existence. Mind is like the Great Wall of China. (…) A wise man is a no-mind. (…) His quality of consciousness has changed – it is not that he knows more; he *is* more. His being is more.

An unwise man goes after becoming; a wise man attains to being. When becoming disappears, you are a being. (…) A wise man is simply happy the way he is, in the place he is, at the time he is. He has no hankering; (…) desires have left him. This non-desiring state of consciousness is what we call wisdom.

Devise no word. If your mind creates no word, in that silence is God, or truth, or *nirvana*. The moment the word enters, you are no more in your own self; you have gone away. The word takes you on a journey away from yourself. (…) The more you are an intellectual, the less intelligent you are bound to be. Intellect is a substitute to hide your unintelligence; it is counterfeit. (…) Devise no word. And if you have already devised, then un-devise them, drop them. This is one of the most fundamental messages of Zen. In China, they call this state *mo chao* – serene reflection, silent awareness.

A forced serenity is a false serenity; it is not real. (…) Don't force the mind violently; don't be aggressive to the mind. (…) Will cannot bring serenity; effort cannot bring serenity – serenity comes only through understanding. So never try to replace understanding by will, although the temptation is great. (…) there are no shortcuts in spiritual growth; so don't fall victim to the shortcut. The serenity has to grow; it is not to be forced. It has to come from your innermost core, through understanding. So try to understand what language has done to you; try to understand what language has already destroyed in you; try to understand that your knowledgeability is not your knowing.

All the great Masters of the world have said that knowledge is not possible; it is not in the nature of things. And whatsoever you think you know is just so-so – your make-believe. Because of that make-believe, you become so burdened that you stop wondering. (…) The day you think you know, your death has happened – because now there will be no wonder and no joy and no surprise. Now you will live a dead life. (…) The day you think you know, you have committed suicide.

Zen is a transcendental phenomenon. (…) Zen is the only religion which is capable of burning scriptures, the only religion which is capable of destroying all idols, and all ideals too.

As consciousness starts growing, one's whole energy starts moving from memory to consciousness.

A student is ready to pay in small coins; a disciple is ready to pay with his life.

Enlightenment is finding that there is nothing to find; enlightenment is to come to know that there is nowhere to go. (…) Enlightenment is not an achievement; it is an understanding.

The moment you drop the search, you drop the ego also. The moment there is no seeking, the seeker cannot exist.

Amending your nature is needless. (…) Beware of all those who go on telling you to improve yourself, to become this or that – (…) those are very dangerous people. (…) Nature cannot be amended; it has to be accepted. Buddha calls it *tathata*, a great acceptance; nothing is there to be changed. (…) But man goes on chasing his own tail.

Freud is analysis; Assagioli is synthesis. Let my emphasis be clear: the psychology of the Buddhas is not an analyisis; it is not a synthesis. One has to go into one's own consciousness; the whole mind has to disappear. (…) Then there is pure silence, nothingness, *samadhi* – that is your primal state; that is what God is.

Zen people are not against scriptures; they are against knowledgeability. (…) They want you to be free of memory; they want you to be free of knowledge; they want you to come to a state of unlearning. Burning the scriptures is just symbolic. (…) Intelligence is needed to understand. How can you understand the Gospel without becoming a Jesus yourself? (…) How can you understand the Sermon on the Mount without becoming a Jesus? It is impossible. And whatsoever you understand will be a misunderstanding. (…) A statement made by a higher consciousness being interpreted by a lower consciousness is bound to be distorted. (…) With ordinary language, you go on understanding what you interpret – but the statements of Jesus or Buddha are statements of a different dimension; the difference is qualitative. (…) It is better not to understand than to carry a misunderstanding, because that very misunderstanding will become a barrier to you.

Existence is in continuous celebration, (…) but man stands aloof, alienated. (…) Man has lost his roots in existence; man is a tree which is dying.

When a child is born, he is simply blank. (…) We start feeding ideas to him; we start giving him ideas about who he is – there is a continuous feeding of ideas. These ideas gather in consciousness; the mirror becomes surrounded by much dust, and certain ideas start getting fixed, getting rooted in the being of the child. He starts thinking the way you are teaching him. By and by, he completely forgets that he came into the world as pure emptiness; he starts believing. (…) The ideas get very deeply rooted, and that's what conditioning is. (…) And once the child starts getting fixed, he has a self. This self is a manufactured thing; it is a social by-product. You don't really have it; you only believe it. It is a belief, and the most dangerous belief of all. In reality, there is no self; in reality, it cannot happen – because in reality, all is one. (…) It is not a multiverse; it is a universe.

When born, a child has infinity available, but by and by, that infinity is no longer available; he starts getting fixed in a certain direction. A child is born multi-dimensional, but sooner or later, he will start choosing. And we will help him to choose, so that he will become somebody. There is a Chinese saying that a man is born infinite, but only very rare people die infinite. (…) Narrower and narrower a man goes on becoming. (…) He enters into the tunnel of ego, of ego identification, and he never comes out of it. (…) it is very insulting to think about yourself as a limited identity; it is very degrading. You are gods and goddesses; nothing less than that is true. (…) When I say you are gods and goddesses, I mean that your possibility is infinite; your potentiality is infinite. (…) You are the whole universe; (…) you are inexhaustible.

A man of understanding works at a thousand and one things, but always gets out of them. He has many functions, but he does not become identified with them; he keeps free of them. (…) A man of understanding keeps free of all things – he remains transcendental; he remains beyond. He moves through all rooms, but no room becomes his imprisonment. In fact, the more he moves, the freer he becomes. (…) This has to be remembered: fixed identities kill you. The more fixed you are, the more dead you are. (…) The moment you become fixed, you are getting into trouble. (…) Don't allow functions to settle on you; don't allow roles to settle on you. (…) Be exactly like a skillful actor. (…) he is skillful; he brings all that he has got to it. (…) he goes on playing all parts perfectly alike; he is not bothered about what part he is playing. (…) This fluidity has to happen in life too. (…) Life is a big drama, and nobody knows where this whole is going, or to what end. The story is not given – it has to be created; it has to be improvised moment to moment. (…) Life is moment to moment; (…) go into it as totally as possible, and your freedom will grow.

The ego is the part pretending to be the Whole. (…) The ego is a kind of madness; it is neurosis; it is megalomania.

For the no-self, everything is possible; for the self, nothing is possible. (…) Will does not lead to paradise; only surrender.

The Master can receive you only when you are ready to be received. Before that, it will be premature; it will not be of any use.

All great mystics are unconvincing. By the very nature of things, they have to be.

Enlightenment is neither inside nor outside. All inside-outside division happens before enlightenment. When enlightenment happens, there is nothing inside, nothing outside. In fact, when enlightenment happens, there is nothing.

Logic is one half of your mind; the other half is illogic. (…) Thinking is half; feeling is half. (…) When you go beyond both, when you transcend both, there is meditation.

Logic is a prostitute, always remember. Logic can go with anybody, anybody who is ready to pay. Logic is sophistry. You can use logic for God; and you can use the same logic against God. You can use the same logic for or against *anything*. Logic has no love; logic has no sincerity – logic is very insincere. (…) Logic is a game. Never depend on logic; never rely on philosophy. (…) Religion is more than logic, more than philosophy – it is an experience. (…) Zen is pure religion; it is an invitation to fall into existence, to dance with existence – that's what meditation is. (…) You disappear; you become part of the great dance.

By the time the child becomes powerful, he is already conditioned. Then the conditioning has gone so deep in him that now there is no need for the father and the mother to follow him. The inner conditioning, what they call the conscience, will go on torturing him. (…) It is your guilt, your fear. (…) And then we teach the child that there is a God-Father who is always looking, all the time, everywhere. (…) He is a super-policeman, in addition to the conscience that the parents have created. That's why Buddha says that unless you kill your parents, you will never become free. Killing the parents means killing the voice of the parent inside you, killing the conscience inside you, dropping these nonsense ideas, and starting to live your own life according to your own consciousness. Remember, consciousness has to be more, and conscience has to be less; by and by, conscience has to disappear completely, and pure consciousness has to be lived. Consciousness is the law; let consciousness be the only law.

A human child is dependent on his parents for a long time, at least twenty-one to twenty-five years. It is a long time, one third of his whole life. For one third of his whole life, he is being conditioned; (…) anything can be forced on him. And once you learn these tricks, it is very difficult to forget them. That's why it is so difficult to take a jump into reality; that's why it is so difficult to become a sannyasin. *Sannyas* just means taking a jump out of the social structure around you, taking a drastic step, because you cannot get out if it slowly, slowly. You take a quantum leap; you risk all. You simply get out of it as if the house is on fire – it *is* on fire. Of course, in the beginning, it will be very, very shaky; you will tremble many times – because naturally, you will be against your parents; you will be against the society. Society is your parents' writ large; your parents were nothing but agents of this society. (…) the parents, the teachers, the politician, the magistrate, the policeman – it is all a conspiracy; they are all together; they are

all holding the future of all children. (…) Once you have learned, unlearning becomes very difficult, because after twenty-five years of constant repetition, you are completely hypnotized. A de-hypnosis is needed; you have to drop all this conditioning.

When religion becomes a church, an establishment, it starts serving society. And once religion starts serving society, it is no longer religion; it is politics. The church, the temple, the mosque, are in the service of the society.

Love has always been dangerous for society, so society has killed it; in subtle ways, it has destroyed it. And it has left man completely loveless. This loveless man is very easily forced; he can be forced into anything. You can easily make a loveless person afraid. (…) In fact, if you are not in love, you are *already* in fear.

A right season and a right moment is needed for awakening; (…) the right moment has to come. Only then is it possible; otherwise your nervous system will not be able to absorb it. It will be too much of an explosion; it will throw you into bits. Unless awakening happens into integration, it is meaningless. Just being awake is not going to help; it has to become an integration too. You should be awake, and you should be centered too. Otherwise, your awakening shatters you – you fall into pieces; you lose your togetherness. (…) You become a *masta*, a mad person, very beautiful, but very disoriented. The world is gone, the old nightmare is no more, but the dawn has not happened either. The night is over, but the morning has not comet yet, and you are just hanging in-between in a kind of limbo. (…) The ego is shattered, but the egolessness has not arrived yet. You are simply in a negative state, not knowing who you are, not knowing where you are, not knowing what you are doing.

Man is ordinarily a crowd, a mob; he has no integration. He is all fragments; he is not together. (…) Meditation is to be one piece, and when you are one piece, you are in peace. First, this harmony has to be achieved inside; and then, it has to be achieved outside too. First, a man has to become a harmony; then, he has to start pulsating with the greater harmony of existence. (…) The first step needs effort, great effort; the second comes effortlessly. (…) The first is more like *yoga*; the second is more like Zen. (…) *Yoga* is the beginning of the journey; Zen is the end. (…) To arrive at isness is the search, the eternal search, of every being.

If you cannot attain the higher, you are confined to the lower. When you can attain the higher, when you can attain the better, naturally the lower starts disappearing on its own accord.

A man is free when his vision is complete, total. Then, all identifications are meaningless.

The longer the distance between reality and you, the more argument, philosophizing there is. And the less the distance, the less argument there is. And when you come face to face with reality, argument stops.

Satori is getting in harmony within yourself; that is the first step. *Samadhi* is getting in harmony with the total; that is the last step. In *satori*, your conflict disappears; in *samadhi*, *you* disappear. (…) When *satori* has become established, then it never leaves you; just like your shadow, it follows you. Then you have become an individual; and then, then individuality has to be lost too. Become one from many; and then become zero from one. This is the mathematics of spirituality: from many to one; and from one to nothingness.

All joys except meditation are exploitative.

Sannyas means death of the mind. The mind never cooperates; it will do everything to prevent you from taking *sannyas*. (…) The decision to take *sannyas* never comes from the mind; the decision to take *sannyas* comes from somewhere else, somewhere deeper.

Consciousness can go either out or in; these are the two ways available for consciousness. When consciousness goes out, it thinks about the object, the other, the thou. When consciousness comes in, thinking disappears, because there is no other, no object. It falls into subjectivity.

When you are moving outwards, philosophy is created; when you are moving inwards, psychology is created. Extraversion is philosophy; introversion is psychology – and transcendence of both is religion.
Science is a growth of philosophy.

The real psychology is the psychology of the Buddhas; the real psychology is to go inside your being, deep into into consciousness. (…) To know this consciousness is to know what real psychology is.

The religious man befriends his nothingness. That's what meditation is all about: befriending your nothingness.

Meditation is a movement in tremendous aloneness; it has nothing to do with the collective. You can meditate together, but when you go into meditation, you go alone.

The individual is higher than the collective. (…) The mass is a pitfall; the mob is always there to pull you down. (…) My approach is absolutely individual, and that is the religious approach as such. Religion will remain individual; it will never become a collective phenomenon – it cannot. And politics will always remain collective; they will never be individual. (…) Politics is collective; religion is individual; spirituality is universal – remember it.

Zen stops there: Judge ye not. Zen says, all is as it is – nothing is good, nothing is bad; things are the way they are. (…) Zen is unconditionally value-free. (…) It accepts; its acceptance is total. See the purity of Zen; see the utter transcendence. (…) Zen does not bribe you by rewards; and it does not punish you by condemnation, by tortures. (…) Don't move by greed; don't move by fear – they are two aspects of the same thing; (…) the psychology is the same. Zen destroys

that psychology from the very root. (…) Zen transforms, but it does not talk about transformation; it changes, but it is not concerned with change. (…) Zen comes as a grace, as a gift; it follows understanding.

Awareness necessarily is followed by action. Awareness flowers into action; otherwise awareness will be impotent.

The man of awareness does not fall in love; he rises in love. Only the man of awareness is capable of love, because he has found himself.

Deprive yourself of all possible relationships, and see what you are.

In this world, if you hoard something, you become a thief.

All ideals create slavery. (…) I am not an idealist; I believe in the real. And in fact, I need not believe in the real; it is so. Belief is needed only for the ideal. (…) A man who has understood that the ideal brings the ego will drop all ideals. (…) So I am for the real, for that which is.

Analyzing and understanding are diametrically opposite. Analyzing, you remain in the mind – analysis is moving into reason; analysis is rational. Understanding is a non-mind phenomenon. Understanding has nothing to do with thinking – understanding is hovering above reason; understanding is a pure look. (…) And that is the whole difference between psychoanalysis and religion.

To me, celibacy comes only after celebration; it is the culmination of celebration – (…) then comes the transcendence.

An intelligent being never escapes from anywhere. Whatsoever God gives him, he uses that opportunity; he uses it to its very core. He uses *every* opportunity in a positive way. And then, every stone on the path becomes a stepping stone towards God.

Zen says the mind is the *sansar*, the world, and the mind is *nirvana* too. (…) All is a mind-construct, and whatsoever we know is nothing but a mind-projection. (…) it is belief that creates reality; at the source of all so-called realities is nothing but belief. If you believe, it is so; if you don't believe, it is no more so. (…) Zen says it is all a mind-game, with no exception – even your God is the ultimate mind-game, the meta-game. (…) It is here that Zen is the ultimate religion. Zen says *all* is a mind-game – (…) mind includes everything that you know; mind includes everything that you can experience; mind includes everything that is possible. (…) The only way to know the real, which is not a mind-game, is to drop the mind itself. When the mind is dropped, reality is there; while mind persists, it goes on creating its own reality. And that reality which is there when mind is dropped cannot be expressed through the mind.

Watch it: you are constantly creating your own world. We live in different worlds because we live in different dreams, and we live in different worlds because we live in different belief-systems – (…) and we have put much investment in our belief-systems.

When you are affected by a movie, what happens? You are no more a spectator; you have become part of it. People start getting identified with the actors – now his success is your success; now his failure is your failure. (…) You are no more a spectator; you have become a participant. (…) You lose awareness, and the dream becomes real. (…) The reality of the world depends on how much you participate and how much you witness. (…) It is easy to drop out of one dream and to enter into another. It is very difficult to drop out of all dreams, and that's what Zen is all about.

As a man thinketh, so he becomes. Yes, you create your world, and you create yourself too. Thoughts become things. Believed deeply, thoughts become things; a thing is nothing but a condensed thought. Every reality in life arises first as a thought. (…) reality is not one; realities are many. And you don't live in a universe; you live in a multiverse. (…) If you believe in one kind of belief-system, you will come across one kind of reality. And if you don't believe in it, you will never come across it, because you will never move in that dimension. (…) And we go on changing from one belief-system to another. A bit changed here, a bit changed there – but the belief-system remains enclosing us. (…) The really real cannot be known by any belief-system – your belief-system enters into it; your belief-system pollutes it.

All your worlds are belief-worlds. (…) And this is the whole philosophy of hypnosis, hypnotism: believe it, and it will be so. (…) That's why hypnosis is of tremendous value, because people live in their minds. (…) Hypnosis cannot give you reality, but it can give you better beliefs. (…) And it can make you aware that it is all belief-systems – disease and health, strength and weakness, happiness and unhappiness, heaven and hell, are all belief-systems. Hypnosis will show you that too. So hypnosis can help you to live better, and hypnosis can help you to become aware that *all* is dreaming. And then, you can take another step into de-hypnosis, the ultimate growth of hypnosis. (…) Zen is de-hypnosis; all other religions are hypnosis. Zen is the ultimate end. No other religion will fulfill you – other religions will only give you a better belief-system; they will only make you happier.

To know the one infinite life, one has to drop living in forms; all forms have to disappear. (…) The real is the flame of life, the white flame of life. To know that white flame of life, one has to drop all forms from the eyes. The eyes have to become utterly empty. Hence the Zen emphasis on being empty. If you want to know, be empty; if you want to know, be nothing; if you want to know, disappear into nothingness. Only in that nothingness will you see the flame of life.

The moment you think that you are going to be defeated, you are going to be defeated. (…) Victory comes through a higher, positive, stronger belief.

The real death is when you come face to face with your inner non-being, the abyss. (…) *Sansara*, the world, is nothing but an effort to fill the inner vacuum. Fill it with money, with women, with power, with big houses, with fame – with anything, but fill it. Go on throwing things into it – so one day you can feel you are not just nothing: you are somebody; you are something. But it never happens; it cannot happen. Because the abyss is bottomless – you can go on throwing things into it, they go on disappearing. (…) Have you ever seen a man who is satisfied? If you have ever seen a man who is satisfied, then that will be a man who has accepted his nothingness. That's what we mean by a Buddha; that's what we mean by enlightenment – a man whose emptiness has become luminous. (…) And this understanding transforms life. Otherwise, we go on rushing, go into one desire after another, (…) and the moment you get the object of your desire, it becomes meaningless; the moment you have it, it becomes meaningless. (…) If you are intelligent enough, you will see it immediately: the car in the porch, and meaning disappears; the woman in your bed, and meaning has already disappeared. (…) Once desires are fulfilled, suddenly all becomes meaningless again. (…) Even if the desires are fulfilled, nothing is fulfilled; (…) desire is a dead end; (…) you are thrown back to your emptiness.

One has to be very crazy mad to get married – real crazy, mad. And women have some intuitive understanding about this. They don't allow anybody to come too close unless they feel that they are settled in marriage, unless the law protects them. Otherwise, love disappears like a dewdrop in the morning sun, unless solid law is there, And marriage *is* solid law; you can depend on it. It has the court and the policeman and the magistrate – everything behind it. (…) Women are very earthly; they have an intuitive feeling that love won't last long. Before it disappears, have the solid law to help you. (…) Whenever you are attaining something, you immediately start losing interest in it – you all know it; this is how things are. (…) Your whole life proves it again and again – every desire frustrates; every desire lands you in frustration. And the only way you know how to get out of that frustration is to create a bigger desire. Now, this is foolishness; this is what Buddha calls *avidya* – ignorance. Seeing all desires fail, you don't see that desire as such is going to fail. The day you understand that desire as such is going to fail, comes the turning-point in your life, a one-hundred-and-eighty-degree turn. That's what Christians call 'conversion', turning inwards. Buddha has the right word for it; he calls it *paravritti*, turning back. (…) Every desire is going to fail; no desire can succeed – it cannot succeed, by its very nature. Desire is just a postponement; when you have the thing, it becomes meaningless. Desire exists only while you are waiting; it exists only while you are searching; it exists only on the path. When the goal is achieved, you are finished – you will need another desire.

Nothingness is a great rest, utter rest. (…) There is nothing to create any tension; no ripple arises in nothingness. (…) Everything has stopped; everything has come to a halt. Now whatsoever happens makes no difference; you are not stirred by it. (…) equilibrium has arisen in your being; you are balanced, utterly balanced. Life goes left, okay; life goes right, okay – it doesn't matter; nothing matters anymore. This is what we call joy. (…) Joy is neither unhappiness nor happiness; joy is transcendental. Joy is a state of being which remains

unperturbed, undisturbed, whatsoever happens around. The cyclone goes on thundering, but at the innermost core, everything is silent. Tranquility has arisen. This is what we call *samadhi*.

There are only two ways in the world: one is to go away from yourself; the other is to come to yourself. To go away, there are a thousand by-paths – through money, through power, through sex, through drugs, through alcohol. But they all basically belong to one direction: going without, going outwards, going outside; going farther and farther away from the center towards the periphery – and that periphery exists not. So you go on and on and on, more and more discontent, more and more dissatisfaction, more and more anguish. The ultimate result is madness; if this outgoing mind is stretched to its very extreme, then only madness can happen, nothing else. (…) The other journey is inwards. Come back home; move inwards. And as you start moving inwards, more silence, more tranquility, more equanimity, more equilibrium, more centeredness, more groundedness – they start happening on their own accord. The day you have arrived, suddenly there is joy.

The presence of the dancer is always a disturbance in the dance. The more you are self-conscious, the less your life will have joy, because the more your life will be fragmented, divided – it will be more schizophrenic; it will be more split. When you are total, so total that the action is all, that there is no actor behind it, then grace, then a new beauty, a new benediction, enters into your life.

Empty-handed we come, that is true; empty-handed we will have to go, that is also true. Then why, just in between those two, should we start being possessive? (…) If you can remain empty-handed in-between too, (…) your life is religious. (…) A religious person is a desireless person. And remember, let me remind you again: don't start desiring desirelessness – (…) then you will be caught in a new trap. (…) Detachment or non-attachment arises out of the understanding of attachment. Just seeing into the very process of attachment, you see it is meaningless, futile. And when it is meaningless, futile, it drops. Not that *you* drop it, not that *you* renounce – no, it drops on its own accord. Otherwise, the 'I', the ego, is still there; now it claims renunciation.

All doctrine by nature is dark. (…) If you make a doctrine of desirelessness, as Buddhists have made, or if you make a doctrine out of the concept of detachment, as Jainas have made, then you will be caught in a new trap. Detachment is not against attachment; desirelessness is not against desire. Desirelessness cannot be desired, and non-attachment cannot be practiced – because if you desire desirelessness, then you will move into desire; and if you practice non-attachment, then you will get attached to the practice. Desirelessness and non-attachment arise both out of understanding. (…) If you have renounced the whole world, says Buddha, you have not renounced anything – because the basic disease still exists. It used to claim money before; now it claims renunciation. But the 'I', the ego, is still there. (…) Desire has moved, but not disappeared; desire has taken a new form, but it has not dropped. And if desire remains, the world remains; if desire disappears, the world disappears. (…) Insight is freedom; clarity brings choicelessness.

Everybody is playing the game of preoccupation. (…) 'Preoccupation' means: in the past, in the future, never here-now. When you are here-now, there is no game. Games stop; then you flow with the river of life.

Anger comes out of ownership; (…) out of ownership comes anger and rage. (…) We own people; we own things; we own life. (…) Unless you drop ownership, you cannot drop anger. (…) nothing belongs to us, and all castles are sand-castles.

Totality is yours; perfection is borrowed – that's the basic difference. Perfection you learn from somebody else. (…) You can only be yourself; that is the ideal of totality. If you have to follow somebody, if you have to be like somebody else, then you are after perfection. (…) Drop perfection; be total. (…) Nobody is ever perfect – your potential is infinite; existence is never exhausted. Wherever you are, you can still go on growing, and there's no end to it. That's what I mean when I say, you are gods. (…) Whatsoever you become, you will again find new doors opening, new peaks challenging, new adventures waiting for you, new dimensions calling you forth, invoking, provoking. One never comes to the dead end. (…) God does not mean perfection; God simply means the energy that goes on moving. Each moment, you can be total. But you are not perfect; you are incomplete – everything is incomplete. That's why things are growing; that's why there is so much evolution.

Be in the world, and yet be not of it. Be alive and be silent, together. You will be richer. (…) Don't think of life as a distraction, but as a challenge. (…) Something happens and you are not disturbed – it has given you an opportunity to grow; be thankful. (…) You were not distracted; something has become very, very solid in you; something has integrated. (…) My whole approach is: you are to live in the world, but you have to live here with great awareness. Watch, see, live, go into everything. Don't deny anything, and don't repress. Only by experiencing the whole of life does one go beyond it; only experience liberates. So I am not for just sitting silently in a cave; and I am not for just getting involved in a thousand and one activities because you don't know how to sit silently. Yes, sometimes sit silently, and sometimes move into action. And by and by, create a bridge between inaction and action. And become so much in tune with your being that neither action nor inaction will make any difference to you. Acting, working, moving, flowing, you will still remain sitting silent. That's something worth attaining – when you are moving and nothing moves in you, when you are running and nothing runs in you, when you are talking and still you remain quite silent. When you do a thousand and one things and you are not a doer at all, then you have achieved the synthesis which I call spirituality. Otherwise, both action and inaction are 'endarkenment'; they are not enlightenment. One is endarkened by too much activity and occupation; another is endarkened by too much inactivity and inoccupation. Both miss.

Never settle; be moving. Life should be a pilgrimage. (…) The moment you start settling, you are becoming dead. (…) That's why I go on unsettling you.

Logic goes through the part; love goes through the whole.

Drop all seeking; drop all desire. (…) You exist in your search; the achiever's mind is the ego. (…) You want meditation; you want understanding; you want enlightenment – your wanting never stops. The search for enlightenment is again a new object of desire. (…) Stop searching, and find.

Christianity is dead; Hinduism is dead; Islam is dead. In Islam, only a small thing lives, still has a flame – that is Sufism. In Christianity, only a few mystics are still alive; otherwise the church and the pope and the Vatican are just cemeteries, graveyards. In Hinduism, a few mystics are still alive – a Krishnamurti, somewhere a Raman – but far and few in between. Otherwise, the shankaracharyas are dead people. But nobody goes to a living Master. In Buddhism, only Zen is alive. In Judaism, only Hassidism is alive. The organized religion is not the real religion. The unorganized, the rebellious, the unorthodox, the heretic religion is the real religion – it has always been so.

A *sangha*, a commune, is the brotherhood of those disciples and devotees who have gathered around a Buddha. It is a brotherhood of the bees who have come to the flowering of the Buddha. They have smelled the perfume from far away, and something mysterious has pulled them towards the center. (…) Wherever the Buddha is, there is the center of the world, the center of the whole existence for that moment. And whoever is a bit aware, just a little bit aware, is bound to become attracted, enchanted magnetized, hypnotized. And soon, people start gathering around a Buddha; many circles gather around a Buddha. The first circle is of the devotees, the second circle of the disciples, the third circle of the students, the fourth circle of the curious spectators. And just at the center is a man who has come to know who he is, who has become awakened, who has the insight to see through you. Just being with him is enough to be transformed; just being with him is enough to be charged, magnetized. (…) A Buddha radiates rays of consciousness around himself, creates vibes of a totally different plane. Those who become affected by those vibes, those who become interested in the rays that reach them and want to seek and search for the source of those rays, they make a *sangha*. Whenever there is a Buddha, a *sangha* arises automatically; it cannot be avoided. (…) The innocence of a Buddha is contagious. He allows people to come close to him, to become infected. He pours his being into those who are available and ready to receive him. Just being with him is more than is needed. It is such a radical change to be with a Buddha, but it is something invisible. The world remains absolutely oblivious of it. Only a few people, sensitive, alert, intelligent, become aware of the existence of a Buddha. And the moment they become aware, they risk all; they take the plunge; then, there is nothing that can hold them back. (…) And around a Buddha, you will find the brotherhood in absolute harmony. No discipline is imposed; yet there is discipline, great discipline. No order is imposed; yet there is order, immense order. Just the presence of a Buddha is enough. It creates love in the disciples, in the devotees; it creates prayerfulness, gratitude. If a Buddha is not available, it is very difficult to attain to that state where you can see that there is nothing to be attained. If a Buddha is available, it is very easy; you can ride on the wind. If a Buddha is available, you can become part of his being. And he is already on the other shore. He only exists in the body with you on this shore; his consciousness is on the other shore. If you move closer and closer and become really intimate,

surrendered, slowly, slowly, your consciousness also starts reaching towards the other shore. And that is the perfection of a sannyasin: to live on this shore, yet not to be of this shore.

Meditation does the same work as death. Meditation is a willful death; you start dying, disappearing, evaporating on your own accord. And to be close to me has no other purpose; to be close to me is to be close to your death. (…) the Master is nothing but death; and the disciple is one who is ready to die. And death is a prerequisite for being reborn.

All speculative questions, questions out of the mind, are irrelevant, insignificant, meaningless, absurd. (…) A real seeker has nothing to do with ifs and buts. A real seeker does not bother about what happens after *nirvana* – first he moves towards it, knows it through his own experience; and then, whatsoever happens, happens.

Religion is transcendental. It is neither objective nor subjective, because both are halves of one whole. Science has chosen one half – the outside, the objective; poetry has chosen the other half – the subjective, the inner. But both are half, and a half can never be fulfilling. One needs the whole to become whole. Religion is the whole. It is neither objective nor subjective; it is transcendental. It goes beyond both and includes both. It encompasses both, and yet is not limited by either. That is the highest flight possible for human consciousness. Religion dissolves all dualities, and the duality of the subjective and the objective is the fundamental duality of within and without.

The scientist is farthest; the poet is in the middle; and the mystic is at the center of existence. (…) The scientist is approaching reality as a male mind; it is the masculine approach: conquer nature. And the poet approaches reality with the feminine mind: surrender, be receptive, open up to reality, be in a let-go, relax. Religion is neither male nor female; it is just a witnessing of both. But the scientist is very far away from religion; the poet is a little closer. (…) The poet has faraway glimpses, enlightening experiences; once in a while, he rises to the heights of consciousness, but then he falls. (…) The mystic is enlightened; he abides on those heights. (…) He has reached to the Everest, (…) and his Everest follows him – it has become his very climate. (…) I sometimes talk about poetry and the poet, because before you can become transcendental, you will have to learn how to be poetic. (…) Move from being a scientist towards being a poet. But don't stop there either; go on moving. Walk on, walk on, till you arrive at a point where there is nowhere to go, to that ultimate point where there is no way to go anywhere. Then settle; only then settle. Then you are at home.

This is very important to understand: the basic method of meditation is negative. (…) the mind can be unlearned, and the moment you unlearn the mind, you are learning meditation. (…) And when the mind has been completely unlearned, you have learned meditation. You cannot go directly to meditation; all that is needed is to remove the mind. Mind is like a block – the river is there, but it can't flow; the mind is blocking it, like a big rock. (…) The river is surging in you; it is longing for the ocean; it wants to get out of this prison – that's why everybody

feels so restless. This restlessness is nothing but your consciousness longing to meet with the Ultimate. (…) You cannot reach meditation directly, but you can remove the rock of the mind chunk by chunk; (…) you can go on hammering on the rock. And slowly, slowly, the rock will disappear. The day the rock disappears, suddenly a fresh flow of water will start running towards the ocean. That is meditation. (…) Meditation cannot be learned. You cannot practice it, because all practicing is of the mind; all practices strengthen the mind, make it stronger. And the mind has to be made weaker; its power over you has to be destroyed. (…) You have to stop cooperating with it; you have to stop giving it more and more nourishment. (…) The mind has to be put in its right place; it is *not* the Master. (….) That's what I mean by unlearning the mind. Don't support it; don't cling to it; don't rely on it; don't be possessed by it; don't live according to its dictates. And then, slowly, slowly, the Master is free from the slave. The Master is your meditative quality.

Intelligence is a totally different phenomenon than memory. (…) Intelligence comes from your consciousness; and memory is only part of your biocomputer. Memory is only utilitarian. Intelligence has no utilitarian purposive quality, but it brings freedom; it brings insight; it brings you to the truth.

The person who thinks about truth is bound to think wrongly. All thinking about truth is wrong. (…) Language, created by the logical mind, is absolutely inadequate to express truth. (…) Truth can be expressed only through silence.

Reality has to be encountered, embraced, tasted; (…) one has to dissolve oneself into it to know it.

If you have ever experienced a moment when time stops, whatsoever the cause – sex, music, dance, nature – that is the moment which has to be understood, because that is the nature of meditation. That is what brings you home finally, ultimately.

The real Master will hammer, shatter your head completely. He will cut your head. He will make you aware that the mind can accumulate many answers, but they are all useless, because the mind itself is wrong.

Unless thinking disappears totally, you will remain a dreamer. (…) Realization is possible only when dreaming evaporates. (…) You can be a very wise dreamer; you can be very knowledgeable in your dreams – but a dreamer is a dreamer. You can dream of beautiful things, sweet dreams of golden palaces, of paradise, but they are all dreams. Whether you dream of heaven or hell, it is the same – hell is a dream; heaven is a dream. In Western languages, there are only two possibilities after death: heaven or hell. Hence, Western religions have never been able to free themselves from dreaming. They don't talk of being free of dreaming; they don't talk of absolute desirelessness. They have not risen to the ultimate purity of religiousness. The Eastern religions talk of a third state: *moksha*, *nirvana*, freedom – freedom from both heaven and hell – because Buddhas in the East have been saying that your fetters may be made of gold or of iron, but fetters are fetters: you are chained; you are a prisoner. You can be free

only when you are free of *all* fetters; whether made of iron or made of gold, all fetters, all chains, have to be dropped. Then, a third phenomenon becomes possible: *moksha*, *nirvana*.

One who knows, one who has come to terms with true essence, knows no ego, no 'I'; no self is recognized. He is part of the universal flow; he is no more separate. His private world disappears.

Buddhas cannot be seen. Ordinary eyes are not capable of seeing Buddhas, nor are ordinary minds capable of understanding them. If you really want to understand a Buddha, you will have to become a Buddha; there is no other way. (…) And by becoming a Buddha, you will understand all the Buddhas of the past, present and future.

Buddhas have to teach two kinds of people, because superficially there are two kinds of people, the mediocre and the wise; hence there are two kinds of statements in the statements of all the Buddhas. A few statements are made to foolish people. Don't judge the Buddha by those statements. Remember the context; remember to whom they were given, who was being answered. Don't forget the person. And a few answers are for the wise ones. It is very difficult to sort them out, because they are all compiled together.

Sufis, Taoists and Zen Masters are very well known for destroying your idea of their holiness, their specialness. They manage to devise many methods to simply destroy your expectations, to undermine you. They never fulfill your expectations. That is the true sign of a Master: that he never fulfills your expectations. If somebody fulfills your expectations, be sure and certain that he is a phony.

You are fighting with life; (…) you are going against the current. (…) The cunning mind fights, because it is through fight that the ego arises, and the cunning mind can exist only around the ego. They can only be together; they are inseparable. If the ego disappears, the cunning mind disappears, and what is left is innocence. (…) Innocence is a state of thoughtless awareness – it is another name for no-mind; it is the very essence of Buddhahood. You become attuned to the ultimate law of things – you stop fighting; you start flowing with it.

You cannot trust man while he is in the so-called awake state – he is bound to falsify things; he is bound to be phony. (…) You cannot trust what he says about himself when he is awake; you can only trust his dreams. Hence psychoanalysis has to go into your dreams, because your dreams show your reality more clearly than what you say when you are awake. What kind of an awake state is this that your dreams are far more natural, far more authentic, than your waking life?

These are the two basic instincts: food and sex. Both are basically needed for survival: food is needed for your survival; and sex is needed for the survival of the race. (…) And your saints are against both. Your saints are suicidal; (…) they go on destroying themselves slowly. (…) They torture themselves, and they feel that by torturing themselves, they are purifying themselves, and that they are

becoming holier. (…) They have divided themselves into two, the higher and the lower, and they are fighting against themselves, body and mind. (…) And in this way, they go on becoming more and more schizophrenic. (…) This is not holiness; this is a pathology.

Simplicity is a by-product of innocence; it comes just like your shadow.

If you repress – and that's what cultivation is – then it will start coming in another form from somewhere else. You will become more and more divided in this way, more and more complex in this way. (…) Live moment-to-moment; get out of the mind; be a no-mind – that is innocence, and innocence is enough.

A dead Master is no longer there to do anything to you; (…) now you can take revenge! (…) The Master is physically dead, you want him to be spiritually dead too. (…) The myth will do it: the Master will become spiritually dead too. (…) through myth, you re-create the Master in your own image. (…) You are bowing down to yourself, to your own creation! (…) Your myth is a lie! And the more the Master becomes surrounded by myth and fictions, the more and more unreal he becomes. That's why it is very difficult to believe that Jesus is a historical person – very difficult to believe. It is because of the mythology that has been created around him: he walks on water; he turns water into wine; out of a few loaves he makes enough bread for thousands of people to eat. The people who created these myths are really getting rid of the reality of the Master. Although he is dead, a certain impact of the Master still continues – and that has to be effaced. The myth will do the work. Death has destroyed the body; myth will destroy the spirituality. The Master will become just a mythological figure, utterly impotent, useless. The myth is a process in which you change the Master's historical reality into fiction. (…) A myth is created by you, by your expectations. No living Master ever fulfills anybody's expectations; he lives his own life. Whether you accept him or reject him makes no difference. You can kill him; you can worship him – it makes no difference. He goes on living in his own way; he goes on doing his own thing. He cannot be forced to fulfill your requirements of him.

That is the purpose of worship: to make the man so distant and so far away that you can only worship. You need not practice whatsoever has been his teaching; you need not wake up from your sleep. Worshipping can continue in your sleep beautifully; it does not disturb your sleep – in fact, if functions as a sedative, a tranquilizer.

Because you don't know yourself, that's why you are greedy. If you know yourself, you will be full of emptiness.

When a true disciple comes to me and I touch his third eye, there is an energy connection. I become plugged into him; he becomes plugged into me: immediately an exchange of energy happens. It is an actual life-energy exchange. But a few people come, I touch their third eye… but they are just pretenders; they are not disciples. When a disciple bows down and touches my feet, immediately there is an energy exchange; my feet can immediately feel his touch. It is not just a touch of his hands; his whole life is pouring there. But then, there

are others who simply touch as a formality. Their touch is ugly; their heart is not in it. (…) Nothing *can* happen unless you are in a surrendered mood. If you are not in an egoless mood, nothing is possible. (…) I can pour, but you have to be open to receive it.

If you happen to meet a Buddha, you can be related to him in two ways: one is his teaching; another is his being. If you become related only to his teaching, you will become knowledgeable and you will become more egoistic. (…) But if you become related to the teacher himself… The teacher is a nonentity. There is nobody inside a Buddha as a person; he is only a presence. You can feel him, but you cannot touch him. You can imbibe his spirit, you can drink from his cup, but it is all an invisible phenomenon. If you listen to the Buddhas, then their most fundamental message is: be a light unto yourself. Don't depend on others, don't follow others, because the ultimate core of your being has to be discovered only by you. Buddhas can only point the way, but you have to travel it. Nobody can travel it for you; it is not possible. (…) You will have to go to your innermost core alone, absolutely alone. That's why it is said in Zen: if you meet the Buddha on the way, kill him immediately – because you have to go so alone that not even a Buddha, not even a Master will be there in the ultimate experience.

Before one becomes a Buddha, there is a period, a gap, an interval. Between the ordinary, unconscious human being and the conscious Buddha, there is a small gap when you are no longer unconscious, no longer in your old patterns and structures, when the old gestalt has disappeared, but the new has not appeared yet. It is just like the moment before the sunrise: the night has gone, the last star has disappeared, but the sun has not risen yet. (…) Those few moments are the moments when a person is called a *bodhisattva*, one who is ready to become a Buddha at any moment. (…) In the East, this particular interval of time is called *sandhya*. (…) And when one is a *bodhisattva*, Buddhahood is inevitable.

All our ideas are make-believes; (…) the really awakened person has no ideas. He simply lives moment-to-moment, in *tathata*, the suchness of existence. (…) He lives in choiceless awareness, and he acts out of choiceless awareness.

Real love always hurts, because it transforms. The love that you felt before was your imagination. (…) Remember, to be sensitive does not mean to be sentimental; to be sensitive does not mean to be touchy. (…) Be courageous enough and absorb the hurt, the pain, the agony of transformation. Right now, it will be rough going, but you will feel grateful later on.

Beware that to survive in the world should not be your goal, because even if you survive, death is going to come. Even if you have all the money possible, death is going to come. Even if you have all the power and all the prestige, it will all be bogus, because inside, you are poor. The really intelligent person is one who discovers his inner treasures, who discovers the inner eternity, who discovers God. That's my definition of the intelligent person: one who discovers God. Unless you have discovered God, don't think of yourself as an intelligent person. You may be intellectual, but you will not be intelligent. (…) Intelligence is possible only through meditation.

Philosophy is an obsession with words. When the word 'God' becomes more significant than the experience of God, that is philosophy. (…) Philosophy is more or less a linguistic phenomenon, a question of language and grammar, of hair-splitting and shadow-boxing. It is not concerned with reality at all. (…) Philosophy is talk; religion is experience. (…) Philosophy tries to understand and comes to no understanding; religion never tries to understand and comes to a deep understanding. (…) My interest is in religion, not in philosophy at all.

The sun is there, but the clouds are also there. If you are intelligent enough, you can look at the sun and you need not be occupied with the clouds, but if you are not so intelligent, then this is the only way. You are interested in clouds, then clouds have to be given to you. Maybe through the clouds, one day accidentally, you will become aware of the reality of the sun.

Yoga exercises are complicated and dangerous; they may suit one person, but they may not suit another at all. (…) A little exercise is good, but don't make much fuss about it. The real way is the mind; the real way is not the body.

That's how humanity started: we all started in the beginning as fish in the ocean. Every child repeats the whole history, in a very fast course; in nine months, he repeats millions of years of history. But every time a child is in the mother's womb, he starts from the very beginning, as a fish.

Thirty-three percent of people are so suggestible, so gullible, that you can manage anything with these thirty-three percent, and they are ready to believe it. These are the thirty-three percent who gather around Sai Baba; these are the people who help the so-called miracle-doers, because they are ready to believe in anything. They are hankering to believe; they are starving; they want to believe – so anything will do. They want to cling to some belief, to somebody extraordinary. The man who is a little intelligent, wise, alert, will not fall into such traps. His only effort will be how to be absolutely aware of all the ways, gross and subtle, of the mind, because that is the only way to be free from it. And when you are free from your mind, you become available to God's mind, and God's mind becomes available to you.

With your mind functioning, whatsoever you do is going to be wrong. (…) You cannot make a goal, because if you make a goal, you will be making it out of your own delusions. It will be part of a dream, and hence it will be very difficult to arrive at. In fact, it is impossible to arrive at – it is a dream. You can go on and on, but the dream will go on receding like the horizon; you will never reach it. Hence, it will take infinite time, and yet you will be as far away as ever. Don't make a goal, because right now, all that you can do will be illusory. (…) First wake up; then things start happening quickly.

Emancipation is emancipation from your tiny mind and its games. (…) We create a thousand and one hallucinations about ourselves; we pour our reality into them – and they look so real. (…) We go on worshipping our own creations; this is the way of the stupid mind. The intelligent person stops creating, stops projecting, and watches the mind so clearly that the mind cannot project

anything. As the projections disappear, the world disappears. One day, when the mind is no more there to project anything, all is transparent.

The fool laughs at others; the wise man laughs at himself.

To be simple means to be nonverbal, nonlinguistic. Your approach towards reality should not be through language. (…) Even if you are alone, you go on talking to yourself. You can't stop this constantly chattering mind. And it has to be stopped; otherwise it won't allow you to see things as they are. (…) To be silent is to be simple; to be silent is to be innocent. To be silent is the bridge from the ordinary mind to the cosmic mind, from mind to non-mind. Learn silence and the ways of silence.

Man's whole past has been a history of wars and wars. In the past three thousand years, we have fought five thousand wars. It seems absolutely insane, five thousand wars in three thousand years – as if we are living only to kill each other. What has gone wrong with man? No animal kills any other animal of its own species. No lion kills another lion; never. No dog kills another dog; never. It is only man.

Fighting with your own energy, you can never be victorious; fighting with your own energy is as if you are making a great fight between your right hand and left hand. Who is going to win? Nobody can win. Just your energies will be dissipated; you will become weaker.

Sex can be transcended, and it is a great experience to transcend sex, but it cannot be done if you are against it. It can be done only if you befriend the energy, if you absorb the energy, if you find out what is the secret of sexual longing. (…) Why are people interested in sex? It is not just a question of biology; it is more a question of spirituality. My own observation is that people are interested in sex because that is the only naturally-given window to God, a natural gift. In deep orgasmic states, (…) for a single moment, time disappears, mind disappears, ego disappears, and one has a taste of meditation, of *samadhi*, of superconsciousness.

I am not going to decide what is right and what is wrong. I am simply helping you to create the pure consciousness, because out of that consciousness, whatsoever happens is right. And whenever you lose that purity, that height, that flight of consciousness and start crawling in the darkness of the earth, then all that you do is wrong. It is possible that an unconscious man may be doing something which is thought right by society, but he cannot be doing right according to Bodhidharma and according to me. (…) the unconscious man has no right consciousness; the very foundation is missing. His action may on the surface appear to be right, according to the morality of society, but his intention cannot be right – and it is intention that is decisive. (…) Hence, I am not in favor of people like Mother Teresa of Calcutta, not at all. She knows nothing of meditation. She is a good woman, doing hard work, but deep down, there is greed, and without meditation, you cannot get rid of greed. Yes, serving orphans, widows, poor people, ill people, old people, lepers – anybody will say that this is

good, except Bodhidharma, or except me. It is only apparently good; deep down is greed.

Our whole idea of right and wrong is superficial; we cannot see deep into the very essence of what is good and what is not good. (…) The ideas of right and wrong are always in the mind; they are mind things. When you transcend right and wrong, when you have no idea of what is right and what is wrong, when you are utterly innocent, then you are truly, truly right. To be innocent, silent, contentless, just a consciousness – that's what Bodhidharma says is truly right.

Real knowing is never gradual – it is a quantum leap; it is discontinuous with your past. The old simply disappears, and the new appears. Gradual understanding is a trick of the mind.

Obedience is part of politics, not of religion. (…) A Master does not order you to do anything, but his presence orders you. His very presence creates a subtle obedience, a subtle discipline.

An open heart is a natural phenomenon; an open being is just natural. A closed being is a very unnatural thing, very artificial; you have to put all your energy into it.

Meditation remains; it becomes natural. Before enlightenment, it is necessary; after enlightenment, it is just like breathing. It is there, natural, spontaneous. Enlightenment means exactly that: when meditation has become natural.

Only the artificial has to be destroyed.

People are not committing suicide in the East, where there is poverty and suffering; people are committing suicide in the West, where affluence has happened, where everything is available. But because everything is available, people have got fed up with everything. When things are not available, you can hope. When things are available, hope disappears. (…) Now what to do? Where to go? Suddenly you feel tired of the whole thing, the whole business of life. (…) Life seems meaningless.

There are only two directions in life: religion and politics. And either you are in one, or you are in the other. If you are not a religious man, then you are, by necessity, a politician. You may not be actually in politics, but you are a politician. (…) The politician is always trying to have more power; the politician is always on a power trip. What for? To enhance his ego, to show to the world, to show to himself, that "I am somebody". It may be the money trip, the power trip, or the prestige trip; it may be with the wife, with the children, in the office or in the church – but it is all politics. (…) The politician pretends; the religious person knows. The religious man has come inside his own being; so, striving for a bigger chair, for a higher position – what is the point? You cannot make him higher than he has known himself inside. A religious man has come to see his own infinite treasure, so he does not long for any power trip.

Only a very, very intelligent person can listen to truth. The stupid mind hankers for fictions, gossip – not for the gospel. The stupid mind is interested in gossiping. There is thrill! Something new is happening! You read the newspaper, not the Gita, not the Bible, not the Dhammapada; you enjoy the newspaper immensely – the world of the politician, the world of fiction, the world of lies.

Understand a single enlightened person, and you have understood all. (…) If you understand Buddha, you have understood *all*: Mahavir, Krishna, Christ – all. If you understand Christ, you have understood all.

People are really burdened by the head. Their heads have become too heavy. Their whole life has become confined to their heads. They don't live anywhere else; they live in their heads. Cerebral, that's what they have become; and they have lost all joy, all celebration. And they have lost the qualities of love, of feeling, of the heart. They are no more part of this great jubilation that goes on and on around – the cuckoo singing, and the flowers blooming, and the birds flying in the sky, and the sun and the moon and the stars, and the roaring ocean and the sands and the mountains. Are you part of this existence, or are you just confined in your head? (…) When thinking is freed from all the diseases of the mind, then there is no more thinking as such. It becomes knowing – *wu* in Chinese; *satori* in Japanese; *samadhi* in Sanskrit. And to attain to *wu*, *satori* or *samadhi* is to become enlightened.

A real man of knowing is always a beginner's mind, an innocent mind. (…) The day you become an expert, knowing dies and knowledge starts being gathered.

Buddha's statements are more perfect than Jesus' statements, because Jesus had not the same quality of disciples around him. (…) His disciples were very ordinary people, so much is missing.

The religious endeavor has two sides to it. One is, seek – without seeking, you will never find; the other is, stop seeking – if you go on seeking, you will never find. (…) One day, the seeking has to be started; another day, it has to be dropped. (…) First, drop all other preoccupations – money, power, prestige – so that all your energy pours into one seeking: seeking for God. Then, when you have only one seeking left, drop that too, shatter that too. Sit silently; forget all about God. God was a trick to help you drop the world. When the world is dropped, drop God too. Then suddenly, reality is revealed.

You need not read a thousand and one books. A small statement meditated upon, absorbed, digested, is enough to transform you. The statements of Buddha or Jesus or Mahavir or Krishna or Mohammed are seeds. Let them sink into your heart, and sooner or later they will start sprouting. And sooner or later, you will be full of great flowers, and you will be full of a fragrance that is not of this world.

Every statement of every enlightened person, of every Buddha in the world, will support you. (…) Each Buddha represents all the Buddhas.

One never comes to truth by reading books. One comes to truth first, and then one recognizes it in books. Books become then witnesses.

Western psychology thinks in terms of a healthy ego – and ego can never be healthy; it is a contradiction in terms. Ego as such is ill; (…) ego is always leading you towards more and more illness. (…) People are not suffering from weak egos; people are suffering from too much egoism. (…) Health comes through wholeness. (…) Drop the ego; let it go. Once the ego is dropped, you are one and whole and flowing.

The East has created the Master; the West has created the psychotherapist. (…) In the West, sooner or later, psychotherapy will have to understand the ultimate psychology, the psychology of the Buddhas.

In Eastern eyes, the patient is a man who has lost his contact with God. He has become too egoistic; (…) he has created such a wall around himself that he no more knows what God is, he no more knows what totality is. He's utterly disconnected from the roots, from the very source of life. That's why he is ill – mentally, physically, or any other way. Illness means that man has lost track of the source.

The outer journey needs the ego; the inner journey needs egolessness.

Mind cannot be *really* healthy without the religious view of the world; it will be a lop-sided view. (…) You are not only the body, so only to think in material terms will not be satisfying to you. And you are not only a mind, so just psychological health won't do. You have a spirit too, and the spirit is at the center; that is your very core. If that remains suffocated, if that remains starved, somehow or other that suffocation, that starvation, will take effect in the psychology, in the physiology too. It will come from the source, oozing like a poison, and you will go on doing everything, and still you will find something is missing, something of *deep* significance is missing. That's what Western materialism has come to. Everything is available there, but meaning is lost, significance is lost, glory is lost, dignity is lost. The soul is missing.

Religion comes out of absurd trust, irrational trust; it does not come out of proof.

Right now, you cannot be total. So I will suggest that if the major part of your being is ready for *sannyas*, then take the jump. The minor part of the mind can go on rationalizing; the minor part can go on playing tricks and tactics and strategies on you. It can go on arguing, and it *will* go on arguing to the very end – till you take the jump. As long as hope is there that you may remain with the minor, the minor will try to persuade you.

Silence is not the absence of noise; it is the presence of the unknowable. (…) Remember this difference: words cannot say anything about truth, neither can your so-called silence. Your silence is also yours. The plane of your silence and the plane of your words is not different – it belongs to the same plane. Truth can

be understood only when you transform, transfigure your plane of being, when you attain to a new kind of consciousness, a new awareness.

There are two ways a man can be. A man can either move towards having more things – more money, more power, more prestige, more respectability. The man who is too much concerned with having more is the worldly man; he goes against Buddha, against *Tao*, against Zen. And the man who says whatsoever is, is good, who is not worried, who relaxes into *tathata*, suchness, isness – he becomes a religious person; he starts moving in.

Grace comes out of eternity – grace is part of the eternal; grace is a quality of God. Grace is never part of time. Time creates hurry; time creates tension; time creates anxiety. The more you are conscious of time, the more neurotic you will be. Time is a neurosis. When you are not conscious of time at all, when there is no past and no future, when time is irrelevant to you, when you are just here-now, then grace arises. (…) In time is mind; in time is ego; in time is misery, hell. The way of the meditator is to go beyond time, to drop time – psychological time, not clock time. Clock time is perfectly okay, utilitarian – if you have to catch a train, you have to remember the clock time. (…) But when you become entangled in psychological time, then you lose grace. (…) To live in the past is psychological time; to project the past into the future and to start living in the future is psychological time. (…) Be present, be here-now, and grace comes of its own accord.

The essence of your mind – that's what I call the mirrorlike quality. (…) It is essential; it is your nature. (…) This mirrorlike quality has nothing to do with anybody; nobody has given it to you. (…) It is not conditioned by society. (…) It is you, your authentic being. (…) It is what consciousness consists of. (…) And the day you come to this originality of your being, to this Man of no Title, to the Eternal One, that day you become an emperor. (…) And that day, you will have a good laugh too, because you will see that nothing was ever missing – you just got entangled into reflections.

You have always been here, and you will always be here. You cannot go anywhere, remember it. (…) There is no way to go, and there is nowhere to go, and there is nobody to go. Everything simply is, here-now.

When a guest is there, the host becomes secondary, and the guest becomes primary. That's what has happened. Too much full of thoughts and desires, the guests have become very important, and the host has become almost secondary, or even forgotten. And the guests have stayed too long; they don't go. They have become permanent dwellers, and the host is thrown out of his own house.

Neurosis is very substantially needed for the ego to exist. Once the neurosis is gone, once the chattering mind has disappeared, you are not. (…) In silence, not only do you disappear; your whole world disappears. (…) In silence, you commit suicide. That's what *sannyas* is all about.

You can go on playing games of being together with people, but deep down, you remain alone. Aloneness is something which cannot be corrupted; it is our very nature. You can create many illusions around yourself, and you can create safeties and securities, bank balance and love affairs, friendships and families – I am not against them. All is good if you know that it is a game. Play it as well as you can, but never be befooled by it. Underneath, you remain alone. That aloneness is not changed by your relationships; not even love changes your aloneness.

You can only go ahead. Remember this basic dictum of human growth, of growth of consciousness: there is no way ever to go back. Whatsoever you have known, you have known, and there is no way to make it unknown again. Wherever you have arrived, you have arrived; you cannot escape from it. The only way goes ahead; all growth points are points of no return.

My whole approach is non-technical. You have to watch your chattering. Don't be in a hurry to stop it; just watch it. Watch all the defenses that are there; don't be judgmental. And don't stop playing games; go on playing – but become more and more watchful. Bring a new consciousness which goes on watching everything that is happening to you, inside and outside. (…) Let the mind chatter… you be watchful. (…) Watching, parallel to the mind, something new arises in you; (…) parallel to the mind, witnessing arises in you. That witnessing has no chattering in it; it is something *higher* than the mind – (…) a watcher on the hills. (…) The watcher has nothing to do with the mind – the watcher is something new; the watcher is a new growth of your being. It is not mind forced to be still; it is not mind disciplined to be still. (…) By and by, that watching will start getting rooted in you. Mind will continue on its own plane; there is no need to bother with it. Don't be against the poor mind; it is perfectly good as it is. It has been a great help to you; without the mind, you would not have survived – (…) it is a survival mechanism. (…) Don't fight with the servant; simply bring the Master in! In the very presence of the Master, the servant immediately understands. The witness is the Master; (…) you discover the witness in you. Don't become too much entangled with the mind; otherwise your whole energy will be pouring into that fight, and that becomes a constant inner war. (…) whenever you are in conflict with yourself, you are divided, schizophrenic, split in two. And constantly at war with yourself, you are dissipating your energy; (…) it will simply make you weaker and weaker and weaker. (…) So fight is not my way. Befriend the mind! Watch it with great friendliness, like a mother watches her own child. Watch the mind with great friendliness, with great love and compassion. It is *your* machine – don't be angry with it; don't be foolish, don't fight with a mechanism. (…) So don't fight with the mind; rise above the mind! (…) That is what Zen people call the third eye. (…) When you bring the witness in, the third eye starts functioning. (…) And whenever you are alert about it, the mind stops chattering; (…) mind is very respectful towards awareness. (…) The moment you become unaware, the moment you stop watching, the mind will start chattering again. If the watching continues, the mind will not chatter. So, a miracle happens when you watch: by and by, the mind stops chattering of its own accord. (…) Then, silence is not just the absence of thoughts; then, silence is the presence of awareness.

Each enlightened person will find a way to express that which has happened to him, because it is part of that happening that it has to be expressed. You cannot hold it; it overflows. But to different enlightened persons, it will happen in different ways; (…) it depends on what potentiality you are carrying. (…) Those who have eyes will be able to see it.

The enlightened person lives without a motive. He simply enjoys life the way it is; whatsoever happens is good.

Anything that has been lived totally is always transcended. Hang-ups simply mean that you have not lived something totally. (…) Anything that has been lived totally one day simply disappears.

Zen people talk about the three pillars of Zen. These are the three pillars. First is: *no-form*. Second is: *no-mind*. Third is: *no-soul*. (…) No-form means no body, no matter; no-mind means no psychology; and no-soul means no spirit, no self. (…) Zen goes to the deepest roots of the illness called man. (…) Zen goes the farthest, the deepest. Nobody has penetrated so deeply into the mystery of human being as Buddha did. And Buddha says: even the self, even the soul, the *atman*, is not true. It is the last trace of ego, the very last, but still it is the last trace of the ego. The very idea that "I am" is a persistence, a shadow of the old ego. When you look into this too, the self also disappears. And when all have gone, what is left? Only a pure look.

Have you not yet learned to shoot without shooting? – If you meditate with a technique, it is mere shooting with bow and arrow. The day you drop all techniques of meditation, and meditation flows without any techniques and without any methods, it is real shooting. When the meditation becomes perfect, meditation disappears. That is the point of perfection – when you don't need it. (…) Real art always dispenses with the techniques. If you are involved in the techniques, you are on the periphery. Good! Nothing wrong about it. But remember: one has to go beyond all methods. One has to become so spontaneous that no method is needed – meditation *is* you; love *is* you; God *is* you.

This is what Zen is: Zen is not a method. Zen is going beyond all methods. Zen is not a way. Zen is dropping all the ways to arrive home. Zen is not a journey; there is no goal in it. Zen is the disappearance of all journeys and the sudden recognition that you are there already, that you have been there always. Zen is sudden illumination, abrupt, not gradual, because gradual means practicing, step by step. Zen is sudden, nothing has to be practiced. (…) That which you are seeking is already within you; the seeker is the sought. You just have to stop seeking and look. Look into your form, and you will not find. Look into your mind, and you will not find. Look into your self, and you will not find. And when all these three have not been found, you will find who you are!

Buddha renounced the world seeing the futility of desire. That renunciation came out of understanding – not out of a desire to understand, not out of a desire to achieve Buddhahood. (…) Buddha's renunciation was a natural outgrowth of his understanding. (…) Many people renounce, but for the wrong reason – they

want to achieve enlightenment. (…) A new desire has arisen; they have created a new desire. Looking at Buddha, they have become lustful for Buddhahood. (…) their renunciation is part of this desire. (…) They are not yet finished with desire; it is the *same* desire. (…) It is the same game played on different planes, in different ways; the trick is the same.

The humble man is the proud man standing upside down. Humbleness is a form of arrogance.

Truth cannot be said, and the moment you say it, you have already falsified it. (…) The real teaching cannot be taught, but still it is called a teaching. It cannot be taught, but it can be shown, indicated. There is no way to say it directly, but there are millions of ways to indicate it indirectly.

Ego exists at the periphery. (…) At the periphery, everything is divided, and not only divided, but in conflict. (…) You fight with yourself continuously, endlessly, and there is no possible victory. (…) It is suicidal; you are destroying yourself.

Mind and world are one phenomenon, two aspects of the same coin. (…) Your whole world is in your mind. Or rather, your whole world is your mind – nothing else exists. Whatsoever you see, feel, experience, is a projection. That's why Hindus have always been saying that the world is illusory. It is a mirage; it appears, but it is not there. If you can understand it as an illusion, you are already on the way to transcending it. If a dream is realized as a dream, you are already moving away from it; you are awakening.

Understanding is like fire; it burns you completely as you are right now – the ego, the mind.

The real fight in the future is going to be between meditation and drugs. In fact, that has always been the case: the real fight is between drugs and meditation; either drugs or meditation.

Spirituality has no shoulds, no should-nots. Spirituality has a deep acceptance of whatever is, that which is. Buddhists call it *tathata*, suchness. (…) Whatsoever is the case, is the case; one has to accept and relax into it. In that relaxation is the dimension of the spiritual. If you can do ordinary actions in a relaxed way, with no tension in the mind, with no hankering in the mind to be successful or to be winners, then you are doing a spiritual thing. Zen people sip tea; they call it a tea ceremony. (…) Zen people say that if you can sip tea with an absolutely undivided mind, so that the tea and the sipper of the tea are no more divided, it becomes one energy; there is so much silence; one is relaxed – and if you cannot be relaxed while sipping tea, where else can you be relaxed? A cup of tea can become a cup of prayer; and then, anything can become spiritual – (…) a relaxed awareness makes everything spiritual. (…) The whole art of meditation is to be here-now; to be here-now means you have slipped out of the mind.

The greatest possibility of the mind and the greatest capacity of the mind is imagination; the mind lives through imagination. The moment you start seeking truth, you are moving in the direction of imagination. What are you seeking? (…) Seeking, you go astray; seeking, you go in dreams. Seeking, you go somewhere else – and truth is here; seeking, you go then – and truth is now. Seeking, you are, and seeking, you are too much – and there is no space for the truth to be. The more you seek, the more you feel you are. The harder and more arduous the seeking becomes, the stronger the ego becomes. (…) Seeking means concentration, and truth is never achieved through concentration – truth is achieved through meditation.

Samsara is *nirvana*. Whatsoever you are, there is nothing wrong with it – just something is missing. (…) That missing link has to be provided, and everything that you have becomes divine. (…) You need not go from the marketplace; you not go to any cave or to the Himalayas. (…) Love has not to be destroyed; only awareness has to be added. Relationship has not to be destroyed; only meditation has to be added.

Mind is very poor; mind is a beggar. All richness is of the heart. Mind lives through trivia. The heart is an opening to the profundities of life, to the depths of existence, to the mysteries of the cosmos.

Love is a door; pass through it. (…) Deep in love, the ego disappears; you cannot find it. (…) And that experience can become a *satori*. (…) So love is dangerous – love is death; love is suicide; but the one who dies in love has never existed really. It is the unreal self, the idea of an ego, that dies.

Truth is not a commodity that is wanted by people. (…) Truth is not needed by people; (…) in fact, they think that they already know it. (…) The ordinary mind is constantly seeking new dreams, new sensations. Its need is for more magic in life, for more illusions, for more dreams. (…) The moment a person becomes interested in truth, he is no more part of the mob; he becomes an individual. That very interest creates individuality – otherwise, you remain part of the crowd; you don't really exist.

The religion of Buddha is a religionless religion, and Zen is its culmination.

One cannot get out of illusion, because illusion is not. You have never been in it! See the point, and you are out of it – the goose is out!

Religion is not an experience; one cannot experience it, because there is no experiencer left. It is a dissolution – one disappears into it; (…) one simply dissolves. (…) The drop has become the ocean itself.

The difference between the ordinary man and the insane is only one of quantity, not of quality. Unless you become a Buddha, a Christ, a Krishna, (…) you will remain phony, you will remain false, you will remain arbitrary – you will not really have a soul.

Go and see in a mental asylum, and you will be surprised that all the mad people are some kind of *mantra* doers; they have their *mantras*. Somebody is washing his hands continuously day in, day out, just washing his hands. It is his *mantra*. It keeps him engaged; it keeps him occupied; it keeps him unafraid. And he knows how to do it; it is a simple act. If he stops doing it, he becomes frightened – now, there is nothing to hang on to. If he stops it, he is empty – now, there is nothing to cling to. If he stops doing, he does not know who he is; he has his identity as the hand washer. He knows himself perfectly well when he is washing his hands, who he is. Once he stops, difficulties arise. In the mental asylum, those people who have devised their own mantras – in action, in words – are just consoling themselves. (…) It keeps them unaware of their insanity; (…) it keeps them away from themselves.

A Buddha is neither a liar nor a professional truth-teller. He simply makes his heart available to you; he wants to share.

Heaven and hell are political strategy to repress people. (…) A Buddha wants to burn heaven and hell, and the whole ideology surrounding it.

From your very childhood, your parents were correcting you, then your teachers were correcting you, then your professors were correcting you, and your priests were correcting you – the whole society has just been correcting you. And, naturally, after twenty-five years of correction by everybody, you yourself become a great corrector. Then you start correcting yourself; then you become a great improver, continuously improving upon yourself, correcting and correcting – and while doing so, you become more and more artificial, less and less natural. (…) Nothing can ever be corrected; nothing can ever be improved. You can either be fast asleep or awake. (…) If sleep is corrected, that will mean a few more tranquilizers are injected in you, so that you can sleep better, so that you can remain asleep in a better way. This is correction. (…) Awakening is not a correction of sleep; it is simply dropping sleep. (…) Forget about correction; put your total energy into awakening. There are only two ways to be, conscious or unconscious. Choose.

If you feel confused, then go on meditating. Meditation is not for enlightenment; meditation is for confused people. (…) Meditation is not a way to enlightenment; it is just a way to get rid of confusion. And when there is no confusion, then enlightenment comes of its own accord. (…) Meditation's work is negative; it takes things away from you. It does not give you anything; it simply goes on taking things away from you. Anger disappears; greed disappears; desire disappears – you start losing whatsoever you had; every day, you become poorer and poorer. That's what Jesus means when he says, 'Blessed are those who are poor in spirit'. (…) Slowly, slowly, chunks of your being are cut from you. And one day, suddenly, nothing is there – or, *only* nothing is there. That very moment, light penetrates. All those other things – greed, anger, passion, lust, hatred, ambition, ego – they were hindering; they were blocking the path. (…) If you understand me, there is no need for any meditation. But if you don't understand me, then go on meditating. (…) You will not understand me only by listening. (…) To understand me, meditation will be needed.

Paul Tillich has defined religion as the ultimate concern. It is exactly the opposite: it is the immediate concern, not the ultimate concern. (…) It is an inquiry into one's own being. That's why Buddhism is not concerned with God at all; it is concerned with *you*, with your reality. It's whole process is like peeling an onion; layer upon layer, it goes on destroying the illusions, the dreams. And just as it happens when you peel an onion, ultimately only nothing is left in your hands. That nothing is the source of all. Out of that nothing, all arises; and back into that nothing, slowly, slowly, all disappears.

The real search is pure; the real seeker is just looking into reality. (…) The unreal seeker is one who is bent on proving something from the very beginning. (…) The unreal search is already based on an a priori belief. (…) Remember, this is one of the most important things in life, that if you start a search with a fixed idea, a fixed attitude, you are bound to find it – and then, there is a vicious circle. (…) you go on pouring reality into a dream, and one can go on wasting lives in this way. (…) Search without any idea; that is Buddha's message. Look; just clean your eyes and look.

Just a little liking, disliking, a little choice, and you will create reality.

The Buddhist approach has been to look into reality without any idea, so that reality can reveal itself. Allow reality to reveal itself; don't enforce anything upon it. All other religions have been enforcing something or other; hence they go on missing. Their work becomes metaphysical; in fact, their work becomes a kind of autohypnosis. Buddhism de-hypnotizes man. Buddha's work is de-hypnosis: how to drop all kinds of hypnosis, all kinds of suggestions given by the society, by the people. And when you are utterly silent, with no conditioning, truth becomes known. That truth liberates.

One very precious word in Buddha's approach towards life is *samata*. *Samata* means equanimity, equilibrium, balance, choicelessness. Don't move to the extremes; avoid extremes. Pain and pleasure are two extremes; don't choose. Don't avoid either; don't cling to either. Just remain in the middle of it, watching, looking at it, unattached. Let everything come and go – you just be a watchful consciousness; you just be awareness. (…) If you can watch it without like and dislike, suddenly it is there, but you are out of it; you are no more in it. You are standing there unbridged to it. Choicelessness unbridges you from all kinds of moods, from all kinds of minds. That is *samata*. (…) Buddhism says: Watch! Let every moment of life become an experience in watchfulness, (…) and *samata* arises out of it. One becomes utterly balanced in the middle of the polarities, (…) just like a tightrope walker. (…) A tightrope walker walks balanced on a rope. He remains in the middle, does not lean to the left or the right; or whenever he finds himself leaning to one side, he immediately rebalances himself. Between pain and pleasure, day and night, birth and death, go on balancing; and then, that very balancing will give you an insight of the reality which you are.

Your life is not lived by you; it is lived by a very mindless process. You are not really living it; you are being lived by a mindless existence. (…) you go on repeating the same, year in, year out; you go on moving in a wheel. To see it, to see it totally, to see it as it is, is Buddha's way of becoming aware. The vicious circle of birth and death has to be broken, but it can be broken only if you start looking into things which happen to you in a detached way, in a non-passionate way. What scientists call 'detached observation' is really a Buddhist discovery. (…) Without any prejudice, without for or against, one has to watch one's own mind, one's own mind's functionings, structures, and slowly, slowly, you start becoming aware of a wheel that goes on moving inside you. And you are not moving the wheel; it moves on its own. The spell can be broken only if in this mechanical process of life, something of awareness penetrates. De-automatize yourself.

Buddhism as an 'ism' is false. (…) Buddhism is not a belief system – it is utterly devoid of beliefs; it negates all beliefs. Buddhism is not a philosophy – all philosophies are nothing but creations of the mind; (…) they enhance the mind; they nourish the mind. (…) Buddhism is just an approach towards reality, an opening. (…) Buddhism simply says: just drop all your ideas, and you are enlightened; just drop your mind, and you are divine. (…) Buddhism simply takes all ideas away from you; it is negative. It does not give you any positive notion. It does not say what truth is; it only says what truth is not. It eliminates; it goes on eliminating. It is very severe; it does not allow you any nook and corner to cling. It takes all, everything that you possess, away from you. Only one thing is left, which cannot be taken away; that is your awareness. Then, uncontaminated awareness is left; you become a mirror. And in that mirror, the reality is reflected.

Buddhism does not appeal to ordinary, mediocre minds. The mediocre mind wants something to possess, something to believe.

Mind is a conjurer; it creates. It can create anything! (…) Mind creates illnesses; mind creates cures. Mind creates all kinds of illusions – beauty and ugliness, success and failure, richness and poverty… mind goes on creating. And once the idea settles in you, your whole life energy functions to create it, to make it a reality. Every thought becomes a thing, and every thing in the beginning was only a thought, and nothing else. You live in a kind of hypnosis. Buddha says this hypnosis has to be broken; (…) man has to be de-hypnotized. Man has to be made aware that *all* is mind: pain and pleasure both, birth and death both. All is mind. And once this has been seen absolutely, the conjurer disappears; and then, what is left is truth. And that truth liberates.

Slowly, slowly, the more you become aware of the dream, the dream starts dissipating, the dream starts receding back. And when awareness is perfect, the dream has disappeared.

Don't pay too much attention to my words. If your heart is open, the energy will be released into the heart. (…) The capsule is not the medicine; the medicine is inside. (…) Forget about the capsule. (…) The container is the word; the content is wordless silence.

A brainless robot cannot surrender. (…) A robot can never surrender, not even partially. (…) And those who find it very difficult to surrender are brainless robots. To surrender, great understanding is needed; to surrender, great intelligence is needed. (…) the more stupid a person is, the less possibility to surrender – (…) idiots can't surrender; imbeciles cannot surrender; retarded people cannot surrender. (…) The highest intelligence is needed to surrender. (…) The gullible believes, but does not surrender; the intelligent surrenders, but does not believe – and the difference is great. (…) To be surrendered means that you have said yes from the circumference to the very core. (…) No is the food for the ego; yes is the food for egolessness. Surrender means that you have lived through the ego, and you have seen the futility of it; you have seen the utter misery of it. (…) the man of utter intelligence surrenders totally. In that surrender, the ego disappears.

My approach is total. I don't teach you to choose. I simply say, whatsoever is the case, the intelligent person will make something beautiful out of it. The unintelligent person suffers. (…) You disappear… and then let things happen. (…) If success comes, good; if failure comes, good. (…) Let me remind you again: everything is a dream, but if you can consciously enjoy it, that joy is not a dream – that joy is the goal of all religions.

God is rooted in matter; the spirit is rooted in matter – never be against matter. Once you create this dichotomy, matter and spirit, then you are forever going to remain schizophrenic. Bridge yourself; come together! Become one piece. And out of becoming one piece, peace arises, love flows, life becomes a fragrance.

This world is not rotten – this world is full of God, or, in Buddha's words: full of nothingness. (…) All is good and all is divine; everything is included. (…) There is nothing lower and nothing higher; all is a unity. (…) If anything is rotten, it is your mind. And with a rotten mind, it is very difficult to find love. (…) To love and to be loved – that is part of human consciousness, an intrinsic part, built in. (…) We are *made* of the stuff called love; it is impossible to drop it. (…) The society can contaminate your ideas about yourself, about life, but it cannot destroy your desire to be loved and to love. (…) You cannot drop love – love is your destiny; that has to be fulfilled. (…) Even at the ultimate stage, love explodes, love remains; you really become totally loving.

Zen does not believe in analyzing a problem, because it does not believe that any problem can be solved at its own level. No problem can be solved unless your consciousness is raised a little higher than the problem. This has to be understood; this is something very fundamental.

Zen people are not interested in knowledge, because they are not interested in power. They are interested in life as it is; (…) they are utterly for the immediate.

Living in insecurity, one is secure. Trying to be secure, one remains insecure.

There is a certain limit to all control; beyond that you will fall. (…) Control is an unnatural thing. (…) Control always splits you: the one who controls, and the one who is controlled; the top-dog, and the bottom-dog. And the bottom-dog waits for its opportunities. There is a constant barking, and the two dogs go on fighting inside you. And you know it! There are moments when you control your anger, and there are moments when you cannot. There are moments when you can control anything, and there are moments when you cannot. Sometimes the top-dog is powerful, and sometimes the bottom-dog is powerful. And the conflict continues, and the victory is never absolute. Nobody ever wins, because the other remains there – maybe tired, but the other remains there, waiting for its time. And whenever one is in control, the other gains power by resting. And the one who is in control loses power by controlling, because controlling means energy is lost, dissipated. Sooner or later, the controller becomes weak, and the controlled one becomes powerful. And this goes on; this is a wheel. (…) The man of *yoga* seems to be in great control, but he cannot be in absolute control – he has repressed. And all that he has repressed is waiting there underneath him like a volcano – it will erupt. And when it erupts, he will be thrown into fragments. (…) The man of Zen cannot be disturbed, but the reason is totally different. Not that he is in absolute control, no – he cannot be disturbed because he *is not*. (…) And because he is not, there is no division; he is just a natural man.

The sage is like a child, not like a yogi, not like a mahatma. The mahatma is trying to control himself, day in, day out – curbing, dropping this, creating that. His whole life is his own effort. And, naturally, the so-called mahatmas look very tired, sad, desperate. Their life has not the quality of joy. They talk about *satchitanand*, but their life has not the quality of joy. (…) Zen people have the quality of joy. They don't talk about *satchitanand*, they *are satchitanand*. They are truth; they are bliss; they are consciousness.

Be a light unto yourself, says Buddha. If you are not, then you need the help of a Master, just for the time being. But what is his help? He throws you back to yourself; he goes on throwing you back to yourself. You would like to cling to the Master, and he goes one throwing you back to yourself. The real Master does not allow you to cling to him. He helps you to uncling, because unclinging is maturity, and clinging is childishness.

Intelligence cannot avoid boredom; it is impossible. (…) If you are intelligent, you are bound to get bored. If you are stupid, you can go on. Then it is a merry-go-round; then you move from one sensation to another. You are interested in trivia, and you go on repeating, and you are not conscious enough to see the repetition – that yesterday also you have been doing this, and today also you are doing, and again you are imagining tomorrow to do the same thing again. (…) The ordinary person is joyous for a reason; his joy is momentary. He falls in love with a new woman, he gets a new car, it goes on and on… and he never sees the point of it, that always finally, you are bored. Do whatsoever; finally you are bored – every act brings boredom. The intelligent person sees it; the sooner you see, the more intelligence you show. Then what is left? Then only boredom is left, and one has

to meditate over it. There is no way to escape from it. Then go into it; see where it leads. And if you can keep going into it, it leads to enlightenment. Only man is capable of boredom, and only man is capable of enlightenment.

Boredom is a great spiritual phenomenon. (…) Boredom exists only when mind starts coming closer and closer to enlightenment. Boredom is just the polar opposite of enlightenment. (…) Boredom simply shows that you are becoming aware of the futility of life, its constant repetitive wheel. (…) Boredom is the first indication that a great understanding is arising in you about the futility of life, the meaninglessness of life and its ways. Now, you can respond to boredom in two ways: either escape from it, or face it. (…) Escaping is what is ordinarily done. People run away, run into things which can occupy them, which can become obsessions, which take them so far away from the realities of life that they never see boredom arising again. That's why people have invented alcohol, drugs. They are ways to escape from boredom. But you cannot really escape; you can only avoid boredom for a while. Again and again, boredom will be coming, and again and again, it will be more and more loud. You can escape in sex, in eating too much, in music – in a thousand and one things, you can escape. But again and again, boredom will arise. It is not something that can be avoided; it is part of human growth – it has to be faced. One has to face boredom, meditate on it, be with it, be it. That's what Buddha was doing under the Bodhi Tree; that's what all Zen people have been doing down the ages. (…) Finally, one last escape is left: falling asleep. That's why the Zen Master moves with a stick in his hand – because those bored people are bound to fall asleep. (…) If you go on looking into boredom without escaping, the explosion comes. One day, suddenly, looking deep into boredom, you penetrate your own nothingness. (…) Suddenly, boredom disappears and there is *satori*, *samadhi*. You have entered your own nothingness.

Man is in a constant search for self; man is in a constant identity crisis. And because in the past, things were more settled, people were more at ease, Now, things are changing so fast that again and again, your identity is shattered. (…) Who are you? This problem is one of the most fundamental problems. Modern man is very much puzzled, almost paralyzed.

The only way to know who you are is to go within yourself with great remembrance, with great mindfulness, with awareness. Asking from the outside, whatsoever you get is a pseudo-thing. Your woman, your man, your country, your religion, your church – they will give you a certain identity; they will create a false self. But that is not real – and only the mediocre can be deceived by it; only the stupid can be deceived by it. The intelligent person sooner or later will have to see the point that these identities are from the outside, that these identities do not say anything about him, and that, in fact, he does not know who he is – he is in darkness. (…) There is no way to see from the outside who you are. There is only one way, and that is to become alert inside, to awaken inside, to make great effort inside, so that you are not asleep there. Then only will you have the first glimpse of the real man. And remember, one single glimpse of the real man, and one is in love.

People suffer because they have forgotten their innermost no-self. Because they have forgotten their innermost presence, they have forgotten that they are one with the Whole.

The ego needs your support. (…) The ego needs continuous effort; it needs to be created again and again. (…) You have to go on puffing up your ego continuously; if you stop puffing, it starts dying. It is like pedaling a bicycle: you have to continuously pedal it; if you stop dealing, you will fall. (…) Remember always, if you have to support something continuously, then it is false. The real remains on its own accord; the false has to be supported. (…) Truth need not be maintained. Only untruths have to be managed, maintained, need much care and maintenance. And still they are untrue, and they never become truth. And only truth liberates.

Listening to me, again and again seeing the grandeur of totality, a greed arises in you: how to be total? But you have missed the whole point. How can you ask such a question? Totality is not something that you have to be. If you do something, you will remain partial. Doing can never be total; only non-doing can be total. When you are a non-doer, when there is nobody doing anything, then there is totality. Totality is the absence of all doings, all thinkings, all that divides. Totality is silence, utter silence.

One should think that, when life is such a failure, people would start turning inwards easily. That is not the case. And there is a strange mechanism working. My own observation is that, if life were not such a suffering, people would be moving inwards more easily; but because life is such a suffering, they go on hoping more and more. To deny suffering, they create bigger and bigger hopes; they cannot turn back. To deny suffering, to make suffering look small, they create bigger mountains of hopes, and those hopes go on pulling them outwards and outwards. (…) the big hope is going to become a big misery again, and then you will have to come out of it by creating a still bigger hope. This is how one goes on and on, away and away from oneself.

Watch people, and watch yourself: it is very difficult to drop misery, very difficult; one clings to it. (…) Emptiness frightens people more than misery; (…) they will always choose misery. (…) Nothingness scares people more than suffering. Nobody wants to be a nothing – and our innermost nature *is* nothingness; hence we cannot accept it. We go on searching; we go on trying to become somebody. And if we cannot have joy, at least we have pain; if we cannot have pleasure, we cling to agony. But there is one consolation: at least there is something to cling to; we are not just empty.

You become entangled in ten thousand things; then it becomes very, very difficult to come back home. You have invested yourself in so many things that it becomes almost impossible to get out of those entanglements. The religious person is one who is not entangled anywhere, who has no hope, who has no future, who does not live in the tomorrows, who lives here-now. And see: in the beginning, I told you that life is a journey from nowhere to nowhere; with the religious person, life becomes a journey from nowhere to now-here.

A man who lives through conscience becomes hard; a man who lives through consciousness remains fluid.

You will have to understand these five categories. First, the *contented pig*. (…) The contented pig is that man or woman who lives in an unconscious way, who simply vegetates, who has no awareness – hence there is no discontent; discontent presupposes a little awareness. (…) A contented pig is that kind of man who lives in life absolutely like a robot, a zombie; (…) who just moves from one thing to another in a kind of daze. The second is the *discontented pig*. He is still unconscious, ninety-nine percent unconscious, but one percent of consciousness is arising (…) – one is becoming aware of the pain and the anguish and the anxiety of life. (…) The discontented pig is one who is coming out of the anesthesia of life, who is becoming a man. It is painful – to become a man is painful; to remain a pig is very painless. Millions have decided to remain pigs. (…) The third state is *discontented Socrates*. You are fully alert about the pain, and you are divided. You are two now: the pain is there, and you are there. And life becomes almost unlivable; the pain of it is so much. Something has to be done – either you fall back and become again a pig, or you start moving and become a Buddha. The discontented Socrates is just the midpoint – below, at the lowest, is the pig; above, at the highest, is the Buddha, the real, natural man of Zen. (…) And one cannot remain in the middle; the middle is such a torture. (…) The fourth state is *contented Socrates*. You start moving ahead; you don't go back. You move more and more into awareness; you move more and more into meditation. Your thinking is transformed into a kind of meditativeness; (…) consciousness and unconsciousness are being bridged. (…) And the fifth state is: no contentment, no discontentment; no pig, no Socrates; neither conscious, nor unconscious. All is gone; all those dreams have disappeared. (…) A new thing has arisen: *transcendence*. This is Buddhahood; this is what Zen people call the natural state of man. Purified of all junk, cleaned of all dust, purified of all poisons, all past, all memories, *sanskaras*, conditionings, you have come home. (…) These five states have to be pondered over. (…) The pig is completely unconscious; the natural man of Zen is completely conscious; between those two are the other three states. (…) Find out where you are, and start moving from there. (…) All that is needed is courage. It is out of fear that people fall back into the old rut. (…) To me, courage is the most important religious quality – more important than truth, more important than honesty, more important than anything else. Because without courage, nothing will be possible – neither truth, nor love, nor God.

The purpose of the Buddhas is to transform you, not to inform you. They want to bring a radical change in your consciousness; they want to change your very roots. (…) Their purpose is not to inform, but to enlighten. (…) Hence, they don't bother what your question is. Their answers may sometimes look irrelevant, absurd. They are not – but they have a totally different kind of relevancy. They are relevant to you, not to your question.

You have to search for your own path; each one has to search for his own path. I will make all the paths available to you, so you can see and feel. And when the right path happens, you will immediately see great joy arising in you. That is indicative; that shows that your climate has arrived, that this was the time you were waiting for, that this is your spring.

God is a deep urge, a great longing, in the very core of human beings. (…) The unconscious is *naturally* interested in God – that's why the conscious mind creates barriers between itself and its own depth, so that no messages reach. (…) No man is really a man unless he starts searching for God. No man has really taken account of his humanity unless he becomes interested in meditation. No man is yet courageous enough until he starts risking his life for the unknown. (…) *Sannyas* is a commitment, an involvement, staking one's life for the search. (…) One has to go in trust, and knowing perfectly well that one may not be able to return back to the old space again.

If your life has been beautiful, death beautifies it to its ultimate. If your life has been a life of love, then death gives you the maximum experience of love. If your life has been a life of meditation, then death will bring you to *samadhi*. Death only enhances; death is a great magnifier. Of course, if your life has been a wrong life, then death enhances that too. (…) Death is just a mirroring phenomenon.

The modern mind is at a loss; the meaning is lost. (…) When you start becoming an individual, when you start standing on your own, then suddenly you see that (…) there is nobody to tell you how to live, what to live for. (…) Modern man is living continuously in what psychoanalysts call 'the identity crisis'. (…) In a free society, because you have to decide on your own what is right and what is wrong, and there are no more absolute criterions left, hesitation arises, confusion arises, anguish arises – you are paralyzed. (…) The more a society is free, the more people will think of suicide; the more a society is free, the more people will *commit* suicide. (…) Unless you are an absolutely mediocre person, it will be very difficult for you not to think of suicide; suicide seems to be a great release – a release from anxiety, a release from choosing, a release from alternatives. (…) It is very difficult to find an intelligent person who never thinks of committing suicide. (…) In the novel *Cat's Cradle*, one character holds that "We doodely do, what we muddily must, until we bodily bust". If you are a person like that, mechanical, robot-like, unintelligent, mediocre, then there is no question of suicide. Intelligence thinks about whether life is worth living; (…) and when you are thinking of suicide, that simply says that you are thinking that this life that you have lived up to now is not worth living. (…) This is the beginning of intelligence, although not the end of it.

The self is bondage. You are not in bondage because of others; you are in bondage because of yourself. Unless *you* disappear, bondage will continue. (…) And you can't be free unless everything which happens spontaneously in you is allowed and accepted.

In the past, intelligence was not a great value – in fact, to be mediocre was very valuable. The mediocre was always a fit, and the talented was always a misfit. No society in the past ever liked people who were intelligent. (…) genuine intelligence disturbs the mediocre mind; utter intelligence disturbs the stupid people. (…) the crowd does not want individuality; the crowd does not want uniqueness – the crowd simply wants to belong; it simply wants not to be responsible for anything. The responsibility is never on oneself; it is always somewhere else. The president decides, the pope decides, and you need not bother about it – it is not for you to ask why; you are only to do and die. In the modern mind is the first glimpse of individuality. Hence, neurosis. In the past, all answers were fixed; one was not required to search for answers. God was there; heaven was there; the theory of *karma* was there – everything was so clear-cut; you could live with all those formulations very easily. Now, you don't know – nothing is certain anymore; and you have become puzzled and confused, sort of paralyzed, tense and neurotic.

Unless you come across your inner space, you live an undignified life. You live like rats, and you will die like dogs.

Buddha does not make any distinction between the sacred and the profane – there is none. The profane is sacred, if you live it consciously.

Our real home is not the mind. The mind is just a caravanserai – good to stay for the night, good for an overnight's stay. But remember, in the morning we have to go. The mind is not your real home. The mind creates only dreams, and how can dreams be your real home? (…) And that's what people are doing and why they are suffering – they make their homes in the mind.

If you understand, you will pass through the world without making much fuss. That is real renunciation; that is *sannyas* – passing through the world without making much fuss, without taking it too seriously, without taking it so significantly. (…) Enjoy it, but don't think that it is something serious.

There is only one kind of mind: the illusory mind, the dreaming mind, the lunatic mind. (…) This is the *only* mind.

Buddhism says, there is only one sin, if you want to call it a sin, and that is sleep, unawareness. And there is only one virtue, if you want to call it a virtue, and that is awareness, wakefulness. (…) All that is needed is wakefulness, and that wakefulness will change everything.

You have to go inwards. (…) In knowing yourself, you come to know all.

You have come here to me, and now, it is impossible to go away. That point has already been crossed. There is a point – before that point, one can escape, if one wants to escape. Once that point is crossed, then you are beyond recall. Then even if you go away from me, you will not be able to go away from me. Then wherever you are, you will find me within you. And wherever you live, you will

live in my climate. There comes a point of communion, a meeting of the souls. Once that has happened, then the point of no return has arrived.

The moment anybody starts moving towards God, everybody who is living in the ordinary mundane world becomes afraid, because suddenly the presence of the seeker makes them feel that they are wasting their lives. Suddenly, the joy on the faces of those who pray and meditate, suddenly the dance, the change, the transformation in people's lives, in their beings – the laughter, the love – and people who are running after money and power become suspicious about their own endeavors. What are they doing? Is it right? A great doubt arises in them; that's why they become so angry. You create doubt in their life. And they were living in such certainty; they were absolutely certain that their life was the right life. And there comes a Christ or a Buddha, and this presence shakes them up. They can never again be so certain; doubt has entered into their being. They are angry because of that doubt.

Society wants you to be reduced to a commodity. (…) Be useful; do something useful. (…) Be a machine, efficient, functional. (…) The society has been doing that, down the ages – reducing people to utilitarian commodities. (…) generation after generation, the same diseases are being handed on. (…) The utility of a certain thing is decided by money, how much money you can get out of it. (…) And the more money you have, the more important you are. (…) Life should not be reduced to any utility; (…) you should not become just a bread-earner. Bread is needed, (…) but bread is a means, not an end. Once your perspective changes, life will have a totally different significance. (…) needs are not many; needs are very few. Any intelligent person can fulfill his needs very easily. But when needs become the whole life, and you are nothing but a means, then needs cannot be fulfilled – they become neurotic. (…) There is no need to put your whole energy and life into things which are really unimportant, but that's how people are living. (…) And once you get into things, it becomes almost impossible to stop. (…) An intelligent person knows that money is not the goal. And remember, I am not against money, but money is not the goal. (…) You need clothes, you need a shelter, you need food, so money is perfectly alright. (…) The intelligent person knows that money has some utility; it fulfills certain needs – and that's all.

No relationship can ever come to a point where it is not a problem. (…) A relationship is a *koan*. And unless you have solved a more fundamental thing about yourself, you cannot solve it. The problem of love can be solved only when the problem of meditation has been solved, never before. (…) Unless meditation has been achieved, love remains a misery. (…) And when meditation has been achieved, then there will not be a relationship either, in the sense that you understand it. It will be simply an expression of love, relating in a state of love.

If you really want to change, psychology is of no use. If you only want to pretend that you are changing, then it is of much use. If you only want to play around with the game of change, then psychology is of much use. Then you can go on unearthing your dreams, desires, associations, and you can go into many, many kinds of therapies. (…) You can go shopping; many alternatives are available. If you become tired of Freud, then you can go to Jung; if you become tired of Jung,

then you can go to Adler, and so on and so forth. If you become tired of individual therapies, then you can go to group therapies. But this is just playing the game of transformation. You are not *really* into it; it is a façade. If you are *really* interested in transforming yourself, then wake up; then there is no need to go on analyzing the dream. (…) there can be a thousand and one explanations for anything in your life, and all futile – (…) all the interpretations are just imaginary. They can be made to look very valid; great arguments have been proposed for them and against them – but they are all rationalizations. (…) And people are not even becoming aware that when you go to one psychoanalyst, he gives one explanation; go to another, he gives another; go to a third, he gives still another – three different explanations, and *all* explanations seem to be right. (…) If you are really interested in transforming yourself, then these interpretations don't help at all; they don't transform your being. (…) Psychology leads nowhere. It just goes round and round with great explanations, with great rationalizations, and in the end, you are the same. (…) The simple thing is that a dream is a dream. And the most important thing is to know that you can always wake up, that at any moment, you can disconnect yourself from the dream. This very moment, you can disconnect yourself from the dream, and the whole dream disappears, girder and all.

The various religious practices in the world are not religious practices, really. They are, in fact, preparatory to building one's resolve. For example, a man fasts for three days – this is simply a discipline for strengthening one's willpower. Fasting in itself is of little advantage; the real gain lies in the fact that he completed his vow, that he maintained his resolve. Another man declares solemnly that he would stand in one place for twelve hours. Now his standing for twelve hours is of no use; the actual benefit comes from his making that resolve and the completion of it. By and by, people forgot the basic idea that these techniques were meant for strengthening one's determination. The man thinks that standing in itself is enough, so he continues to stand. He loses sight of the fact that simply standing there is purposeless. The basic idea is to exercise the inner firmness which decides to stand, and then sticking to that decision. Any means can be used in order to fulfill one's determination. Even small resolves can do; no need to make big resolves. (…) When one determines to do something and does it, his energy becomes stronger; he becomes more and more centered. He no longer feels like a leaf drifting in the air. A sort of crystallization begins to take place within him. For the first time, some foundations are laid in his life. So one should begin experimenting with smaller resolves, and this way collect the energy within. (…) And no one needs to know about it – it's your own inner process.

If a man is asked to go in meditation for forty minutes by simply closing his eyes, he can't do it; he opens his eyes frequently and looks around. Now this man is without a will; he is not centered. There are great advantages in closing the eyes; it causes no harm. But this man can't even hold to his resolve by keeping his eyes closed for forty minutes – not much else can be expected of him. When the same man is asked to breathe deeply and vigorously for ten minutes, within two minutes, he slows down his breathing. When you remind him to take deep breaths, he makes one or two feeble attempts, and again goes back to slow

breathing. This man is not centered at all. Breathing ten minutes deeply is not a very difficult thing to do. And actually, the question is not what will be gained or lost by breathing deeply for ten minutes. What is certain, however, is that by resolving to breathe deeply for ten minutes, this man will become centered. Something inside him will become crystallized. He will overcome something; he will succeed in breaking some kind of resistance working in him. And his vagrant mind will be weakened, because it will come to realize that there is no way to push the man around – the only way to get along with him is to obey. (…) The power of mind lies in your being irresolute. As your determination grows, the mind goes dead. The stronger the will, the more dead is the mind; and the stronger the mind, the weaker becomes the will. (…) We only live by the mind. A seeker begins to live by his will. One who lives by the mind is not a seeker at all. Only one who lives by his resolve is a true seeker indeed. A seeker means one whose mind is being transformed into will. (…) Make very small decisions, and try to live up to them. In the process of living the decisions, when you become confident of making bigger decisions, then go ahead and make a little higher resolutions. The final resolution a seeker should find worth making is that of meeting death voluntarily. The day you feel you can, go ahead and do it. Having determined, the day you see your body lying like a corpse, you will know all that there is to know. Then, no scripture in the world, no guru will have anything new to add to it.

A man committing suicide is not making a resolve. The fact is, he is running away from making the resolve. Ordinarily, a man who has killed himself is not a brave man; he is a coward. Actually, life was asking him to exercise his will; (…) but the man did not have the capacity; (…) the man did not have the guts. (…) Such a man will be born with an even weaker soul in his next life, with a much more impotent soul than the one he had in this life, because he escaped from a situation that had offered him an opportunity to arouse his will. (…) A suicidal tendency is essentially an escapist tendency; there is no resolve in it.

The *discipline of will* is the most elementary. The *discipline of witnessing* is of the intermediary kind; and *tathata* is the ultimate *sadhana*, the ultimate discipline. So start with the practice of will; take a voyage through witnessing; and reach ultimately to *tathata*, suchness. There is no conflict among the three.

In witnessing, the duality is present. The witness finds himself separate from that which he experiences. (…) the seeker who stops at the level of being a witness, a watcher, remains confined to a kind of dualism; (…) he cannot rise up to the state of *advaita*, nonduality. (…) He ultimately divides the existence into conscious and unconscious. Conscious means the one who knows, and unconscious means that which is known. So eventually, he is bound to end up dividing existence into *purusha* and *prakriti*. (…) *Prakriti* means that which was before creation; (…) and *purusha* means the one who lives in it, separate, unattached. (…) *Tathata* means there is no duality. (…) I myself am the very realization of all there is – I am all of this. (…) In the ultimate state of *tathata*, whatsoever is, is; (…) *tathata* contains no distinctions. (…) But one cannot reach *tathata* without first having been a witness. (…) Similarly, without the use of will, one cannot attain the state of witnessing.

A man of will becomes filled with power. (…) The entire black magic is a product of willpower. One who practices it gains a lot of power, but he lacks wisdom totally. (…) Power in itself is neutral; nevertheless, it is necessary – whether one intends to use it for good or for evil. And as I see it, rather than remaining a weakling, it is better if one uses his power for evil purposes – for the simple reason that one who commits an evil act now may someday use the same power for a good cause. One who cannot do evil can never do good either. That's why I say, it's better to be powerful than to be impotent and a wimp. (…) It is better to follow the course of goodness, because if followed rightly, it will bring you to the state of witnessing. (…) If you follow the course of evil, you will simply wander around within the confines of your willpower. Then, you will get into mesmerism and hypnotism, *tantras* and *mantras*, witchcraft and voodooism. All kinds of things will crop up, but they won't lead you on a journey toward the soul. This is becoming lost. (…) By the course of evil, I mean controlling, possessing, enslaving the other. This is what black magic is. Making use of the power for the purpose of attaining oneself, knowing who I am, what I am, and living authentically, is moving in goodness – and it will indeed lead one toward becoming a witness.

Tathata, suchness, is the ultimate flowering of religion; it is the supreme achievement. It is total acceptance. Whatsoever happens, one is open and agreeable to it. Only such an individual can become totally silent, because even a little bit of resentment can prolong the restlessness; one's restlessness and tension will continue to remain if he carries a small degree of complaint. Even the slightest idea, "it did not happen the way it should have", and then the tension will continue. The experience of supreme silence, the experience of the greatest freedom from tension, and that of the ultimate liberation is possible only in the state of *tathata*. However, only a man of will can eventually attain the state of witnessing; and only his going deeper into witnessing can bring him to the state of *tathata*. One who has not yet known what being a witness means, can never know what total acceptance is. (…) So the journey consists of this: from will to witness, and from witness to *tathata*.

We have devised educational means good for only one lifetime. Some people in the past had worked out a system of education that would last for an infinite number of lives. It was indeed a remarkable experiment, but it met with decay. It became corrupt and putrefied – not because the idea and its application were wrong, but because its fundamental *sutras*, its main principles, were lost. And those who claim themselves to be the custodians of the system do not have a single *sutra* to vouch for. No brahmin, no shankaracharya holds any *sutra*, any understanding on which they can lay their claim of authority. They only quote their scriptures which state that a brahmin is a brahmin, and a sudra is a sudra. But scriptures are of no use; only the scientific principles work. So the most incredible experiment this country did was that of planning the birth of a soul for endless lives. That means, they not only prepared the man for his future lives; they also made a controlled and systematic effort to redirect and channelize his consciousness for the lives ahead… Because it is possible that a brahmin may take birth in a sudra family and, lacking an appropriate environment, he may not be able to carry the gains of his past lives into his next lives. This can cause great difficulty. It is also conceivable that what he could have achieved in ten days by

being born in a brahmin's home, he may not achieve in ten years in a sudra's home. So, such an advanced concept and far-reaching vision of human evolution was at the base of this clear fourfold division of the Indian society.

A statement is always addressed. (…) And the nearer or more known the individual addressed is, the deeper can be the dialogue. Deeper truths can only be told to a particular person. To a crowd, only temporary, simple things can be told. The bigger the crowd, the lesser the understanding, and the more unknown the crowd, the more one has to proceed with a presumption that there will be no understanding. (…) My difficulty is that even to those who are the best among us, it is difficult to relate truth. To those who are less than the best, to the common man, the question of relating truth does not arise. Only those of us who are among the chosen few can understand the deepest matters.

All the great books in the world have been written in the form of poetry. What was being told was so beyond logic that it was difficult to express it in prose form.

It is difficult for an awakened person to write. (…) What can be told seems like a dream, and only what cannot be told seems worth saying. (…) On becoming awakened and aware, one finds that there is nothing worth writing – it was all a dream. The matter of the experience of becoming aware remains, but what is known through the experience cannot be written down.

For thousands of years, we have been told that the ego does not survive when one attains self-knowledge. But deeply speaking, the soul itself does not survive.

Do you mean that the whole sadhana process, the process of spiritual practice, is as unreal as a ghost? – Yes, it is, because what you ultimately achieve has always been with you, and that from which you are freed has never bound you.

Silence is very powerful, but first, there must be people who can hear what is conveyed in silence.

For one who has taken birth consciously, things are seen very clearly, and so he makes his decisions with ease. He knows that he will live for seventy years, so he decides clearly what he has to do within that time. He picks up only such things which he can complete; he does not spread his net too far into the future. Whatsoever he can do just tomorrow, he will do – and he will complete it; that is why he does not ever remain in anxiety. As he goes on living, he is preparing to die. Death is also a preparation for him.

The desire for attachment to someone or something is a device for escaping from one's own self. And as the other goes on becoming more and more important to us, to the very same extent he becomes the center for us, and we become the periphery. If we continue to remain other-related for the whole life, if we are not thrown back to our own self, then one's own self can never become the center. (…) Children are not able to find a substitute easily; the place of the love object that is lost remains empty. The older you are, the faster you can fill the

emptiness, because then, you can think. A gap in thought can be filled up quickly, but emotional emptiness cannot be quickly filled. A thought can persuade one faster, but the heart cannot persuade. And at a tender age when one is not capable of thinking, but is capable only of feeling, the difficulty is greater.

The cause of unhappiness lies in our attaching ourselves to the other, in expectation from the other, in the hope of gaining happiness from the other. You never actually gain happiness, but the hope is always sustained. And whenever that hope gives way, frustration begins. (…) in the very first experience, I became so badly disappointed from the other that I did not try again – that direction was closed for me. (…) So, to me, being thrown upon oneself begins the journey toward the spiritual. (…) Life gives many opportunities for being thrown back to oneself, but we are quick in filling the gap, in rescuing ourselves from such an opportunity.

I have always remained aloof. Neither with any of my teachers, nor with any fellow student, nor with any other, could I develop such a relationship as would drown me or break my being an island. (…) I met many people; I had many friends. But from my side, there was nothing that could make me dependent upon them or which would cause me to remember them. (…) The death of my grandfather threw me back to myself permanently. I have not been able to revert from the center. Due to this condition of being an outsider, a stranger, I have seen a new dimension of experience. It is a condition in which, although I am amidst everything, I continue to remain outside. I became a universe unto myself.

I was thrown back upon myself from another direction as well, because I never believed or felt that the truth could be learned from others. There was only one way to learn – to learn from myself only. I therefore never knew anyone to be my guru; *I* was my guru and my disciple as well. If I could not follow anyone blindly, the only alternative left was to search in my own way. There was no one to show me a way that I might follow; I had to walk by myself. The most valuable result of this was that I had to pave my own way, follow my own discretion, and in every matter make my own decisions. There was no question of taking anyone's help. This being thrown back again and again upon myself proved very valuable.

Those who had known me from my childhood would never have believed that I and religion could ever go together. It was beyond their expectations, because what they were calling or knowing as religion, I had always fought against; what they were calling worship was just so much nonsense for me. (…) Whatsoever they asserted as being beyond doubt, I dragged into uncertainty and suspicion. Their God, their soul, and their salvation were all matters of joke and fun for me.

Religious experience is a happening, something that is an unplanned occurrence, not an achievement, not a preplanned, progressively attained accomplishment. No one can reach there step by step, as if it were a ladder. (…) That which is significant in life, supreme, cannot be achieved by our efforts. I therefore did not know what happened until it had happened, and even then, I also did not understand it to be a religious happening. How could I understand? Recognition and understanding are always of what is known before. (…) It took time to

become acquainted. It was an acquaintance known only by asking, “who are you? what are you?” This acquaintance again was very strange, inasmuch as it was only with myself. Nothing had come to me from outside that I could recognize. Rather, something had dropped from me. That which remained was unknown, and I had to become acquainted with that. Even then, this acquaintance is never complete, because daily it takes on a newness. By the time we know it, it becomes still more new. This is the infinite journey of the knowledge of self. It is beginningless, endless, infinite.

Civilization has evolved a huge super-structure, in which the role of an individual has been reduced to that of mere hypocrisy. (…) These inhibitions of civilization have played a vital role in making the human mind schizophrenic, in dividing man into conflicting parts, and in destroying his inner harmony. (…) Though humanity has taken great strides in the domain of producing wealth, providing conveniences of life, and in creating an abundance of commodities, yet in some subtle way, man has become bankrupt within; the consciousness has, so to speak, contracted.

Some intelligence is necessary in order to say “no”. As far as saying “yes” is concerned, it needs no intelligence. “Yes” is computerized; the less the intelligence, the sooner it emerges. Saying “no” requires some scrutiny of the matter; it demands argument. One has to weigh the pros and cons in one’s mind before one can utter “no”, because with the saying of “no”, the matter does not end; rather, it starts from there. Saying “yes” implies a closing of the subject rather than the starting of it. So if the son is intelligent, the father may not like him, because his incontrovertible arguments may leave the father dumbfounded on many an occasion; he may be cornered many a time to realize the absurdity of his own stand. (…) A conformist has no soul; he is like a stone by the roadside. A stone lying by the roadside does not by itself become a statue; it is transformed into a beautiful sculpture only after being worked upon by a chisel and a hammer. When someone says “no” and stands in revolt, his inner personality bears, as it were, the strokes of chisels and hammers, and a beautiful form begins to take shape. But when a person says “yes”, then there is no need to use the hammer or the chisel, and the stone remains a mere stone by the roadside. But those in authority – may they be fathers, teachers, parents, elder brothers, or politicians – are happy only in the company of yes-men. (…) Jesus, Buddha, or Mahavir, and people like them, have all been rebels. As a matter of fact, all the honored names in human history fall in the category of rebels. (…) The spirit to revolt represents the manifestation of the soul.

Only those of us are able to comprehend truth who nurture their worthiness and receptivity by ceaseless practice. (…) The frontiers of truth are ever beyond our ken, because the more we know, the more remains yet to be known.

A true conception of light cannot find a place in the community that consists entirely of blind persons. Nor can darkness be truly comprehended by them, because an experience of light is essential to a thorough understanding of darkness. (…) Our world of experience co-extends with our perceptive ability. (…) Our world is thus restricted by us ourselves.

The beauty of life can never fructify through the process of self-conflict, for the individual coming into conflict with himself loses his power, his prop and stay which should have ensured success in his life. Himself at the back, he makes his hands fight each other. In that case, who can conquer whom? Neither success nor defeat is possible. What is possible is only ongoing self-conflict. (…) In this manner, all the faculties of the individual conspire together to bring about self-destruction. (…) Beauty, truth and blessedness are attainable only if life were to be engaged in the creative cultivation of self. Sermons on the suppression of the self cannot produce notes of harmony within; (…) they generate discord and disharmony, and lead to misery, anxiety and frustration. The person who is filled with self-conflicts, he who begins to fight with himself, he who splits himself into a friend and a foe, he who considers some of his faculties to be his adversaries and pits some others against them, actually creates hell for himself. The pity is that we had been considering such a life of conflict, a righteous one, a virtuous life! In my view, a virtuous life is entirely different. It is not a life of internal conflict, but a life of internal peace, harmony and music. It is not a life of self-hostility, but a life of unison and integration. Those who wish to acquire this harmony of the soul have to lay its foundation at the very outset. Those who start with a conflict cannot dream of reaching a state of bliss without conflict, for the end is already present in the beginning. Let it be remembered therefore that the first stage is far more valuable than the final one. The Supreme Soul is perfect harmony, perfection itself. If I wish to be merged into that Divine Harmony, it is essential that I should have a note of harmony within me. How can this note of harmony be produced? Never by treating the self with contempt, nor by self-reproach and self-hostility. It can only be produced by love of oneself. (…) I say that there is nothing within you that needs suppression or extirpation. There are certain drives within every man that need to be harnessed, not extirpated; certain forces that need be awakened and loved, not suppressed. They should be controlled and directed along the proper course. But those who consider them hostile can never be successful in transforming them. A man of understanding can transform even poison into nectar, but one who has no understanding whatever is sure to turn his nectar into poison.

Normally, we are aware of only these two planes of the individual self, namely, the body and the mind. If we wish to go far above these or deeper than these, we have to make use of them. It is necessary to free ourselves from any hostility towards body or mind. (…) The attitude towards the body should be one of understanding and deep sympathy. One should have knowledge enough to protect it and view it with friendliness. It is our fellow-traveler in a long uphill journey. (…) It is an instrument; it is a means and a ladder. Hence, in my view, no man with an iota of sense in him can come into conflict with it or be wicked towards it. (…) We have to love the mind too and seek its friendship. The mind is a power, and, like all powers, it is also a divine power. (…) Censuring it, being hostile to it or abusing it is sheer stupidity fraught with fatal consequences. (…) The mind is the receptacle of limitless potentialities. Those who are hostile to the mind clash with these potentialities and seek annihilation at their own hands. (…) It is not the quietness enforced by suppressing the mind, but the peace that evolves itself by a thorough understanding of the mind that is worthwhile, that is worth having. Only such a peace can lead us to greater heights. Dead quietness

leads to matter, to the earthly and the material, not to God. It is essential to have a lively placidity, an active silence. Only that which is lively can become the doorway leading to sublime life. That is why I do not advocate suppression of the mind or approve of the efforts to subdue its restlessness to attain peace. Never sink into such a mire of stupidity and stagnation. (…) I want a mind that is lively and peacefully calm as well. (…) Friends, it is a favor shown to you that the mind is fickle. (…) The mind cannot and will not sit anywhere except in God, and that is its unlimited bounty. (…) If the mind cannot be held in one place, know it to be a place unworthy of it. I would also add that your success in pinning it down to a place unworthy of it amounts to nothing, for no sooner does one succeed in forcing it to sit somewhere for a while than one finds it getting up and running elsewhere. This excited drift and flutter will continue until the ultimate point of rest is reached. And this ultimate point of rest is God. People say that concentration of mind is essential to the realization of the Supreme Soul. But I say that if the Supreme Soul is realized, the mind will at once have the desired concentration. (…) as soon as God is realized, the mind comes to rest. (…) My advice to you is that you should make your mind move in the direction in which the fragrance of real pleasure spreads; slowly and lovingly should you lead the mind to the abode of real felicity. Set your eyes on real happiness, and the mind is sure to follow it up. But use no force, no compulsion, even unconsciously – compulsion is sure to provoke resistance from the mind. (…) The fundamental point is that your mind is not your enemy; you are not to suppress its natural inclinations and instincts, but to lead them with love and comprehension. (…) *Amor vincit omnia* – we can conquer only those whom we love; hence, those who wish to win over their mind must love it. There is no other way than the way of love leading to victory. So the first golden rule is: let us love ourselves. (…) Love, a cementing force, amalgamates heterogeneous elements, and when my different faculties are amalgamated into one unified whole, a wonderful energy is generated within me. The power that is severed and split flows in different directions and is wasted away, but in an amalgamated form, its force is immense. The most wonderful achievement of this energy, the outcome of this fusion, is its capacity to transform those insignificant things which it could not overcome in spite of constant struggle. The wholeness of the personality, unbroken, is the foundation of self-transformation. If one wishes to improve oneself, to renovate oneself, one has necessarily to become a single unified whole. The individual split into several wee pieces wastes his entire energy in pitting one piece against another, in controlling them and in maintaining the balance of power among them. There is no surplus energy left with him for the transformation of the self, for its sublimation. Only he who loves himself and retains this undivided and unsplit unity possesses that surplus energy.

The question is not that of renunciation, but that of realization. In the absence of realization, even renunciation may feed your egotism and cause it to swell.

Staying in the world but not belonging to it is renunciation. (…) Running away from the world is not liberation, but a very subtle and deep bondage.

A religious, virtuous life is not an impossibility. But the truth of religion can be known only to the extent that it is lived. Without being lived, it cannot be known – living it is knowing it.

I do not consider thoughtful meditation true meditation. True meditation is free from thought; freedom from thought itself is meditation. (…) to say that the absence of thought alone is meditation is not enough; that would imply merely negation. But meditation is also the positive presence of something, awareness. (…) Full consciousness is meditation.

Only the person who realizes the Self attains freedom. Freedom can originate only when there is the experience of the Self. (…) And a kind of discipline definitely comes from the experience of the Self also. It is not externally imposed; it is natural and self-inspired – it rises from within.

The subjugation forced on you by others is never more than superficial; it never touches you within. But the subjugation you accept yourself, enters your soul.

Men die, but the shackles continue from generation to generation; (…) they are thousands of years old – so much so that we have forgotten that we are tied to them.

All motion of life is from within to without. All things grow from within and spread without – the expansion is always outside. The reverse never happens – nothing goes within from without.

Go within and you shall know; delve within and you shall find. (…) When the eye is freed of the world outside, then only is it free to look within. (…) We can only start to look within when it becomes clear to us that no one has ever attained anything from outside. Those who have looked without have looked in vain; they have labored in vain, for they have reached nowhere. (…) A whole life time was spent in seeking and striving in the outside world, all in vain. (…) We always live in the hope of attaining from the outside world, and we too will go empty-handed, for nothing is ever attained outside of ourselves. (…) The treasures of truth are not outside of you; the truth of life is within. Once this becomes clearly evident, the journey within begins. (…) Truth can be known, but this knowing always comes from within. What we call 'knowledge' always comes from outside, whereas *knowing* always comes from within. (…) Knowledge makes a man learned, but not wise; wisdom comes only by knowing – knowing oneself.

Nothing in this world is poison. Nothing is bad in God's whole creation; everything is nectar. It is man who has transformed this full cup of nectar into poison. And the major culprits are the so-called teachers, the so-called holy men and saints, and the politicians.

Man's inner urge is to reach the deathless from the death-bound; this is the thirst of man's innermost soul. The soul's only search is to reach from the darkness to the light. The basic drive of our primal energy is to reach from untruth to truth. But for that voyage, man needs to conserve his energy; he needs to allow his

energy to grow. To scale truth, to reach to the soul, man must strive to become a reservoir of limitless strength; only then can he reach to the eternal. Heaven is not for the weak. I repeat, heaven is not for the weak. The truth of life is not for those who dissipate their energy, who allow themselves to become feeble and frail. Those who squander life's energies, who become insipid and impotent within, cannot undertake this expedition. It requires great energy to scale the heights. Conservation of energy is a prime requisite of religion. But we are a weak, sick generation, and through this loss of energy, we are progressively sinking to weaker and weaker levels.

The biggest outlet for man's energy is sex. Sex is a continuous drain, and it should be stopped.

If one leaves his home for an ashram, the attachment to the ashram will take the place of his attachment to his home. If one leaves one's family to join a sect, one will be as attached to the sect as one was to the family. Attachment is on the inside, and it will express itself under any new conditions. Therefore, those who know have advised renunciation of desire and of ignorance, not of social relations and material objects.

I am not asking you to go into solitude; I ask you to create solitude within yourselves. A mere change of location won't help; a change of attitude is necessary. It is not the environment, but our mental attitude that is the central and most important point. A man may go into solitude, but if there is no solitude within him, he will be surrounded by a crowd even in his lonely retreat, for the crowd within him will be there as well. My friends, the crowd is not outside; it is within you. (…) Running away from the crowd is useless; the crowd of desires within must be removed.

The soul is a magnetic field. In appearance, the body is seen – but in fact, only the force of the soul is seen; just the effects of attraction are seen.

When the action is total, energy does not diminish. (…) Energy is diminished in conflict. Inner conflict, inner duality causes the loss of energy. (…) All of us are split up in self-contradictory parts; whatever we do is confronted with an opposition inside and outside. (…) Therefore, every person becomes bankrupt slowly; his inner energy diminishes all the time. (…) If you live half-heartedly, if you work half-heartedly, you will come out tired and shattered. And on the contrary, if you live wholeheartedly, if you do your work wholeheartedly, like a painter engrossed in his painting, you never get tired; you return from your work refreshed and pleased. (…) No sooner does a part of our mind stand against us than our energy begins to diminish. (…) Totality, the total act, is not intended for one particular work, but applies to everything you are doing, even routine duties like eating, sleeping, or taking a bath. (…) Otherwise, life becomes completely shattered; we cannot live in a normal way.

Tantra is nonduality; it accepts life in its totality. (…) *Tantra* is the acceptance of the One only. There is no condemnation of anything in *tantra*. (…) *Tantra* declares that we cannot reach anywhere by fighting against ourselves – (…) to fight means to divide ourselves into parts; in this manner, a split personality will be created. (…) Such a state can never see the truth. The tantric view is that this fighting is meaningless; what is required is transformation. This is in total agreement with the fundamental principles in modern science which state that energy cannot be destroyed.

In the state of awareness, everything that is meaningless in life stops, because nobody can do anything worthless and meaningless while being aware of it. The web of meaningless things in life, which we spin like a spider and often get ourselves caught in, is at once broken.

The extinguishing of a lamp is *nirvana*.

The drop of water which falls into the ocean will become the ocean. But if any drop falls into the ocean with an infatuation to become the ocean, then it will not be able to become the ocean, because this desire, this infatuation, will keep it as a drop of water. This avarice, this desire, will keep its individuality tied down from all sides.

Sex is very important, because sex is the root of life. You are born out of sex, and every cell in your body is a sex cell. Sex cannot be denied, and any society that denies sex becomes suicidal – then it is denying life itself. (…) I am not for suppression of sex, nor am I for indulgence in sex. (…) I am for healthy sex that is neither indulgence nor suppression. Sex must be accepted in its totality. (…) To me, to be really authentic in your sex life, you have to go beyond the structure of marriage.

What is your view of pornography and what are your views on the new morality of sexually free societies like Sweden? (question asked in India between 1967 and 1972) – I will not condemn. I appreciate it. Sexually free societies are not degraded. Rather, they have come to face the facts of life honestly. They are more honest than so-called moral societies, which are basically dishonest. If sex is a fact, then you must take it as a fact – no beating around the bush. And pornography is an art, unless your mind is perverted. If your mind is perverted, pornography becomes a disease. (…) But the whole culture has been anti-sexual, and the picture of a naked woman will create an attitude of condemnation in you.

It is only with Christianity that history became meaningful, because a linear time concept came into existence. If time progresses linearly, if time progresses in a line, no event is repeatable – history cannot repeat itself, because the past goes out of existence; the line is always going forward. The Indian concept of time is circular; it does not progress in a line. It is always circular, coming back to itself. That is why, in India, the wheel symbolizes time. The wheel of the Indian flag is the Buddhist concept of time. We call the world *sansar*, the wheel, that which comes back again and again. Every event returns in infinite repetition – it has been before; it will be again.

There are people who jump out of history; these people are religious. A person who is part of history is a political being. Politics is always of time; it can never go beyond time. And religion is never part of time; it is always beyond. (…) History is meaningless as far as spirituality is concerned; it is a political affair. (…) The authentic spiritual revolution is with the inner; it is completely transcendental to history. (…) The inner is the real, the significant, the substantial.

As far as spirituality is concerned, progress is individual. You cannot evolve collectively. You can go forward, you can go backward, but you cannot go upward collectively. A spiritual happening is individual. That is why, when someone takes the jump, when he becomes enlightened, he goes beyond our grasp. We have not jumped with him; there is no communication. He is somewhere that we are not; so communication becomes impossible – he cannot communicate what has happened to him. (…) Truth is individual; that is why it is incommunicable. And because it is individual and not collective, society is not interested in religion at all. It appears to be interested, but it is not. It shows interest to the extent that religion, too, can be made into a social affair. Otherwise, society is very anti-religious. Whenever there is an individual who is really religious, whenever there is genuine religion, society goes against them. It cannot tolerate a Christ, but it tolerates popes, because popes are not religious at all. It can tolerate priests, but it cannot tolerate enlightened persons. Popes, priests, all the so-called organized religious sects, all create a deception, a false illusion of being religious. They create a sort of respectability. (…) Society will not allow genuine religiousness; it will only allow false faces of religion.

Religion is individual, and society is always afraid of individuals. It is fearful of individuals, it is fearful of spiritual persons, because they go beyond society. They are rebellious, although not consciously, not knowingly. But the very nature of a religious mind is rebelliousness.

One thing to be noted is that whenever someone in the West goes deeply within, goes deep into his unconscious roots, he becomes an easterner. The very quality of the mind changes. Jesus is an easterner, Eckhart is an easterner, Böhme is an easterner – it makes no difference where they are born. The quality of the mind changes. On the other hand, whenever an easterner becomes superficial, his mind becomes western. Events become very meaningful to him; things become very meaningful. All that is on the surface becomes significant, and all that is deeper is denied, negated. The person who lives at his depths can accept all that is on the surface, but the person who lives on the surface cannot accept all that is deeply within him, because the very acceptance will be humiliating. (…) Beingness is the vertical dimension. Through beingness, you jump into the unknown, into the Divine. And unless one jumps into this non-historical, non-temporal moment, one has not known what life is.

Values must be based on your inner illumination. (…) This is my insistence: that unless something becomes a realization for you, it is bogus and, for you, it is false. Don't follow phantoms. It is better to experiment and to come to an inner truth than to go on following things that someone else has said. Don't be

traditional; be individual – religion is individual truth. (…) Believers are false, pseudo, inauthentic; (…) to be authentic is to be religious.

Science is belief; religion is knowledge. (…) Science can never be certain. (…) As far as objective facts are concerned, an experiment can only lead to a certain probability. You can never know any objective fact in its totality. Something else may be discovered which can change the whole thing. (…) But religion can be certain, because inner truths are not fragments – they are absolute, in a sense. Once you know them, you can be certain about them. The more you move inside, the more certain you become. (…) Certainty is inner truth; probability is outer truth. (…) And your inner truth is the only thing that can be truly known; everything else will always remain probable.

An inner truth need not be believed; it only needs to be discovered. It is there already.

Religion is an attitude of synthesis.

The more cultured a society is, the more the accumulated heritage of answers, and the less the possibility of your being in a situation where you can ask a basic question, a fundamental question. (…) So put aside all your conditionings and dig deep into your original being.

Sometimes it has happened that the questioner was authentic, and the teacher was not. Still the questioner could receive the answer – even a false teacher will do, because, really, the work is being done by you, not by a teacher. But when the reverse happens, when the teacher is authentic, but the questioner is not authentic, then nothing can be done. (…) If you can ask a foundational question, from the very heart of your being, the answer will come to you even if there is no one to answer you – (…) existence itself will give you the answer. But with false questioning, nothing is possible and nothing can be done.

Mind has two faculties: imagination and observation. Ordinarily, we use only one faculty: imagination. That is the only difficulty for us, the only problem. The faculty of imagination that is within us has become completely unbalanced; it has gone insane. It must be balanced by observation. If you can observe yourself, then you can allow your imagination total freedom. It cannot create any problem for you; it will be creative and helpful – but the observer must be there. If the observer is not there and only imagination is there, then you are bound to encounter difficulties and problems, complexities and conflicts. (…) As it is now, your imagination is destructive. Comparison is destructive; it is violence. You only create images to condemn yourself. But once the observer is there, imagination changes its nature; it becomes creative. Then it is not creating images for the future; it becomes a help in observation. (…) With imagination, you can penetrate deep into existence; then, everything has a depth.

Outward help cannot be so deep as far as the mind is concerned; it can only make you adjusted. (…) And with each culture, 'adjustment' is different. (…) For a particular society, one may be well adjusted, while in another society, the same person would be considered maladjusted. Adjustment is a criterion that is more sociological than psychological; it is mainly concerned with the society to which you must be adjusted. As far as the innermost part of you is concerned, your being, the spiritual part of you, when it is not in harmony, then no help from the outside is possible, no 'adjustment' is possible. (…) The innermost, central part of your being is not reached at all through psychoanalysis or through any science of the mind that is prevalent today. In fact, there is not even a word in Western languages that is parallel to pain and anguish as far as the third dimension of your being is concerned. Pain is physiological; anguish, misery, is mental – but when the spirit is not in harmony, when your being is unhealthy, then you have no word for it. Buddha used the word *dukkha*, meaningless existence. You go on existing without any meaning; you go on existing unnecessarily, just a burden to yourself. Buddha was not physically ill; he had one of the most beautiful and harmonious physiques. He was not in anguish; there was no psychological complexity, no psychological disharmony – one of the most well adjusted beings. But he felt *dukkha* – (…) real suffering, the innermost suffering. (…) Or, you can call it 'spiritual agony', the awareness of the meaninglessness of life. Today there are very few people who are in spiritual agony, who are in *dukkha*. But anguish is there; mental agony is there; mental disharmony is there. And in the West, it is intense. In the East, the mental agony is not so intense, because it becomes intense only when physical pain is not there. When physical pain has gone, only then is your consciousness freed from the physiological level and it moves to the mental. The same thing happens again when there is no mental agony and the mental realm becomes harmonious – then you become aware of spiritual suffering, spiritual agony. (…) When the mind becomes harmonious, you become aware of a deeper meaninglessness; then you become disturbed in a more fundamental way.

Scientific progress has given the western mind the false attitude that religion is refuted. And if religion is refuted, if there is no Divine, no divineness, if no cosmic relationship is possible, then you are left alone, uprooted. That's why, in the West, this century is a century of alienation; everyone feels alienated. (…) And the further scientific progress goes, the more you will feel a stranger in a world in which you have no roots.

If you take life as a whole, then to waste life only in economics and politics is a great wastage. If you take life as a whole, then ultimately, whatsoever you achieve, what is inside you is the only achievement. All else is just superficial.

There is a longing to be equal, but that longing only shows that human beings are not equal in any dimension. They are unequal; the inequality is a fact. The concept of equality is only a fiction, and whenever society hankers after a fiction, it falls into a chaotic way of life. So socialism is not possible; it is an impossibility. It can only be possible if the human mind is destroyed and man becomes a human automaton instead. Then socialism becomes possible, because machines can be equal. And socialists will go on trying to do this. They have been trying to

wipe out the mind. Freedom of the mind will be the first target for socialism to clear away, because freedom of the mind basically creates inequality. (…) To me, a capitalist society is a natural phenomenon. A socialist structure is not natural. It is something imposed, something conceived of through the mind. Capitalism developed by itself; socialism has to be brought about – it cannot come by itself. Marx thought it would happen, but he was basically wrong. (…) He thought that socialism would be a natural outgrowth of capitalism; that the more capitalistic a country is, the more possibility there is of a socialist revolution – but it has not happened that way. What has happened has been quite the contrary. (…) Real change will come about only through technology. The more technology progresses, the less human labor will be needed. And the moment human labor becomes superfluous, the whole structure of society will have to change. A scientific, technological society will not be a socialist society. Capitalism creates competition, and through competition, technology develops. If there is no competition, then there will be no possibility of any growth. New techniques, new methodologies, are invented only through competition.

Trust and distrust are both the death of doubt. And where there is not liberating intensity of doubt, there is neither any search for the truth, nor its attainment. The intensity of doubt becomes the search. Doubt is thirst; doubt is longing.

Where intelligence is not encouraged, one has to depend on imposed discipline. Such discipline is bound to be false, because it is not arising from within one's own self; its roots are not there in one's own intelligence. (…) Discipline imposed by others is slavery; (…) this discipline is hiding suppressed chaos within it. And whatsoever is suppressed forcefully is bound to explode one day.

There is no end to self-realization. That is why the soul is called unlimited – it goes on growing; it goes on increasing.

Life begins at the point where knowing happens; life is transformed through knowing.

Nahin Ram Bin Thaon – no refuge other than Rama. In this one statement, all the Vedas, all the Upanishads, all the Gitas are contained. If this one statement is understood, there remains no need to understand any Koran or Bible. (…) To take refuge in Rama, in God, means that one's refuge in ego has come to an end; it is the end of one's own will.

Nectar means surrender. Nectar means the disappearance of death; it is the death of death itself.

The first layer of the individual, the outer layer, is of culture, society, conditioning; the second layer is of nature; and the third layer, the innermost layer, is the divine being, the self. (…) So the first journey is from the so-called civilization to nature; and the second is from the outer to the inner. (…) The second journey can only begin from the place of nature, childhood, innocence. Nature is a stage between conditioning and being, and there is a need to rest awhile in that place. The myth that Buddhas attain under trees reflects the

stories of people who, having put aside the so-called civilization and their conditioning, have been at peace with nature. From this resting place begins another journey, the inward journey. Buddhahood does not happen under a tree; it happens only within the self – the tree was just a stage on the way.

The wisdom is attained in the forest, but it showers abundantly back in society. (…) Sharing is the way to increase; (…) sharing is the formula for growing. (…) All the awakened ones return to society, but they return only when society can no longer influence them in the least, when not a single trace of society can be imprinted onto them. (…) Neither your praise nor your condemnation have any influence; all that you can say to them is meaningless.

You don't want to cast off the happiness that is yours; (…) you want to preserve this happiness. The arrangement you are seeking is one in which the unhappiness of the world disappears, but the happiness remains – and this is impossible. (…) happiness and unhappiness of the world are two sides of the same coin. Either you retain the whole coin, or you throw the whole coin away. You are trying the impossible, and that is why you are divided within yourself. You want to leave one half, and keep the other – but this life cannot be divided. Life is whole; to divide it is impossible. (…) Except for the supreme knower, no one can remain happy twenty-four hours a day. Just as there is day and night, so there is happiness and suffering, and similarly pleasure and dejection. (…) You yourself cannot remain happy and peaceful all day long; the opposite will come. Just as the river between two banks, so do you flow between the dualities. A river cannot flow with only one bank, nor can you. Buddhas flow without banks; they are like oceans. It is not that one bank has been dropped; both banks have been dropped. And one who wants to drop only one of the banks will not be able to drop either. (…) as long as happiness is there, unhappiness will also remain. As long as you find happiness in life, you will find unhappiness in death. (…) whatever has brought you happiness, today or tomorrow will bring you unhappiness. (…) We call a sannyasin someone who has reached the understanding that (…) happiness and unhappiness both have to go; that there is no way to keep one and lose the other. When this understanding crystallizes, not in the head, but in the heart, when your every cell experiences the truth of this, in that very moment, for the first time, you will want to transform yourself – not before that. And once you really want to transform yourself, no stupidity can distract you. (…) The day you really wish to transform yourself, the weight of the ego will feel like a weight of rocks, not of gold or precious diamonds, and in that very moment, you will drop it.

Freedom from fear has no relation whatsoever to any other person. (…) Fear is within you. (…) There is not much difference between a courageous man and a coward. The coward is unable to hide his fear, while the man of courage is able to do so – this is all the difference between the two. The one whom we call courageous is also afraid inside, just as a coward is; and if the coward tries a few techniques, he too can become courageous. (…) Fearlessness is not the opposite of fear; it is the absence of fear. Courageousness is the opposite of fear, the other extreme of fear. Fearlessness is the complete disappearance of fear, its absence. (…) Courageousness can be very easily practiced; just a little discipline is needed.

Even a man who is trembling with fear and afraid in the extreme can be turned into a soldier; all that is needed is a little adjustment – then, the fear gets suppressed and moves into the unconscious. But to attain fearlessness is very, very difficult, because the fear will have to be destroyed from its very roots. (…) Fearlessness can be attained only from within – it is not a cosmetic, a makeup; it is an inner experience. (…) until you realize and experience that the soul is immortal, fearlessness will not happen. (…) Total trust can only happen when it is your own experience. (…) without experiencing, the truth does not arise in us. (…) Only when you go deep into your fear, if you bring yourself to a total trembling, will you be able to find fearlessness. (…) Only he who first experiences his inner fear totally, lives it, goes through it, transcends it, can attain fearlessness. Only then, fearlessness is born. (…) In the intense realization of death happens the transformation when you for the first time jump out of the body, and the glimpse, the experience of the soul takes place.

Love arises when the fear inside disappears. And this love is unconditional. It is not related to any person; it is simply your state of being – just as fear is your state now. You are not afraid because of somebody; nobody is frightening you – fear is just your state. When this state changes, the trembling will disappear, and you will be still. In that stillness, the state of love is born. Out of trembling comes fear; out of stillness comes love. Love is infinite stillness, a state of rootedness. Krishna has called this state of rootedness *sthitapragya*. Love can only happen to one whose mind has come to a stillstand; it trembles no more. (…) At this stage, love is simply your nature.

There are only two states of being: one is love; the other is fear. The companions of fear are anger, jealousy, competitiveness and envy. All the things we have called sins are the companions of fear. Love's companions are compassion, nonviolence, kindness. All those qualities that we have called virtues are the companions of love. And these are the only two states one can be in: fear, which means your identification with the body; and love, which means that you have known yourself as the soul.

In this world, we are only able to drop things when the pain becomes so unbearable that we cannot afford to keep them anymore. (…) But your dissatisfaction does not run very deep.

The one who has seen a false shore has lengthened his path to the real shore.

The extrovert cannot become religious, but the extrovert is successful in the so-called religious world. The introvert can become religious, but he fails in the so-called religious world. (…) the flock that gathers together in the name of religion is a group of extroverts.

You arrange your next prison even before you have left the previous one. If you become dependent on me, then this *satsang*, this divine communion, has proved destructive for you. If I become your only door of entry into the other world, then this door will also lead you only into prison, because without me, you will be

miserable – then I am only an addiction. If the Master becomes an addiction, then the whole thing is meaningless.

Mahavira has said that some people reach to the other shore by practicing great austerity, and some reach just by listening. *Sadhus* and *sadhvis* work hard, and then they get a glimpse of the other shore; *shravakas* and *shravikas* enter the other world just by listening.

If you are sheltered all the time, you will be devitalized; if all you ever know is peace, you will become a corpse – your liveliness will disappear; your spirit will fade away. Certainly, there will be peace in your life, but there will be no bliss – and peace without bliss is dead peace, the peace of the graveyard. So you need challenges; you need tempest to fill you with life. You need the invitation from the beyond, so that you can be filled with enthusiasm to set out for a journey towards the Infinite, so that you stay lively, so that your peace does not become your death.

The day the flute is on the lips of emptiness, the day music arises out of silence, that day you have come to know the ultimate meaning of life! That is the day of fruition; there is nothing beyond that! (…) The song of emptiness, the music of silence, a dancing bliss – this is the aim.

Mantra is a method to concentrate the rays of your mind together. The moment this happens, great heat, a tremendous amount of energy is created. If you consistently practice a *mantra*, many phenomena relating to energy and power will begin to happen in your life, and they will provide great nourishment to your ego. Whatever you predict will come true, whatever you describe will happen exactly as you have said, (…) because so much energy and power is concentrated in you that your statements begin to materialize. The only reason for their materialization is that when a person can invest great power in the things he says, his words enter directly into the unconscious of the listener – the arrow flies straight to the other's heart. And when anything reaches to the heart, it starts taking effect. (…) Once your words begin to come true, your confidence will grow, and you will feel ever more powerful. The more your words come true, the more you will feel yourself to be full of some divine power, some *siddhi* – the power to do miracles. This confidence will strengthen your *mantra*, and the *mantra* will increase your confidence; slowly you will come to experience many powers, *siddhis*. These *siddhis* are the greatest obstacle on the way to realization. (…) Never move in that direction, and if you have, then come back, the sooner the better, because all the time spent in their company is time wasted, and every time you travel further in that direction, the coming back becomes more and more difficult. 'God' means the search for peace, emptiness; the world means the search for power, for *siddhis*. In the search for God, you slowly disappear and dissolve; but in pursuit of *siddhis*, you will still be there in the end, and there will be no trace of godliness.

Everyone who harbors desires is impressed by miracles.

All your prayers are nothing but the offspring of your desires. (…) The prayer which is born in desire is a false prayer; your prayer is just to make some demand. (…) As long as you are demanding something from God, it is certain that you are not demanding God himself, that something is more to you than God himself. (…) You will give God a corner in your kingdom, while you remain the master. (…) Remember it: no one can ask for anything in God's presence. If you are asking for the world, it only shows that you are not standing in His presence. You are still making the trivial more significant than the vast; you are still taking the meaningless as meaningful – your prayer is false. (…) And neither can you ask for anything in the presence of God; in the presence of God, the one who asks no longer exists.

Prayer is not an act. Prayer is a state of ecstasy, a state of dissolution, in which the doer disappears – you are no more there the way you always were. That is prayer.

How to dissolve you, this is the great *mantra*. Concentration will make you more solid; meditation will dissolve you. Concentration focuses and solidifies all your energies; meditation makes your energies surrender to God. So God is not to be turned into a point of concentration; one has to surrender to Him. (…) There, in that surrender, in that dissolving, is *nirvana*.

Real religion only begins when all your hopes come to an end; it begins only in utter hopelessness. If even a single ray of hope remains, it will keep you wandering in the world. If there is just the smallest possibility that tomorrow something may happen, you will go on waiting for tomorrow. Let your hopelessness become so crystallized that all your dependence on tomorrow evaporates; let your anguish run so deep that not a trace of hope is left. Where there is no hope, no tomorrow, there is no place for desires to arise, because desires arise on the foundation stone of hope.

No pure thought can purify consciousness. (…) Thinking is impurity. There is no such thing as a pure thought; there cannot be. (…) Thought, like consciousness, has its own nature, and the natures of the two are different from each other. (…) Thought in itself is pure; consciousness in itself is pure – but the meeting of the two will bring impurity into both. To be in one's own nature is purity; to be otherwise is impurity.

Love and meditation are two sides of the same coin; meditation and love are names of the same door seen from two different places. Seen from the outside, the door is called love; seen from the inside, the door is called meditation. (…) So if you arrive at the door from the outside, the label is love; if you arrive at the door from the inside, the label is meditation. Meditation is becoming filled with love in your aloneness; and love is the art of slipping into meditation with the other. In either case, it is only rarely that someone reaches, because meditators are rare, and lovers are equally rare. (…) Lovers and meditators are not found in abundance; they cannot be. We agree that meditators are rare, but we are less inclined to agree that lovers are also few and far between – we are all under the impression that we are lovers. But I am telling you that this is an illusion. Lovers

are as rare as meditators, because love is also a meditational experience. Just as Buddha, Mahavira, Krishna and Christ were meditators who can be counted on the fingers, so Sita, Meera and Radha were lovers to be counted on the fingers.

The heart lives from moment to moment. The heart is a spontaneous stream, maintaining no record of the happenings of yesterday and the day before. The intellect keeps track of all that has happened in the past, and every decision it takes in the present is based on the past. In deciding what is to be done today, it refers to the whole record of what it has come to know up until now in life. The heart has no such accumulated wealth; it is weightless, without past, without memory, so that whatever it decides is born impulsively, in this very moment. It does not think things out; it does not refer to the past; it does not seek advice from the voice of experience; it does not search through memory. Its response is fresh and new, born in this very moment. The heart is as fresh as the morning dew. The intellect is always stale, always old and rotten – just rubbish, just the ruins of the past. And the heart is always fresh, like a new shoot on a tree in springtime. The heart is always here and now. (…) Love is a nonduality, with no question of any desire for the other. (…) Who is loved is immaterial; the loved one is just an excuse. The real objective is that because of a beloved, the river of love that has up to now been blocked within the lover may start flowing; the fountain that has for so long been covered over may spring up again; all the boulders that have obstructed the flow may be removed. The beloved acts just as an instrument to clear away these rocks. The fountain of love is within, and once it starts flowing, you will clearly understand that it is not dependent on the beloved; it is your own nature, and it is you who have been preventing the flow of this fountain by blocking it with rocks. The presence of the beloved was a help; the rocks got cleared away, and now the fountain of love flows without any limits.

Certainly, love becomes bondage – if there is ego within you, then love becomes bondage. But if there is no ego within, then who is there to be bound? Love becomes our bondage because the one who can be bound is present within. So when love begins to encircle us from all sides, then we begin to get uneasy within. In fact, as long as the 'I' is there, love cannot be. All that we call love is only desire, longing, passion and attachment; as long as ego is there, all these bind one.

Medition or love, these are the only two possibilities – either you dissolve in yourself, or in the other. Mahavira dissolves in himself, so he attests that there is no God. The meditator does not need God, because the meditator does not need the other as such. (…) So Mahavira says there is no need for God. (…) This is not atheism; this is the statement of a meditator – (…) this is the theism of the meditator. (…) The lover says that there must be something else to drown into, and that something else is God in whom one can truly drown. But the meditator says that as long as the other is present, there is bound to remain a little tension. Worshipping and thinking about the other, this means that mind will continue to function. How will you drown while the other still exists? The very presence of the other will function as a hindrance to drowning completely; only when the

other has disappeared will you be able to really and totally drown into your being. They are both right; they are talking about the two sides of the same door.

Everyone has to find out the nature of his own thirst rightly. This is the most arduous part of the seeker's work – to rightly understand his own thirst. Otherwise, no matter how much the lover goes on meditating, it will be useless; and all the meditator's attempts to be a lover will be useless, because a constant conflict will always be present. (…) See where your interest lies; then select your path of love or meditation accordingly. Or, first experiment with one, and if it fails to bring any results for you, then start with the other. (…) And there is no failure on this journey, because anything gained in your unsuccessful experiments on one path will be helpful to you on the other; nothing goes in vain.

To me, *tratak* is an experiment in meditation, not in concentration. (…) What I am calling *tratak* is not an experiment in concentration, but an experiment in just looking. Understand the difference. Traditional *tratak* means focusing the whole mind on a single point. The mind is to be narrowed down, so that it does not run here and there. The whole flow of mind is turned into one direction, keeping it flowing just towards one point, so that the whole mind focuses on one point only, without diffusion. The effort is in fixing the mind to the one point, catching hold of it, pulling it back whenever it strays. (…) In traditional *tratak*, the seeker is bringing his consciousness to the point, but in this *tratak*, the seeker is not going anywhere; he is just becoming empty within. (…) And when you are just looking, your eyes become as empty as the sky. When you make not effort to look but only look, you become still and free of tension within.

This is the very meaning of *satsang*: that in the company of one who has known, you too catch the quest for knowing, that living close to one who has found life and light, your lamp also catches the flame.

Pleasure is ephemeral, but it manages to make you forget anything else; it has a deep intoxication of its own. The taste will only last for a moment, but its unconsciousness is surpreme. (…) Pleasure is momentary, but it obscures the whole truth, the whole reality of Brahman. (…) Do not get lost in momentary pleasures. (…) Taste is only of the senses. (…) Whenever any desire catches hold of the mind, consciousness falls asleep. Or it can be said the other way round: whenever consciousness falls asleep, only then some desire catches hold of the mind. They are both interrelated. Taste is just symbolic; the opening of the door of the senses is the closing of the door to consciousness.

Socrates used to say, *An unexamined life is not worth living*. But if you examine your life, you will be surprised to find that nothing in it can survive close scrutiny. Just turn back and look: where are the moments when you really found happiness? (…) There is not a single moment of true happiness; and yet, in attempting to find that moment, we suffer so much unhappiness. (…) Whoever truly reflects finds that life is empty. So the seeker always comes to the experience of his own emptiness. Only fools think that their lives are full; they go through life carrying bags full of rocks, and believe them to be jewels. (…) To the man who has not seen the emptiness of life, the door of religion is closed. A man

only turns inwards when he finally sees that all his pleasure-seeking is in vain. (…) If you face your desires, and all the efforts you have exerted in attempting to achieve them, you will be in trouble. Much effort is there, but the gain is nil. There is no lack of effort on your part – in fact, there is so much of it that you have become completely lost in it. But you fear the examination – and your fear is that you will have to see that your work has been in vain, that you have gained nothing.

You have to detach yourself not only from all the pleasures you find in women or good food or fine clothes, even in good health, but also from the happiness you find in meditation. Wherever you find happiness, become the witness, not the indulger. Then you have laid the foundation for changing your life. Suddenly, you will find that unhappiness no longer touches you – unhappiness can only touch the one who seeks happiness; to identify with happiness is to invite unhappiness. (…) To remain aware in the midst of happiness is the real meditation, but it is not easy. (…) Any type of happiness is bound to fade away; so don't cling. (…) The more you hold on, the more unhappy you are. (…) If you understand this, you will see that happiness is freedom, while unhappiness is dependency. This is why the ultimate bliss is called *moksha*, liberation. *Moksha* means absolute freedom, where everything has been dropped.

Repentance is the very basis of Christianity, but the Upanishads declare that you have committed no sins at all, and cannot do so even if you want to, because by the very nature of things, you are not a doer. You can only dream that you have sinned, or are sinning, but you cannot commit the sin. And no matter how much you wish, you cannot stray out of God's kingdom, because there is nothing else but his kingdom. (…) The Christian Garden of Eden must have been very small; the Hindu Garden of Eden is vast – Hinduism knows no space that is not part of the garden.

Nothing can happen out of hurrying; the fruit will only fall when it is ripe, and it is foolish to pick unripe fruit.

Slowly, slowly, learn to be less of the doer; (…) try to become the witness. (…) The doer in you is part of a long, old chain of conditioning, and it takes only a small lapse on your part for the doer to take over. But nothing to worry about, because no matter how deep the conditionings of the doer are in you, they are all false, illusory, and the false has no weight, no value, no matter how great its magnitude. Though you may have forgotten, witnessing is your essential nature (…) – it can be reawakened. (…) And as the sense of the presence of the higher bird, the witness, grows in you, the presence of the lower bird, the doer, will gradually disappear. (…) finally, one day, when your experience of witnessing is total, the lower bird, the doer, will disappear completely, and you will find that there is only one bird on the tree – the higher bird, the witness. For the ignorant too, there is only one bird – the lower bird, the doer; the ignorant cannot see the other one. (…) The Upanishad talks of two birds to encompass the understanding of both, the ignorant and the awake. But in reality, there are not two birds – for the ignorant, there is one, the doer; and for the knower, there is one, the witness. (…) And a moment will come when you too will see that there is only one bird.

And the day there remains only one bird, you have attained to the experience of *advait*, nonduality – the name of that one bird is *advait*.

Training of the intellect is necessary; then, transcendence of the intellect is necessary.

Mind swings from one extreme to the other, just like the pendulum of a clock, never stopping in the middle. If the pendulum stops in the middle, the clock will stop; only while it is swinging will the clock work. When you see the pendulum swinging to the left, you think is it going to the left; but those who can see deeply know that in the very act of swinging to the left, it is also gathering the momentum to swing to the right. And the farther to the left it goes, the farther to the right it will be able to go. Likewise, when it swings to the right, it is preparing for its next swing to the left. There is something important to be understood in this phenomenon. (…) One who looks deep into the mind will be able to see that because mind always moves into opposites, this movement from one extreme to the other is its natural state. As long as the mind swings, you will be unhappy; only the nature of your unhappiness may change. The hedonist has his unhappiness; the renunciate has his unhappiness. (…) It is in the very nature of your mind to see unhappiness where you are. The hut-dwellers think that happiness is in the palaces, while those in the palaces declare that they never attained any happiness until they have left their palaces. Buddha and Mahavira were the sons of kings, and both renounced their royal way of life. (…) The opposite extreme is inviting to the the mind, and moving to the opposite extreme means that the mind will continue; the pendulum of the mind will go on working.

The roots go inwards, and the deeper the roots go inwards, the stronger your outer expression will be. (…) The tree rises high; the roots go deep – and the directions in which they grow are opposite to each other. (…) In another sense, the whole outward expansion of the tree is supported by its roots; meditation and intellect are not really in opposition.

Let it sink deep into you that whatever you create also creates you; the creator cannot be free of his creation.

The meditator keeps becoming each moment as the heart of a child. Meditation means cleaning off the rubbish of the past, dissolving all you have learned in the past, cleansing and unlearning all that you have come to know, making it all unknown again, dissolving everything that you have gathered around you, and becoming fresh, light, new again, like a shoot on a tree. Let the dead leaves fall, and let this fall happen every moment, so that spring follows after every fall; new shoots come and you are completely fresh and new, untarnished by any signs of the past. The meditator's experiment is to become in each and every moment so clean that not even a single trace of the old is to be found in him. From moment to moment, the meditator frees himself from the past and the future, goes on dying to the past and the future.

When creation happens from within you, all your life energy becomes the creator's energy. Then you are the Divine. The one who is pure and simple like a child is the Divine; whenever you become clever, there and then you are worldly.

The man who knows the Vedas cannot be innocent – the innocent person does not know the Vedas; he *is* the Vedas.

The life of a mystic does not happen through careful planning, but through living moment-to-moment pulsations of consciousness in their totality.

We call a man evil whose life has a mold of evil-doing; (…) we call a man virtuous who has made virtue his chosen lifestyle. (…) The lives of both the evil-doer and the virtuous man are bound by a mold. There is a third kind of life, the life of the mystic, which is free from any mold. (…) The mystic does not manipulate his actions according to either evil or virtue; he does not impose any system on his life. The mystic lives in a state of conscious anarchy, (…) with awareness as the only scripture.

Science is not in any position to understand the soul, because there is no way to break down the soul for analysis. (…) The soul is indivisible; it has no constituents, so it cannot be analyzed.

Buddha said that there are no things in the world, but only processes. (…) Everything is a flowing, a becoming. (…) You too are a process. This is why Buddha says there is no soul. (…) Buddha says that except change, nothing is eternal; the only permanence is change. And there are no things, only processes.

This is the mind's entire desire – to find somewhere to stop and settle in, somewhere to settle down. (…) One mind stops at money, another at success, and another somewhere else. (…) The day you are free from this desire, the day you cease to ask for a destination, that day you have arrived. In that moment of arrival, all tension will vanish from your mind. If there is nowhere to get to, how can there be any tension? (…) This is the essence of meditation.

Our minds live in goals – even in goals like salvation, God, peace and bliss. As long as you have any goals in your life, as long as you have anything to attain, you will remain a shopkeeper. And as long as this is so, your life cannot have the grace that descends on the meditator's life.

A pond will become dirty, rotten, because there is no flow; the pond is closed. A river cannot rot, because it cleanses itself with its own flow. When you lead a life of business, you are like a pond or a puddle; when you lead a life of meditation, you are like a river.

Mahavira used to ask his disciples never to stay in one town for longer than three days. This is right. This direction has been given after deep thought, because three days is a kind of limit for the mind; from the fourth day, attachment sets in. If you change your house, for three days you will feel strangeness; from the fourth day, you will begin to feel that you belong there.

Rules are a superficial device to help the unintelligent. If you are intelligent, you will capture the essence.

To the mystics, we are all only children, and our lifestyles are childish. Even when we have grown, we go on playing with toys; it is only the color and shape of the toys that changes. (…) Our games are enlarged, of course, but the seed is the same.

You are cunning. You buy an idol, and in the presence of the priest and the pundits, amid noisy brass bands, you declare your idol has now been invested with the Divine! But deep down, you know that this god is nothing but a purchased one, and that even then you haggled to get a bargain, and that the priests and all the whole show were only hired, and that neither they nor you had any feeling in it; it was all just a money game. And yet, you will bow down in front of this god and sanctimoniously pray.

The disadvantage to walking is that if a seeker keeps on walking, he is never able to become a *siddha*. The whole trouble of keeping moving is so much that he finds no facility to sit, and sitting is as necessary for meditation as walking. A *siddha* is one who is sitting even in his walking, and who is walking even in his sitting – he is one who has united the opposites. So, meditation, *yoga*, completely disappeared among Jainas and Buddhists. Ashrams were not built, so possessiveness was prevented, but that opportunity of deepening the meditation under the shelter of the ashram, of sitting free from worries somewhere and diving deep into the self, was also lost. So the daily routine of a Jaina monk, from morning to evening, is very businesslike. From morning till night, there is work and work, with no opportunity for rest, with no facility for sitting. Before the time comes that one may rest, the Jaina seeker has to leave the village, move on again. The advantage is that the Jaina and the Buddhist monks did not become hoarders of possessions, but the disadvantage is that they could not become meditators. Once meditation is attained, then there is no problem whether the *siddha* walks on or stays in one place – then either will be natural to him.

Mahavira went into the jungle; for twelve years, he was in silence, dropped language – because language is society. When we speak, we always speak to the other, and even if we talk to ourselves, on our own, the other will still be present in our imagination. So anyone who continues to use language will be in society. Silence is the jump out of society. Even sitting in the marketplace, if you become silent, society will disappear, because society is language. (…) The whole civilization and culture is contained in language. (…) Mahavira cast off society, and when he attained to the supreme silence, he returned to society. (…) The seeker has to leave society; the *siddha* returns to society. The disciple has to unburden himself; the *siddha* carries the load. If the disciple goes on carrying his load, he will never have the chance to become a *siddha*; and if a *siddha* is afraid to carry the load, then know well that he has not attained enlightenment at all. (…) All the saints return to society – one day, they leave; and one day, they return. So these are the two steps towards siddhahood – dropping the load, and taking it up again.

People carry the expectation that meditation will make a person more peaceful, and exactly the opposite happens. In the beginning of meditation, all the bandages that cover your wounds will fall away, and all the anger and greed beneath will surface. Everything will be felt more deeply, and all that you have been suppressing since your childhood will flare up with a burning force. (…) Sensitivity will increase with meditation, and this increase is going to add to your problems, because the very meaning of sensitivity is that every experience will be felt in its full intensity. (…) The more smoke there is around your awareness, the less intense will be your experience of anguish. Perhaps this is the reason that we choose to live a life of low awareness, just to reduce the intensity of the anguish. (…) we invent devices so that we don't have to experience the trouble we are in, because otherwise, we will have to do something about it. (…) If you try to suppress the feelings of anguish when they arise, it will be difficult for you to make any progress in your meditation, because it is an unavoidable fact that to go deeper into meditation, you will have to experience everything that happens in you in its totality. (…) Unless you experience the world in its totality, you will not be able to experience the Divine it its totality. And because it is the world that has covered you, it is the marks which the world has left on you that you are going to feel first. So remember, this sensitivity is not to be suppressed; it is to be deepened and intensified. This may make life difficult, but don't use this difficulty to make your scars even tougher than they already are. (…) Every meditator has to pass through catharsis. Just becoming peaceful is not going to suffice; the restlessness, the lack of peace, is all lurking within you, and it will all have to be catharted, thrown out. Then, a moment will arrive when there is no more anger in you, no more restlessness in you – then, your meditation will be natural. (…) Suppress, and you will find that your meditation comes to a dead end; pour your feelings onto others, and your difficulties will multiply. So take refuge in your aloneness, and pour your feelings out. Catharsis is indispensable for meditation, and your meditation can be at its purest only when your catharsis has been total. (…) Catharsis goes hand in hand with meditation; and only when meditation becomes enlightenment can catharsis come to an end. For a *siddha*, there is no catharsis, because he does not accumulate anything; but for the seeker, for the sannyasin, it cannot be avoided.

Whatever it is, anger or sex or whatever other impulse, the need for the other is not a must. And whatever impulse will be released through the other will create a chain. You are angry, you express it upon the other; that other too will react with anger, and that will create more anger in you. Where will this end? So whenever we connect with the other through any of the impulses, we are falling in an endless chain of troubles. The very meaning of *sannyas* is that from now onwards, I will not connect my emotions with the other. Now, my emotions and impulses will be expressed only in aloneness. Only this limitless sky will be the receive; now, I will not give them to persons. The very meaning of giving them to the other is that I am creating a relationship, a chain – (…) the other will echo you, and the chain reaction will go on and on. You have been doing this for life after life. Numerous webs you have created for yourself. With countless people, you have expressed your anger, your greed; and with countless others, you have created attachment and sexual relationships. All this load you have been carrying through many lifetimes. There is only one way to abandon the load: stop relating

your emotional impulses to others; express them all in your aloneness. This needs to be understood.

Shivalinga symbolizes a state in which your whole body can experience sexual ecstasy through each fiber of it. And it is only then that you would be free of genital sex and would have attained to celibacy. So celibacy is not renunciation of sexual enjoyment, but the taste of ultimate enjoyment. (…) Tantra's definition of sexual enjoyment is: let your whole body be filled up with the tide, let your every cell vibrate with its thrill, so much so that in this state of trembling vibration, you forget yourself utterly, you forget even that you exist – only the dance remains, not the dancer; only the song remains, not the singer. Let your whole being become ecstatic, in deep meditation, and you will touch a height. And each day, you will rise higher. (…) When for the first time, you experience that the capability of orgasm touches the highest peak and merges back into you again, then your orgasm becomes stable in you, and then each moment you are in the ecstasy that a sexual person experiences just for a brief moment. This truly is the bliss of sainthood. The saints drop sexual intercourse not because they have achieved control over semen; they drop it because they have discovered the art of supreme intercourse. They have achieved a vast kingdom; they are no longer interested in rubbish and all the trouble that goes with it. This is an achievement of the higher; the lower drops by itself. One who begins with the dropping of the lower, without having achieved the higher, falls into difficulty.

Ultimate health is the moment when you are able to create a circle of your peak energy. This will happen only in aloneness.

The pleasure that we derive from sex is more a relief, a relief from a weight, from tension, than pleasure. The accumulation of energy creates tension, and when this energy is released, you feel light. So often, people use their sexuality as a drug to go to sleep. When your body is full of energy, you feel restless and unable to sleep; once that energy has been discharged from the body, you become light, tired, and you fall asleep. Other than this, there is no great pleasure happening for you in the sexual act. (…) For you, sex hardly seems to be giving any pleasure; it is not much more than a habit.

It is a good idea if you keep a *Shivalinga* statue in the room you meditate in; no more important statue than *Shivalinga* was ever created on this earth. It embodies the shape of your soul, and it also secretly symbolizes that the energy of your soul can move in a circle within you. The day your energy moves in a circle within you and merges back in you, is the day when you don't lose energy and attain to bliss. And the more the energy goes on accumulating, the more bliss goes on growing. Soon, a time comes when without losing anything, without staking anything, you are in bliss. When bliss starts happening without any cause, in the state of *satchitanand*, the intercourse with the whole existence begins. Your very being is lovemaking, and even to breathe is orgasmic. You breathe in, and you are filled with bliss; you breathe out, and you are filled with bliss. (…) Whatever is happening becomes bliss. (…) All bliss in its very nature is like sexual orgasm. (…) *Ardhanarishwar* means that the day ultimate intercourse starts happening, your own body becomes one half the wife, and the other half

the husband; half of your own energy is feminine, and the other half masculine. It is just so, and the juice and attainment that happens between these two does not allow any dissipation of energy. (…) I call God the ultimate intercourse; God is the experience of ultimate intercourse. Within oneself, duality disappears; the duet comes to an end – nonduality has arisen. The embrace is of nonduality; where the two disappear, only the One remains. Such nonduality, such union, can never be attained through the outer man or outer woman; the two will always remain. (…) no intercourse will fulfill you, because no intercourse can become *samadhi* – it only creates a hankering. The matter only comes to an end when the meeting of the inner man and the inner woman happens. Then, all search outside is finished. Now, there is no other – the duality has disappeared, and you are unified. Nonduality is an ultimate embrace, and such a person becomes like the *Shivalinga* – a full circle within. A man who has entered self-communion, self-orgasm, such a person loses no energy.

You have to understand that the body has two parts: one is from where the body takes energy in; the other is from where the body lets energy out. (…) The head is round, it accumulates; the genital organ is pointed, it dissipates. This is why nature has so arranged the genitals that when a man is sexually aroused, the genital organ becomes erect and pointed, because the more pointed, the faster will be the discharge of energy. In the case of the Shivalinga, which is round, there is no possibility of any energy dissipation. The energy can revolve at its periphery; it can go on racing round and round – but it cannot escape. We have built round domes on the tops of temples, so that the *mantras* chanted and prayers sung inside the temples do not escape, but get echoed back onto the worshippers, showering on them and creating a circuit, a circle. This is the specialty of the temple and is not to be found in the mosque or the church. We created the temple exactly like the head, to gather and shower energy, so that anybody going under it gets suffused with energy, gathers strength. When the meeting of your inner man and woman happens, your head becomes like a temple. (…) In the moment of the inner meeting, you will become a temple.

Whether it is sex or anger or whatever impulse, the meditator has not to link it up with the other. This is the meaning of the world: the other is necessary for my impulses to be expressed. And the meaning of *sannyas* is: I alone am responsible for my impulses. This becoming alone is the very meaning of *sannyas*.

Wherever there is dependency, there will be anger, not love. Only when you are no longer dependent will you be able to love. The day you have become self-dependent in the dimension of love, you can be alone, and there will not be even a dent in your bliss; and only from that day on you will be able to love.

In the mind that you have, nothing else but questions can grow. (…) Only questions grow in the mind, not answers. Mind is nothing but a system for giving birth to questions. Mind raises questions about everything. (…) And every answer will create further questions. (…) So this question-and-answer race, which is an intellectual race, leads nowhere. You will have to go on a race of the heart. (…) the answer to questions is in meditation. Answers are given from outside; meditation has to be cultivated from within.

The question is not between choosing the natural and the unnatural, because everything is natural – the suffering, the happiness, and bliss, all fall within the realm of nature; all three are natural. (…) So now, it is up to you to choose which path of your nature you want to travel – of suffering, of happiness, or of bliss. All three doors are open to you all the time, (…) and nature is quite neutral in this matter; nature is not going to push you one way or another. It is all left to you. This is why I say that when you are suffering, it is through your own choice. (…) Nature is an indifferent flow; it has no preferences.

Everything is nature. (…) If you are fighting, you receive suffering. (…) the suffering comes from your very fighting; suffering is the shadow of your fight. (…) You cannot win; it is impossible to win – the part cannot win against the Whole. (…) The day you will realize that defeat is unavoidable, you will stop trying to win. To renounce the desire to win is *sannyas*. And it is only the one who has renounced the desire to win who knows that Rama is the only refuge, that Rama is the final shelter; there is nowhere to go against Rama. (…) No matter how long the game goes on, the final victory will be Rama's. (…) The part may win many times in small games on the way, but in the final and decisive game, it will be defeated. The one who has come to understand this, has known and realized this, who has seen himself as the part, he gives up fighting. (…) And the moment you give up fighting, true victory happens – you cease to be; (…) the drop disappears and becomes the ocean. (…) Understand this well: as long as you are, defeat is your destiny. (…) And the day understanding dawns, defeat will come to an end – but so do you.

The whole search of all the religions may differ in their details, but their essence is the same, and that is: how the individual can disappear, so that the Whole may take his place, because only then is there supreme bliss.

The more strongly you are, the deeper is your suffering.

The way in is the way out; there is not going ot be some other way.

The womb is a miniature form of the bliss called *moksha*. In the womb, the child is one with the mother, one with his original source. The mother's breath is his breath; the mother's blood circulation is his blood circulation; the mother's heartbeat is his heartbeat. (…) As yet, the mother's life is his life; separation has not yet happened; the ego is not yet born. (…) The same phenomenon happens in the attainment of supreme godliness; the whole existence becomes the mother's womb. In the temples, the place where the statue of God or the deity is located is called *garbhgriha*, the womb chamber. The day the whole universe becomes a temple to you, that is the day you have re-entered the *garbhgriha*, the womb chamber. Then you are no longer the same as you used to be.

As one starts becoming peaceful, all feelings of enmity begin to drop away; (…) the very feeling of enmity begins to drop from within. A blissful person can have only the feelings of friendliness. As your meditation deepens, you will find that you have become friendly to everybody. Those who were yours are still yours,

but those who were strangers have also become yours – (…) no one is in opposition to you.

Our habits are such that we do not want to blame ourselves; somebody else is needed to take the blame. And if you cannot find anybody, then you take it out on your own body. The so-called religions have taught a lot of nastiness towards the body, and have made an enemy of your body, and an idea has developed in you that you can be self-realized only through torturing your body. There can be no more foolish an idea than this. The spiritual man will not torture anybody, never mind torturing his own body. (…) Torture is violence, brutality, sickness – torture is the nature of a sick mind. (…) As meditation will arise in you, you will come to a new recognition of your body. For the first time, you will see that the body is unique, very mysterious, with so many doors to it and a world full of unique mysteries hidden within it – and you have not searched for its treasures at all. (…) You are like a madman who is given a palace by someone, and he is passing his life sitting on the outer steps, with his back turned towards the palace, not even opening the door. (…) you ignore, you neglect this palace. True, people travel the path to hell through this body, but they also travel to heaven through the body. The same ladder can be used to take you heavenwards or hellwards; (…) this is entirely up to you. (…) Those who know have said that the body is a temple, a gift from the Divine; it is the ignorant who have said that the body is an enemy.

To remain silent is Buddha's nature. (…) there is utter silence in him; there is no one there. (…) For Buddha, it is easy to remain silent; speaking is difficult to him. For you, it is difficult to remain silent, and very easy to speak.

There is a difference of basic quality between a speech that comes out of emptiness and a speech that oozes out of an internal crowding and mess. When the words come out of emptiness, their nature is that of silence. The music, the symphony in the words coming out of emptiness is that of wordliness and silence. So if you listen to a Buddha, you will fall into silence; if you go on listening attentively to a Buddha, you will enter into meditation. What the Buddha says is not the point; the essential nature and quality of what he says is emptiness. So, with the Buddha's words, that emptiness also enters your heart – listening to a Buddha, you will fall into meditation. But listen to an ordinary man, and you will become restless; the more you listen, the greater your restlessness. And the ordinary man will go on talking endlessly. (…) If you listen to the normal conversation of people along with their words, their stink will also enter you. It is bound to be so, because words are physical phenomena. The words come to you carrying with themselves the vibes, the fragrance or the stink and the nature of the man who spoke them. This is why, if you have any understanding, you will not go to listen to the wrong people. If you have any sense, you will not move in the company of insane people, because this friendship is dangerous. Insane people are not only themselves insane; they are throwing their insanity into you. (…) So an intelligent person will listen only to the words that are coming out of an inner emptiness, an inner peace, that are born in the inner depths. If the words are coming from an inner dis-ease, then close your ears – it is better to be deaf to them; this will protect you. And likewise, don't look at the wrong –

because by looking at it, it is entering you. And don't touch the meaningless, because the very touch of it will affect you. But we are not aware of all this.

Truth will not come to you in Buddha's words, but if he was sitting silently, you would not go to him at all. It is only because Buddha speaks that you go to him. So speaking is only an invitation, because this you can understand. (…) Buddha calls you close to himself through speaking; (…) you will go close to him and the buddhahood will stick to you – you cannot escape this happening. And once you have tasted Buddhahood, you yourself will cast off all words. One day, you yourself will declare that Buddha never spoke at all – it was all a great deception. This is exactly my situation. I am speaking to you, but I am not speaking at all; I am using the word, and yet I have no relationship with the word at all. But since you have ended up in my net, the buddhahood will stick to you, without your knowing about it. (…) whatever may be your purpose in coming to me, I have no concern with that – (…) my intention is quite different. (…) this is not a discourse; this is a satsang. Here I am not speaking; here I only am. And if you can connect with my being for a short while, even for a single moment, then you cannot be the same again, whatsoever you were earlier – your life cannot go backwards. then a new world is born, and the beginning of a new man has commenced.

The words of the mystics are *ulatbansi*, an inverted flute-playing. (…) When someone plays the flute, there is the man who plays, and the flute that is being played on. The inverted flute means that now the flute is playing, and the one who plays the flute is being played on – the reverse is happening; (…) the doer disappears. (…) this happening takes place in any dimension of life where the possibility of dissolving goes on intensifying. One day, the dancer comes to know that he is not dancing – the dance is happening on its own; (…) the dance is dancing him. The very idea of being a doer is an illusion.

All that the earth receives, it gives back.

The more you empty out, the more you will get filled up. (…) The day you become utterly empty, the Whole fills you. (…) to dissolve yourself is to receive the Whole. But there is a balance between the two, giving and receiving; everything is in balance. (…) There is a giving and a taking, because love cannot sustain in only giving or only taking – (…) both are needed. (…) If your body and soul get balanced in the give and take, then that rhythm that we call *samadhi*, enlightenment, will reverberate in you. The day that giving and taking are equalized in you like the two sides of a balance, holding steady with the pointer motionless, in the middle, from that very moment, the taste of the Divine begins to descend on you. (…) But you are leaning on one side; you are leaning too much towards the body and away from the sky. (…) You sell your soul for things and worldly experiences, and think perhaps they will make you blissful. (…) You sell your Self, and you accumulate rubbish. (…) The give and take balance within you has got disrupted; the circle of what scientists call ecology has broken down, and hence you are unhappy, miserable. (…) And if the break is complete, if there is not the slightest contact with your inner sky, that state is called hell. If this circle is maintained, that state is called heaven. And if the circle is so complete that the

balance remains exactly in the middle, that state we call *moksha*, liberation. *Hell* is the breaking of the circle into many parts; *heaven* is the establishment of the circle; and *liberation* is such a perfection of the circle that there remains no room for its further perfection.

The sannyasin is one who gives as much as he receives; his account is always clear. The lifestyle of the worldly man is exploitative; it is that of sucking. He takes from everywhere, but he does not wish to give anything. (…) He only bargains, not giving anything and only accumulating. (…) But he has nothing in his hands; he dies emptyhanded. The lifestyle of the sannyasin is that of balance. He gives back as much as he takes; he is never in debt. When he dies, he is utterly debt-free; hence he will never need to return to the world. If one dies in debt, one will have to come back again and again. The bigger your world, the longer and the more torturous your life journeys will be, because you will have to keep returning until you have paid for everything that you have taken. Until that happens, your case cannot be dismissed from the courtroom.

Life is a mysterious, a mystery. (…) Mystery means, no matter how much we try to decode life, we will not be able to. (…) By mystery is meant that it is impossible to predict life. By mystery is meant that no matter how much we may come to know, there is always something more to be known, and this knowing is never completed. By mystery is also meant that, no matter how much our knowing may grow, we are only able to touch the part; we are never able to touch the Whole – the Whole is always left beyond our grasp.

The graveyard should be located in the heart of town. And when someone dies, everyone should be exposed to the corpse. But your mathematics of life is one-sided.

Life is illogical; life is duality. (…) The opposite is always hidden in everything. Whatever you see, its opposite is also there. And the day you will be able to see the two together will also be the day you will be able to transcend both. If you remain blind to the other, then that other will find a way to express itself – if not today, then tomorrow. (…) You will move from one polarity to the other. The one who sees them both simultaneously transcends them both. These *ulatbansis* herald the mystery of life.

In the words of philosophers, there is never *ulatbansi*; there is only logical order. The philosopher is essentially a systematizer; he creates systems. Kant, Hegel, they all built an order, a palace of order. They make a little clearing in the forest and create a garden there. They keep the forest completely out, outside the walls. In the forest, there is no order, no measurement, no symmetry; there are no straight lines and no proportions, and the trees grow as and where they will. The philosopher clears the ground and then designs his garden, in which there is symmetry and proportion, there is order in everything, the pathways are with roads geometrically built and trees planted at equal distance from each other. In Japan, there are Zen monasteries, and there they use no symmetry in anything. If paths have to be made, they are kept nongeometric, as if they are paths in a forest. If they plant trees, it is done in a manner so it does not look like a garden,

but like a forest. (…) The garden bears the impression of the Divine, where there is no logic, no mathematics, no calculation – where all is beyond understanding. *Ulatbansi* means beyond-understanding-ness. (…) The mystic enters into a jungle where there are no points of reference, where there is every chance of going astray, where there is no map to help him find his way.

Koan means a riddle that cannot be solved. (…) how can there be a sound of one hand clapping? (…) Zen Masters say that those who are full of logic cannot enter the temple of the Divine; so it is good if such a person gives up at the very first stage of the koan; for him, there was no possibility of continuing on the path. (…) the Zen searcher will go on searching, will go on meditating. (…) And the Master will go on rejecting the answers. (…) as long as the disciple brings answers, all answers are wrong. (…) if the seeker persists, does not get defeated by the mind, does not run away, if he stands fast, the mind will finally get tired and will fall down. The day the mind gives in and falls, the unstruck sound is heard. (…) We have called it *omkar*. (…) The *Om* that has to be chanted is useless. Any achievement through the recital of *Om* is an achievement of the mind. But when the mind drops, suddenly you hear *omkar*. (…) That resonance is not yours; it is not created by you; rather it is this resonance that is creating you. (…) Om is the sound of existence, the *anahat nad*, the unstruck sound. The day mind drops, that unstruck sound is heard.

The mind is going to deceive in everything, and if you die following its advice, that death will be a false one. Mind is the source of deceptions; all illusions stem out of it. (…) Mind *is maya*, the illusion. (…) All its answers are false, meaningless.

As acquaintance grows, boredom sets in; that is the law of the world. They grow in proportion. (…) Acquaintance means, now nothing remains to be sought after; all is familiarized. (…) This is the law of the world. And wherever something contrary is happening, you can be sure it is some phenomenon of beyond the world. (…) Near a Buddha, there simply is no way to get bored, because the Buddha has no limits that you can reach. (…) And a moment will come in which you can disappear, in which you can become part of the Buddha's limitlessness.

We call God *anant*, the endless, and *aseem*, the boundless. Even in meeting Him, you will discover that you have not really met; even in being close to Him, you will discover that you could not be totally close – a distance will always remain to be crossed. This is why I always say that there is a beginning to spirituality, but no end; there is a first step to this journey, but there is no last step to it. You never arrive at the destination; the journey is endless – the journey itself is the destination.

We have invested so much in our dreams; we have put so much at stake! Our dreams are the only sweetness of our lives. We have never known any happiness in reality; it is only in the dreams that we get some comfort; the whole treasure of happiness that we know is our dreams. So, when someone talks of shattering our dreams, it does not please us. Even in our going to Buddhas, our motivation is that our dreams may come true. Even if we want liberation, that too is nothing but our last dream; that is our last hope for happiness. So we look for sleep,

because in sleep, dreams are possible; in sleep, the miseries are not felt. (…) Such is our mind. It wants to sleep, and when it is time to wake up, then we get even more pleasure from going on sleeping if we are given the chance. (…) So when buddhahood happens to someone and he comes to shake you up from your sleep, your interest in sleeping actually deepens – you turn over and go on sleeping. Then you turn that Buddha also into a part of your dreams, (…) into a support to deepen your sleep – (…) you do not allow him to become your path leading you to awakening. But still the opportunity is there. Gurdjieff used to say, "How can you ever wake up unless someone else awakens you?" Your sleep is so deep that unless someone comes along and shakes you, no external element is going to find its way to you through the barrier of your slumbers. And you are so clever that the possibility is that the man who comes to awaken you, you will pull him too into sleep with yourself.

Yes, our capacity for forgetting is tremendous. In our alchemy of turning the truth into dreams, we are very skillful.

When someone awakens, a door of possibilities opens; an opportunity arises. An awakened one can break our dreams; he can create obstacles for us from just turning over and continuing the sleep. This is why Gurdjieff says that awakening is a collective process, a school's, an ashram's work, a process of a group of friends. To awaken on one's own is very arduous. Thus, it was that Buddha pioneered the *maha-sangha* – the great commune, where thousands of *bikkhus* came together. Even if just a single one of them could wake up, he would become a door to the others' awakening. With the same purpose, Mahavira founded the organized tradition of the *munis*, *sadhus* and *sadhvis*. Hindus established big, well-run ashrams, and the Christians developed precious monasteries. If just one person in the place awakens, he will be useful in awakening others; that single ray will seek to penetrate the darkness of many others living there. Still, there is no guarantee that the darkness can be dispelled. This is why I say that buddhahood happens only once in a while; then, the door opens for a short while. (…) To find a Buddha is a rare fortune; and even that much good fortune is the result of your striving for many, many lives – if life after life, even though you have dreamt, you have dreamt of waking up. Life after life, you have yearned for liberation – you could not become liberated, you could not go beyond the world, that is another matter; but the seed of *sannyas* has been lying within you. The meaningless keeps hold of you, (…) but the meaningful has called you sometimes, and this is why you have been able to earn the good fortune to come across a Buddha. For many, it is not possible to even think of it. (…) The opportunity is rare, and to miss it is very easy.

What we at present call life is no more than a shadow; there is no truth to be found in it at all. But when you come close to a Buddha, to one who has attained Buddhahood, you will have to confront your shadow. You will have to look deeply at your *maya*, the illusions; you will have to come face to face with your dreams. The day you look at your dreams rightly, your sleep is over.

Sitting in silence, thoughtless, you will attain; (…) even from a false master, you will not come away emptyhanded. (…) thoughtlessness opens the eyes; you will be able to see that this man is wrong – and remember, the one who is able to see what is wrong, is also able to see what is right. (…) but remain bound up in your thoughts, even from a true Master you will return unfulfilled. Your thoughts are your prisons. (…) The mind persuades you. And until you can free yourself from this persuasion, until you can go beyond this persuasion, this circle will go on revolving through countless lifetimes. (…) for those who are asleep, the night continues; only those who are awake can see that the morning has come. So whatsoever I am saying to you, my emphasis is not on what I am saying; it is rather on shaking you, stirring you, so that your sleep is broken. So many times, I have to use what psychologists call 'shock treatment' – when someone is gone into extreme insanity, only the administration of electric shocks brings him back to sanity. You too need strong electric shocks.

My speaking to you is nothing but persuading you, getting you to agree to a journey which is utterly unfamiliar to you, to a journey where you have no idea of the destination; where it is possible you may get lost, or it is also possible you may reach the destination. I am taking you in search of such a treasure which you have no idea of, and you will have ot travel leaving that behind which you call treasure; hence your attachment is understandable. Every now and then, you turn around and look back – it is natural. That you want to take along with you even that which is worthless, it is natural.

If you keep on coming to me, if you prove to be stubborn, do not run away in the middle, how long will you be able to go on thinking? You will get tired of it; slowly, slowly, you will stop thinking. And when you stop thinking, your dreams will also drop.

You should not be too carefree, because this too usually deepens the sleep.

The entire arrangement here is just for one thing: how to bring about your dissolution. (…) You have to be killed, annihilated. The moment you disappear, the Divine appears within you then and there.

The Master simply offers you his hand, and soon, if you can trust, you will start walking. And before long, you will find that you do not need the helping hand anymore. (…) The Master cannot do any more than this.

Mind is duality. Mind cannot be total in anything; it will always be fragmented. (…) Doubt is always there. (…) If you let go of both sides, you will transcend them both. (…) If you keep nothing back, if you empty yourself completely, if you drop your duality in its totality and become nondual, that very moment you will find that you have transcended. Now you need neither trust nor distrust; what happens in such a moment is real surrender – there is no duality left; there is only one.

This is the crisis – that the East is losing what it has gathered over so many centuries, and the West, anxious to find that which it has come to know only in the past few centuries, will have to start from ABC. This is a serious crisis, because it takes millions of years for religion to come to maturity. (…) It takes thousands of years before the seed of religion goes deep enough and sprouts. And the experiment that was carried out in India was such that it not only sprouted, it flowered too. And you are ready to lose that immense treasure of flowers. And you will lose it, because you don't see anything in it – you have turned your back on it. You no longer see any meaning in it. And the West will have to start from ABC. It if starts on the journey of religion, the West will have to start form the point where we started some five thousand years ago, at the time of the Vedas. And for the West to come to the point we reached, it will take another five thousand years. But in the meantime, the survival of man will become impossible. This is why I say that there is a great responsibility in India's hands, which is that what we have discovered – the clues, the laws, the methods of entering human consciousness that we developed – even if you want to abandon them, hand them over to someone before doing. But remember, you can only hand over that which has happened within you. (…) And this is my intention – that a meditator is born within you. (…) My whole effort is to enable you to see the living temple. Either you must become the priest of that temple again; or, if this is impossible, then you have to hand over the temple in alive condition to those in whom the longing for it has arisen, in whom the thirst for it has been born. Before the temple of religion falls down, either you take charge of it, or the West takes charge of it, but it should not be allowed to crumble and become the showpiece of a museum. Through it, the door to the possibility of man's survival will open.

Even if the West erects a temple carefully, it will be suitable only for a museum – it won't be of life; it won't be alive. (…) That temple will be dead. (…) So this is the crisis: that the East has a temple already built which embodies the efforts of thousands of Buddhas. The West has no such temple. But while the West is in search of it, the East is in a coma. (…) So, all that India has discovered has to reach alive to the West, or else India has to be reawakened, in which case there is no need to send it to the West. But it has to be saved; the heritage of Buddha, Krishna, Mahavira, Rama has to be saved. (…) If this was a visible temple, there could be trouble in the courts; but this is an invisible temple, and I will hand it over to those who want to worship. Those who want to worship will take it away with them. (…) Remember, the temple belongs to the one who is ready to pray; there is no hereditary right over the temple.

Religion has no concern with the millions; its concern is only with the few. But remember this, that if even a single person becomes religious, unknown rays of peace begin to descend into the lives of millions. Such a person becomes like a sun, giving forth light. (…) a Buddha's peace is contagious; buddhahood is contagious. (…) When even a single person attains to Buddhahood, the whole earth change its way of being.

The understanding of the essential from the nonessential is the greatest treasure, but the mind will never be able to make this distinction. The mind itself is nonessential, and that is the difficulty. So whatever your mind tells you is essential, you can be sure that it is nonessential. Do not listen to the mind!

The one who sees that all happinesses turn into sorrows, for him the world has become meaningless. (…) Wherever the mind says there is happiness, unhappiness is born. Superficially, there is the resemblance of happiness, but as soon as you dig deeper, you will find unhappiness. (…) if you go on listening to the mind, then the mind leads you into the rut of the same pleasures you have tried so many times before. (…) all pleasures are nothing but sorrows in disguise. Once you see this, you understand that pleasures are only invitations to unhappiness, brightly painted doors that lead you into hell. But the decorated door attracts you so strongly that you immediately enter the hell, and you are never able to figure out that it is the decorated door that brought you here. (…) Wherever you find happiness at the door, there unhappiness will come later on. (…) One who asks for happiness at the door, he attains to unhappiness.

The long journey of wandering in the nonessential is our world. To take a leap from the nonessential to the essential is called *moksha* (liberation), or *nirvana*, or Rama, or whatever else you wish to call it. And the one who has seen that the senses are illusory, that they only cause us to wander, enters into the refuge of Rama, saying, *nahin ram bin thaon* – Rama is the only refuge. Right now, you are in the refuge of your senses. (…) The senses are many; you can count at least five. But they do not end at five, because each of the senses has many forms; each of the senses is a crowd in itself. So for one who takes refuge in the senses, the senses become fragmented because of many masters. (…) All of your senses are pulling you towards themselves; they are pulling you in their direction – you feel the pull in every direction. Under such circumstances, you live in a state of anguish. There is nothing fruitful in such a situation; (…) you never get to see any shore. This is the situation of your taking refuge in the senses. You have made the senses your only refuge, and the reality is that one who chooses many masters goes insane. Insanity is the ultimate state of sensual people; the madhouse is their final destination. If you do not end up there, it only means that you were not total in what you were doing – (…) you remain hanging in the middle. There has been no journey, but somehow, the cart kept on the road and did not fall in the ditch. This is who we call a good man, one who is holding on to the road somehow, who feeds the senses a little only. The more you feed them, the higher will be your pitch of madness. Therefore, the differences amongst the crowd of mad people around us are only of degrees, and not of any basic nature. Some are a little more mad, some a little less; some are mad by fifty degrees, some by sixty degrees, and yet another by seventy degrees… and then, there are those who are at ninety nine degrees, just waiting to cross the border! Yes, the differences are only of degree. Where there are many masters, insanity will be the outcome. Insanity is the state of being broken, shattered, into many pieces. One master – this is the meaning of taking refuge in Rama. (…) Rama means the Brahman, the Divine residing within you. (…) The senses of the enlightened person are surrendered to Rama; Rama is not surrendered to the senses. The soul of the

enlightened person is not a slave to the senses; the senses are the servants of the soul.

As your senses go on surrendering to Rama, gradually you will find that sexual music is no music at all; you will feel it just a disturbance, as discordant and disturbing as a kind of blow. (…) As your senses will surrender towards the inner, your music will become a *kirtan* and *bhajan*; spirituality will enter your music. And then, if any music disturbs your peace, you will find it discordant to listen to. A moment will come when you will only find music in the state of emptiness. Only then, when all is quiet around you, not a single sound, only then you will discover that the ultimate music is going on – (…) the ultimate sound, which we have called *omkar*, the sound of *Om*. (…) It is not a sound, not a sound struck on the strings of a veena. (…) As the senses surrender towards the within, the music of the void will be experienced – (…) and this will happen with all the senses. The eyes will slowly cease to be interested in form; their interest will be in the formless – (…) form will be a hindrance in seeing the beauty of the formless. (…) In China, the mystics say that when a musician has scaled the heights and reached the peaks of music, he breaks his instrument, because now the instrument can only be an obstruction. (…) Only the formless is perfect; in it, there is no room for improvement.

As long as you are surrendered to the senses, you find the world even in God. The day you are surrendered to Rama, you will start seeing God even in what we call the world.

What you are doing is surrendering the center to the periphery. You are destroying the house for the sake of the fencing; you are demolishing the palace for the sake of the boundary walls around it. You are looking after the body, and you are losing yourself completely. Wake up! And the only thing meditation will do is it will close the outside for a brief while, so that the inner melody can be heard. (…) The day the inner flute begins playing, (…) the day that it is heard – that is it! (…) This is the ultimate state, where the flute of the inner Krishna is playing, and all the senses start dancing around him – the periphery starts dancing round the center. We have called this state *raas*, this phenomenon of Krishna dancing and the gopis dancing around him. You are in a reverse state – the gopis are running away, and you are running after them! And remember, no gopi ever desires the one who runs after her. (…) A man is running after the senses; even the senses realize how worthless you are. You have no substance; you are running after the insignificant. Become conscious! And meditation will make you conscious; meditation will change the dimension of your journey. And once you begin hearing the inner melody, the revolution has happened. (…) The one who found the inner Rama, the interiority, has nothing more to attain. Only then contentment happens, never before this.

Maturity longs for only one thing, and that is such a contentment which lacks nothing; such a perfect contentment beyond which there remains nothing to be achieved; a contentment which is so total that every cell and every pore of your body overflows with delight, the thankfulness and the gratitude towards the Divine. (…) And this can happen; all arrangements for it to happen are within you

– just a slight rearranging is all that is needed. (…) You have everything, just a small re-organizing… and this re-organizing is spiritual discipline. (…) If spiritual discipline becomes the very structure and style of your life, that is called *sannyas*.

All of us are born again and again, and there was never a time when we did not exist. What we knew consciously in days past is now, today, unconscious, buried within us under thousands of layers as the unconscious. If in days past we knew the significance and deeper secrets of a temple and experienced the opening of some inner door, then somewhere in the deep recesses of the unconscious, that memory still lies embedded. The intellect may totally deny its existence, but intellect cannot reach that depth where the memory is retained. So despite all obstacles, despite its appearing meaningless in every way, this is something which persists, which can't be removed. It may take new forms, but it continues.

The universal appeal for making a temple is inherent only in man. (…) the whole idea of building temples or shrines for the Divine must have been conceived of in such moments when the Divine was not just a matter of imagination, but a living reality for people. The very process of the incarnation of the Divine on earth made it necessary to have special places in every nook and corner of the world which could serve as special abodes for Him. To properly receive anything, adequate arrangements have to be made. It can be understood this way… Radio waves are passing by all around us, but they cannot be picked up without a radio receiver. Tomorrow, if there was a third world war and if all technology was destroyed, but somehow a radio receiver was luckily left intact, you know that you can't tune in to any program. (…) After several generations in your family, if anyone were to ask the use of the radio, none of your family members alive, then, would be able to reply. (…) Their forefathers never told them what is was for, they don't know its use, and so it is of no help to them; even if the radio receiver was dismantled, nothing could be known. (…) The radio only used to act as a receiving station for some happening elsewhere; it could pick up the waves and act as a medium to present them as sounds to the listeners. Exactly in the same manner, temples used to function as receptive instruments. Though godliness is everywhere and human beings are also present everywhere, only in some specific circumstances within us do we become attuned to that godliness. So temples served as centers of receptivity to enable us to feel the divine existence, godliness, spiritual elevation. The whole arrangement in temples was motivated with this end in view. Different types of people thought up various arrangements, but that is not of much consequence; it makes no difference (…) – the ultimate purpose is the same.

As soon as a circuit is created, the inner energy becomes balanced and silent. So, creating a circle of energy with the help of the temple's dome was a great process, and this was its purpose.

Man always forgets. Whatever is very high and of value, we forget; whatever is trivial and commonplace, we remember continually, twenty-four hours a day. We have to make an effort to remember God, but our desires and passions don't need to be remembered; they are there all the time. Going downhill is easy; going uphill is always difficult. So the temple was built in the center of the village, so

that during the day, one could go there as frequently as needed – it kept the search alive. (…) So when we could see godliness personified within the shape of a temple, something of godliness lingered on in our minds. This was especially so for people who could not visualize an unmanifest form of godliness. For those who could, there was no need for a temple.

Childhood memories are very important. (…) That is why we wanted the temple to be the child's first memory after birth. His surroundings were planned in such a way that he would grow up near the temple, gradually coming to know it, and absorbing it in his life. The temple would become an integral part of his being, and when he entered the worldly life, the temple would have its own special place inside him; the temple would provide a retreat for him during all the hectic activities of his life. So we wanted the temple to have a place in his mind from his very birth; later on, it would be difficult. And all those who lived in the vicinity of the temple had an impression of it imprinted on their minds. It went so deep into their unconscious that it was no longer a matter of thought, but became a part of their being. So all the world over, the forms and shapes of temples may have differed, but the temple was indispensable. Now, in the world that is being shaped, the temple is not considered indispensable; other things have taken that place – schools, hospitals and libraries. But they are very material and have no connection at all with the beyond. Instead, what is needed is something which indicates the transcendental.

The third eye is the center of willpower. (…) People whose *agya chakra* is not activated in this life will remain slaves in thousands of ways. Without this center, there is no freedom. (…) One may become free from one slavery, but one will become a slave to something else. (…) Without the *agya chakra* being activated, one does not have a center of will; (…) one does not have the power to command oneself – the body and the senses are in command, and one obeys. (…) But as soon as this center of willpower becomes active, the body stops giving orders, and instead it starts to obey – the wole arrangement is reversed. (…) In women, the *agya chakra* is weak; it has to be, because the woman's entire personality is created for surrender – her beauty is in surrender. Her *agya chakra* is weak, very weak, compared to a man's. That is why a woman always needs someone's help in one form or another. She does not ordinarily venture to stand on her own, but looks to a helping hand, someone's shoulder to lean on, someone to lead her. She likes someone to tell her to do something, and her willingness to follow makes her happy.

Whatsoever you see creates its echo in you; in some deep sense, you become like that which you see.

The whole basis of idol worship is the relationship between your mind and the cosmic mind. What is needed is just a bridge between the two, and that bridge can be made. The idol is an attempt to create that bridge. Only something which is manifest, like the form of an idol, can become the bridge – because it is not possible for you to establish a direct link with the formless. (…) if you want to establish a relationship with the formless, you have to make something which on one side has a form, and on the other is formless. That is the secret of the idol.

(…) From our side, we need a bridge which has a tangible form, but which also has a formless part. At our end, it is manifest; and at the farther end, as it approaches the Divine, it becomes unmanifest. If the idol remains just an idol, it cannot act as a bridge; if it is absolutely formless, then too it cannot become a bridge. The idol has to serve two purposes: it has to be visible on our side; and it has to dissolve into the formless on the other.

The expression 'idol worship' is wrong, self-contradictory, (…) because for one who knows how to worship, the idol does not remain an idol. And the one who sees only the idol does not know what worship is. (…) Worship is the art of making the idol disappear; it is the art of slowly dropping the manifest and entering into the unmanifest. The manifest form gradually dissolves into the unmanifest, and as the worship deepens, only the unmanifest remains. (…) As soon as real worship deepens, the idol dissolves. (…) And as there is less and less worship in this world, we shall see more and more idols. When there are many idols, worship will as good as disappear. In that case, the idols will have to be pulled down. (…) To jump into that ultimate truth for which you are searching, you need some solid ground, a jumping board – (…) you need a place from where to set out. (…) The idol accepts this fact, so if we have to set out on our journey to the formless, we will have to give the formless some form. Of course, that form will be according to our imagination. (…) The form of an idol is a very specific arrangement (…) which can lead you deeper into meditation. (…) As long as an idol is just a stone, there is only shape and form; but as soon as a devotee invokes life in it, it becomes alive. Remember, the worshiper who cannot bring his heart to pulsate in the idol will not be able to have the heart of the Supreme pulsate within him – he is not yet a true devotee. As soon as he is able to make his heart pulsate within the idol, the idol is brought alive, and then the door to the Infinite opens.

Worship is the journey to formlessness through form. (…) The right meaning of worship, the right meaning of prayer, of being religious, is to understand that you are on the periphery, and the Infinite is the center. (…) So the basic rule for worship is the feeling, "I am on the periphery – I shall dance for you, sing for you, live for you and breathe for you. Whatever happens, will be for you, the center." (…) The meaning of having someone as your center is that your life is now a surrendered life. Worship means a surrendered life. (…) As soon as one has the Infinite at the center, a mysterious current begins to flow; a sort of expansion begins. (…) everything has to be done in relationship to the Infinite, and hence in front of the idol that has been made alive. That idol will continuously remind you that the dance is not for the sake of dancing; the dancing is only on the periphery – the center is the idol; the center is in the Supreme Being. All is in preparation for a jump into the Ultimate. Otherwise, there are dancers, musicians, singers who are all superb in their art. But this is not of any relevance; the devotee is not concerned with music or song; his purpose is different. His whole effort is to become so overwhelmed that he can dissolve and lose himself so fully that the inner flow takes over and sets him afloat in the Infinite. He has to become the circumference, with the Supreme at the center. He has to create such liquidity that he can remain afloat, and flow. (…) The perfection, the completion of worship, is in tears, in their fluidity and their flowing out.

The idol is just the beginning. It is true that the worship is of an idol, but in a deeper sense, you will find that it is your own transformation. The idol is just an excuse, and that excuse makes it easy to transform oneself.

There has been no society on earth which did not have an idol. No group of human beings in any corner of the world has existed where there was no idol in one form or other. This indicates that the idol fulfills some inherent need, not just for the individual, but for the whole of humanity. If is only in this century or the last two hundred years that the concept of an idol has been shattered. Some people argue that idols are a meaningless burden, just stones, and they must be removed. But if first the meaning behind idol worship is properly understood, I don't think that any intelligent person will want to remove idols. But if the scientific thought behind idol worship is not understood, then idols will have to be removed; they can't be saved. They will probably fall away by themselves. Today, people worship idols without understanding, and bow down before them without knowing anything. Their hearts do not participate; it is just a formality that has remained. Such people will only be the cause of the destruction of the idol, because although they go daily to worship idols, there is no transformation in their lives, and so idol worship seems futile. (…) You don't know anything about worship. Only the idol remains, utterly helpless and defeated. It may not survive; it is only the life force of worship that can save it. That is why I have talked to you about worship.

He who achieves rest within this cosmic circular movement of the world, I call religious. He is religious who knows that universal forces are at work, and there is no hurry – that his hurry is of no use. If we can only be one with the universal harmony, it is enough, and it is blissful.

The Eastern mind lives with tradition, totally accepting it. He suffers many things because of it, but the deep acceptance is there. Whenever I say something, he is shocked and he will move away from me. But if he comes to me, that deep acceptance of tradition is shifted toward me. He will accept me, and then the work becomes very easy. When the Westerner comes to me, he is attracted by my thoughts. But when I work with him, he cannot even accept me; he cannot follow any discipline. He cannot do anything consistently, systematically. So that creates problems. It is easy to attract Westerners with my views, but difficult to work with them. It is difficult to attract Easterners, but easy to work with them once they are attracted. So on the whole, it is the same; on the whole, there is not much difference.

Relaxation is basically existential. You cannot relax if, existentially, your attitude toward life is tense. Then, even if you try to relax, it is impossible. In fact, to try to relax is absurd; effort, as such, is inimical to relaxation. You cannot try to relax; you can only be relaxed.

You cannot transcend the mind through desiring, because mind *is* desiring. So the mind has to desire even that which is found only when there is no desire. (…) There are two ways through which the desire to go beyond is created. The first is that somehow you have had a taste of the beyond, (…) and once you have had

this taste, you begin to desire to go beyond. (…) The other way is that you have no taste of the beyond, none, but this room has become a suffering, a misery, a living hell – you cannot tolerate it anymore. Then again, there is desire – the desire to escape from here. (…) But, one way or another, you have to begin with a desire for that which cannot be desired, for that which cannot be attained by desiring.

Grace descends upon you – your efforts make you more receptive to the grace, that's all; but it is not as a direct result of your efforts that grace descends upon you.

There is a difference between consciousness and awareness. Consciousness is a quality of your mind, but it is not your total mind. Your mind can be both conscious and unconscious, but when you transcend your mind, there is no unconsciousness and no corresponding consciousness. There is awareness. Awareness means that the total mind has become aware. Now the old mind is not there, but there is a quality of being conscious. Awareness has become the totality; the mind itself is now part of the awareness. We cannot say that the mind is aware; we can only meaningfully say that the mind is conscious. Awareness means transcendence of the mind; so it is not the mind that is aware. It is only through transcendence of the mind, through going beyond mind, that awareness becomes possible. Consciousness is a quality of the mind; awareness is transcendence. Mind, as such, is the medium of duality; so consciousness can never transcend duality. It is always conscious of something, and there is always someone who is conscious. So consciousness is part and parcel of the mind, and mind, as such, is the source of all duality, of all divisions, whether they are between subject and object, activity or inactivity, consciousness or unconsciousness. Every type of duality is mental. Awareness is nondual; so awareness means the state of no-mind. Then, what is the relationship between consciousness and witnessing? Witnessing is a state, and consciousness is a means toward witnessing. If you begin to be conscious, you achieve witnessing; (…) witnessing comes as a consequence of consciousness. (…) The more you become conscious, the more you go into witnessing. And the second step is that witnessing will become a method to achieve awareness. So these are the three steps: consciousness, witnessing, awareness. But where we exist is the lowest rank, that is, in unconscious activity. Unconscious activity is the state of our minds. (…) Animal existence is an unconscious existence; human existence is a mind phenomenon – ninety-nine percent unconscious, and one percent conscious. This one percent consciousness means you are one percent conscious of your ninety-nine percent unconsciousness. But if you become conscious of your own consciousness, then the one percent will go on increasing, and the ninety-nine percent unconsciousness will go on decreasing. If you become one hundred percent conscious, you become a witness, a *sakshi*. If you become a *sakshi*, you have come to the jumping point from where the jump into awareness becomes possible.

If you rely only on your own labors, you will strengthen the ego. (…) If the ego functions along with the effort, it will get stronger and stronger.

To speak of Him, to sing of Him, is not for the sake of speaking or singing, but as a method of meditation, to be lost in Him. To speak of Him, to sing of Him, is to be ready for Him. (…) Association with holy men and saints means to be where He is discussed, where He is being praised. (…) The gopis and Krishna never spoke of Him at all; they just danced – but in their dance, they expressed Him; (…) through dance, they were expressing their praise of Him. (…) So many different ways there are: some sing, some dance, some keep silent – but all are expressions of Him. Whosoever has realized Him, expresses Him in each action, each indication, each gesture. (…) And each person's way is different.

With our limited energy, there is a distance between our feelings and our actions. If today, the desire arises in you to build a house, the house will come into being in two years. This is because our energy is limited. If we had a little more energy, perhaps it could be constructed within a year; with yet a little more, perhaps in a day. And if your energy were total, as abundant as that of God, then there would be no gap between the wish and the action. Therefore, time exists for us, but not for God. It is an event in man's world because of his weakness.

Constant repetition increases love; love intensifies by constant repetition.

If you observe life closely, you will find that the most outstanding thing in existence is song. (…) Nothing in existence is clearer than music. (…) Nanak made his *sadhana*, his practice, out of song. (…) He who cannot hum has lost connection with God; he retreats further and further from existence, like a living corpse. (…) A song is an expression of gratitude and happiness; it is made meaningful and beautiful by you being enraptured by it. (…) You can be so immersed in your song that you are no more, only the song is – the singer is lost; the song remains. (…) Music is already within, so it needn't be learned. All you require is the courage and daring to be a little mad, and then the song will spurt out of you. (…) Ultimately, the music stops, for it is only a door; once you pass through it, the music stops. A moment comes when your music becomes a hindrance. Then only His music sounds. Infinite melodies play within you, but you have no music of your own; you are like an empty house.

Our temples are designed for sound to reverberate inside; their construction is based on it. The temple is always absolutely empty. This signifies the ultimate state of the seeker; it is a symbol. (…) A bell is hung at the temple door; whoever comes first rings the bell. (…) These are all symbols. No one should enter the temple through that door of doors without ringing the bell, for only through the sound itself can you enter. The uniqueness of the bell is that it keeps resounding long after you ring it; so the resonance keeps sounding as you enter the main entrance. In that sound alone is the key to your entry to the temple. Through the sound, as it were, you enter into God's abode; the temple is a symbol of God's dwelling. (…) When you return from the temple, ring the bell again; you have to journey back amidst the reverberating sound. All worship, all prayers, start with the ringing of the bell.

Rejoicing is characteristic of the truly religious man; whereas an ordinary so-called religious man has just the opposite disposition: stiff with arrogance, with gravity, his eyes filled with scorn and censure, forever worried – what to eat, what not to eat; whether to get up this time or that; whether to dress this way or that. (…) All their time is taken up in rules and regulations. (…) In fact, these are the ways of a frightened man. He is so frightened that he dare not laugh, for he fears that laughter may lead him to some sin. So laughter has become sinful, and a grim, long face a symbol of virtue. In Nanak's method, there is song and festivity. Holding on to this sutra of celebration and festivity, one can reach His gate.

If sadness and sorrow overtake your life, you must have taken some wrong step; when you suffer, know that you have gone astray. The suffering is only a pointer; don't make it your lifestyle – don't become a masochist, for masochism is a disease.

Since illnesses are complementary, sadists gather around masochists. (…) Thus, their egos are inflated, and they are coaxed into mutually tormenting themselves even more. (…) A healthy man troubles neither himself nor others. As a person becomes more and more healthy, he becomes more and more cheerful, and begins to share his joy with others. He always respects joy and cheer. (…) Whenever a person progresses in meditation, he moves towards happiness and song. The closer he approaches the door of His abode, the more pronounced the celebration becomes. As the internal festivity begins, suppressed desires, the gaze of the outside world, and a sense of guilt raise their heads and stand in the way. The need to suppress it finds a thousand and one ways to thwart your happiness.

The mind is trained only for suffering. The whole world is divided into two kinds of unhappy people: there are those who wish to be made to suffer, and others who are always looking for someone else to oppress and torture. Neither group has any bearing on religion, for neither can hope to ever hear the music within. They are the two sides of the coin of sorrow; and sorrow has no relationship to God.

When the mind follows paths away from God, suffering is the result. When the soul moves in the footsteps of God, when it flows with the universal principle, there is bliss.

Nanak says, there is music at His door. No, music *is* His door. Celebration, festivity, *are* His practice. The whole existence is filled with song. You are deaf; that's what the matter is. You cannot see; you cannot hear.

What philosophers cannot unlock, devotees easily unravel. (…) what a philosopher cannot solve, a poet can. The philosopher is caught in his logic; the poet doesn't concern himself about it – he can afford to be illogical. His imagination makes incongruous things become consistent. All conflicts and contradictions become harmonious in his love and his devotion.

Maya and Brahma, the creation and the creator, are not opposite to each other. All creation is a festival, a dance of Brahma, the creator – his song. (…) to Nanak, *maya* is God's festivity. Therefore, Nanak never advised his followers to leave the world. How is one to leave, and why should one shun anything that is His?

One thing is imperative: don't lose yourself in this play. Always keep your mind on Him – this is remembrance. Don't get lost in the dance. Keep constantly in mind Him who directs the dance. Look at the trees, hear the song of the birds, but do not be so lost in them that you forget the One who is behind them all! *Maya* means the manifest Brahma. Keep seeking the unmanifest with the manifest, the invisible within the visible.

How far will you wander from God? Even if you are angry with Him for some reason, you will keep shuttling between home and the road crossing. How far can you go and where will you go? Wherever you roam, it is between His boundaries. Wherever you are will be within Him. Your anger is the anger of a little child; it is nothing but a part of love. He is never displeased by your displeasure. Nanak says, He gives you importance and glorified you. What He has created He surveys, and He likes what He surveys.

The correct form of contentment requires, first and foremost, a feeling that you have received much more than you need.

The body is the temple of God; it is meant for worship, (…) not to sell for a few coins. (…) utilize the body for nothing other than the quest for God. (…) We criticize the whore, but what about others? If you are selling your body to earn wealth or a name in the world, you are no better. The prostitute sells her body to earn wealth; so do you.

Modesty is a state of utter humility. Only when a person is so humble is he accepted. The more a devotee hides himself, the more attractive he becomes to God. The more a devotee reveals his devotion by proclaiming his worship, his prayers, his fasts and penance, the further removed he is from God. The union with God is effected only in an egoless consciousness.

As soon as a person begins to experience the soul and knows that he is not the body, he attains dignity. The feeling of the self is dignity. The body cannot be consecrated, for it is but a temporary resting-place. You tarry there a while, but you cannot make your home there. To be consecrated, to be dignified, means to attain the everlasting, to plant one's roots in that which is forever true. You cannot be consecrated unless you stand with Him. You may sit on a throne, but you will attain no dignity and honor. The honor of this world is no honor, for there is merely the play of the waves. (…) Dignity exists only when you are with God.

When Nanak says, make your own body the virgin maiden, he is referring to the deepest thread of *tantra*. It is your body that should become your companion; your soul should be the male, and your body the female. Intercourse can take place between these two, and that is the supreme union. It is through this

intercourse alone that a person attains liberation. The tantric method had the same goal – through the external woman, by and by, you discover the woman within you.

In the quest for God, we have to travel along the same path by which God descended into the world. As God has become the creation, so we, His creation, have to work our way in the reverse direction and become God. The path is the same; only the direction changes.

In matters of the heart, relationships can be established. The intellect breaks things down; the heart joins them. It is through the intellect that we break away from people and things, for it is the mind that creates differences. At heart we are one, for the heart has the quality of undivided oneness. Here, all boundaries and definitions fade away; they are not created.

We get involved in the things we see. This involvement is so intense that we forget ourselves, forget the observer. Our consciousness works only in one direction. (…) *Tantra* says that unless you realize dreams to be false while they are happening, you will never understand the ephemeral quality of *maya*. *Tantra* has evolved very subtle methods to know a dream to be a dream, and not reality. (…) If you become adept at watching dreams, dreams will be lost. As soon as dreams are lost, you go into meditation even in sleep; you reach *samadhi*.

Unless the knowledge of death descends into your life, *sannyas* cannot enter your life – you will remain a worldly man. (…) As you become aware of the end, what you value in life changes. What was important until yesterday seems worthless today; what was meaningful up to now becomes meaningless as soon as awareness of death occurs. Many dreams were dreamt, many hopes were pinned on the rainbow of desires, but when death knocks at the door, these fall like a house of cards. (…) Death gives the first knock the very day you are born. The day Brahma started his work, Shiva started his work also; but we are not aware of it. If you do become conscious of this fact, the very awareness brings about a conversion within you – you turn back towards your source; your direction changes. Then you do not aim towards *samsara*, for you see nothing but death there. Instead, you turn towards yourself, and to proceed towards one's self is to walk in the direction of God. (…) Remember death; make it your focal point in life.

Life is a dream dreamed with open eyes. It is a dream, because it has no relation to that which is. It is an intermediary state of imagination; it is merely a thought. It makes no difference whether you saw it when asleep or when awake. The characteristic of a dream is that it is here one moment and gone the next. At the time of death, all is lost. (…) As long as the witness is not awakened in you, you are stone-blind.

When death becomes an absolute fact, the ego is dissolved. Remembrance of death is like poison to the ego. As long as ego persists, you cannot awaken. No sooner does death become visible, the ego breaks, because then you understand that all happens according to His will, that you are not the doer.

Thousands upon thousands of ways have been devised to search for God. But whenever a person has attained, he has found that He could not be attained through any means. Attainment comes always by His grace, as His gift; only through His compassion does a seeker arrive. But alas, things become very complex, because without effort on the part of the seeker, grace does not descend.

The conscious is useful inasmuch as it carries you up to the unconscious. (…) Initially, it is necessary to try your utmost through the conscious. (…) Although He is already there within you, the door between the conscious and the unconscious has to be broken down by your own effort. (…) Where your effort and His compassion meet, your efforts end, and only His grace remains. (…) Then you will feel that it is only His grace and compassion that have brought you so far. (…) The experience of union happens only through His compassion.

As the ego dissolves, the door to the unconscious opens. And the door of the unconscious is the entrance to God. Those who have reached have all passed through this door.

Those who wish to seek must first explore thoroughly and entirely; then they have to let go of all searching. Only when they have tried totally should the search be given up, not before that, or else all goes in vain. When the search is complete, when you have staked your all without holding back a single thing, only then does the search slip from the conscious to the unconscious – for there you are not; your ego is no more.

He who takes life to be the goal, wanders. Life is only an opportunity, and not the goal. It is not the destination, but a path – we have to reach somewhere by it. (…) *Samsara* is not a home. (…) The worldly man thinks his world to be his haven; the sannyasin takes it to be only a resting place. He has somewhere else to go, and he never forgets his destination – this is *surati*, remembrance. One who keeps this remembrance alive, who does not lose the thread of remembrance, will stay in dharmashalas, but will keep moving on. No inn will lure him to stay. (…) You are what your destination is; where you go, that itself is you.

Deep down, nobody loves his own self. You are not fit to love your own self, and that is why people are afraid to be alone.

Remember this maxim: *Still further*. Until you reach God, you should hold it always to your heart. If you halt before that, you will wander. The thirst, the dissatisfaction of the sannyasin knows no bounds. His thirst is satisfied only when he drinks God; lesser waters will not do for him.

You cannot walk on the footprints of others. (…) the path is such that it is formed only if you begin to walk. It is not a carved-out route marked on a map. (…) Each person has to find his own way himself. This is the difficulty, and this is the dignity.

Whenever you create something that is not a copy, not an imitation, there is no prayer that is greater. For then, you are nearest to God; in fact, in the moment of creation, you are like Him. (…) All moments of creativity in life are moments of bliss; (…) and those whose lives pass without any creativity find nothing but sorrow and suffering. (…) in the act of creativity, you get a glimpse of the Creator.

Man attains nothing from *samsara*; he only loses everything. (…) If the thought remains in your mind that this world is but a resting place where you have pitched a tent for a short while, then many actions will disappear immediately. (…) He who considers the whole world as a temporary inn – for him, everyone is a stranger. (…) Long association is no criterion; (…) this is mere delusion. (…) Nobody can be your very own in this world. (…) God alone can be yours; yet you do not seek Him! (…) A son is born to you, but he is still very much a stranger to you. (…) We are all strangers, living according to our own actions, each traveling his own path. No one can reform us or change us. (…) All unions in this world are false meetings; separation is true. Meeting is but a dream; (…) no matter how close you get to a person, there is always a distance. (…) Your only union can be with God. (…) There alone will your thirst be quenched, where all is one, and there are no two. There alone shall we meet Him who is our very own, and then, the anguish of separation will end. Before that, the worry, the unrest, will continue. No matter how many wells you drink from, no matter how many shores you walk on, there is only one river that can actually quench your thirst.

The doctrine of *karma* is very scientific. (…) Man lives by his impressions until he attains Buddhahood. Then, habits no longer affect him; he lives in full consciousness.

What is there in your life, on the strength of which you can say that your life is worth living? There is nothing – and you know it. (…) All the dreams of fulfillment turn out to be untrue.

Suffering means just one thing: you have wavered in religion, somehow. Do not blame others, nor your fortune, nor be angry with God. Take it as a hint, a warning, and try to find out where you have slipped. Where have you gone against nature? Try to fall in line with nature, for that is religion. (…) To come back, to return and retrace your steps, is called *knowledge*.

If you die without singing the song you were born to sing, you will die in sorrow. You shall have to be born again and again in order to sing this song, for nature does not accept things in halves. The day you are complete, total, you will be accepted. Therefore, the Hindus say, “He who is perfect is not born again.” He has sung his song and attained his bliss; the stream has met the ocean, and there is no reason for him to come back.

Zen Masters tell their disciples, “When you have discovered your original face, your search is over.” They exhort them to find the face that they had before they were born, to look for the face that will be with them after death. All intervening faces are false.

When you become zero, emptiness, then perfection descends on you – not before that.

Real prayer is when you are not; when the worshipper is no more, worship starts.

There are two types of music. One is connected with the lowest center, the sex center – it puts you to sleep, carries you further into drowsiness and slumber. This music also excites passion; for this very reason, Islam had banned music. (…) The other is connected with the highest, the *sahasrara*. This music becomes meditation.

Consciousness takes many forms, just as matter has many forms. (…) You must take hold of the formless and let go of the forms within.

The space outside your house is the same space as inside your house; it is you who have created the walls. (…) No sooner do you recognize the One within and the One without than both fall, and nonduality is born. The ultimate peak is the experience of the indivisible, the experience of the One.

Your condition is like the ox at the oil mill. How much he walks! Round and round he goes all day. (…) After a day's work, he is at the same place as when he started in the morning, and the next day is exactly the same. And so it goes. Your life is like that of the ox. You may cleverly try to hide it, (…) but you are aware of the quality of your heart – a beggar's bowl that is forever asking, and never gets filled.

Our distance from God is the cause of our wretchedness; the further we move away from Him, the more meaningless life becomes. (…) The further from God man is, the more beggarly and wretched is his inside state. The filling only comes when you are with Him.

Everyone removed from God is in a dream state. Those who are opposed to the flow of existence are in a nightmare. Examine your own life, and you will find that such is the condition. Kierkegaard, Sartre, Marcel, Heidegger, and other great thinkers of the West describe life as anguish and anxiety with no way to be freed from it. They are right to a very great extent; life as it is generally led is a torment, one long tale of woe. (…) There is another way of living, and the key is to live not away from, but near to God; to live not against His order, but in conformity with it. He whose life flows with the law undergoes a change.

The company of saints is invaluable. (…) A saint means someone in whom God has crystallized; (…) a saint intensifies God within him much the same way as we concentrate the rays of the sun through a lens. God is in you too, but he is more sparse, less concentrated; his rays do not set fire to you. The saint is full of fire. He *is* fire! You are bound to feel the heat when you sit next to him, and something within you will also begin to burn.

The day you attain His grace, you begin to gain strength. But remember, that strength is not yours. If you become arrogant with it, you will lose it, and in all likelihood tumble right down to the bottom. (…) Just as the body has its shadow, the mind's shadow is ego. (…) And the subtle ego follows you like a shadow right until the end; it is the last thing to fall.

The devotee converts fear into prayer; he does not run away from it. Every fear, every danger, he turns into prayer. Whenever fear takes hold of him, he utilizes it as an occasion for prayer.

Austerity is neither for gaining salvation, nor going to heaven. Austerity is meant for knowing that one's life and consciousness is beyond the body and the mind. But he who thus raises himself above mind and body invariably finds the door to beatitude opened wide for him.

Austerity is the fire. Wherever there is suffering in life, take it as an exercise in austerity. Accept your suffering fully and openly, and be resolute. Do not fight against it; (…) do not quarrel with it; don't avoid it. Don't involve your mind in other things, or you will miss the opportunity. Welcome it! Each condition that we encounter in life can become the path that leads to Him. Remember this: each event is a step towards His gate. If you know this, you will make use of it.

One should not run away from anything; rather find some use for it. Each thing has its proper purpose; there is nothing in life that cannot be put to use: sex energy turns into celibacy; anger turns into compassion; fear becomes prayer; suffering becomes penance. What is required, is an artist with the necessary skill. This life which can be a king's domain for you becomes a prison otherwise. Everything depends on you. Everything is already present within you; all you need is the proper art of putting it all together well. This putting together is what is known as self-restraint. You have everything within you, but you have never put it all together with the proper system, with the proper tuning, with music.

If you observe well, you will find exactly the same qualities in a criminal or thief or a sinner as you find in a virtuous, good man. The only difference is the arrangement and use to which it is put. A thief enters somebody's house at night. It is not an easy job. He also has to transform his fear. He enters a house where he is a complete stranger as if he could not care less! He makes a hole in the wall and breaks in. He does it so efficiently and quietly that there isn't the slightest sound. Then he enters, in full awareness. It is someone else's house, where he is not welcome, so he has to move in the dark, and be so alert and concentrated lest something fall and the people awaken. Zen fakirs say, "If you want to go to the house of God, you must learn the burglar's art." You need as much alertness as the thief uses. You must also transform your fear and enter like the thief, as if it is your own house.

Feeling is the consciousness beyond your thoughts. (…) Feeling is not logic; it is love, and so it is within the heart. (…) Feeling is the only vessel into which the nectar is poured; (…) otherwise, you will remain bereft of God.

Those who are without a guru are as if incomplete. With a guru, your journey of this world ends, and a new journey starts. The guru is the end of this world, and the beginning of the next. He is the gate; therefore, Nanak called his temple, *gurudwara*. *Dwara* means gate. This side of it is the world; that side is the other world – the guru is in between.

Nanak says that whenever a person becomes liberated, many others are liberated by contact with him. Liberation is such a great and superb occurrence, and it is such a beatific occasion, even a single person's liberation, that whoever comes near him is filled with his fragrance, and his life journey changes. (…) A light shines within the liberated person, (…) and its rays spread out from within him to everyone around. This is why the faces of the saints and incarnates have been depicted with halos around their heads. This aura cannot be seen by all; it can only be seen by those who have faith. And those who can see this aura light their own darkened lamp with the lamp of such a one. Whenever a single person attains salvation, thousands who stand within his shadow are also liberated. Liberation never takes place for one single person, because when this supreme moment arrives, he becomes a gate for many others. Keep awakening your faith and your feeling, so that you can recognize the guru when he comes. He who recognizes the guru, has discovered the hand of God. (…) He has found the gate, and once the gate is found, everything is attained.

Man's quest continues through lives, and it is after the endeavor of countless lives that he gets a glimpse of what we call bliss, or peace, or truth, or God, or *moksha*, or *nirvana*. (…) One attains to it after many, many lives. And all those who seek it think that they are going to enjoy completely after they have found it; but they are very mistaken. They find after attainment that it is just the beginning of a new labor, a new undertaking, that there is no resting. (…) After coming in contact with the Supreme, a new kind of work begins. (…) One who is blessed with bliss or God becomes restless to share it with others.

It is blissful to be anything totally, because whenever your total being is involved, all the latent energies of your body gather together and cooperate with you. And whenever you are divided and split, you are in conflict, and you fight with yourself. (…) If there is half-heartedness, it will obstruct *kundalini* in many ways. (…) If the *kundalini* is impeded anywhere, it only means that you have not invested your whole energy into your efforts. So cooperate with it fully, and bring all your energy to it.

Allegiance to Brahma means that the race of desires is gone; the person has arrived at his Self. He has come to the place where there is no mind, no senses, no body, but only pure consciousness. In his being rooted there, all illusions are at once shattered; then there is no world, but only Brahma, the absolute reality.

Life does not accept anybody's claim over it; life goes on flowing each moment – but we go on claiming. This illusion of claim, this is man's deepest illusion. Whenever a person says, 'mine', he is falling in ignorance.

No thought is ever original; all thoughts are borrowed – they have come to you from somewhere. But we claim even a thought to be 'mine'.

Whatsoever becomes your experience, you are beyond it. (…) You are that which experiences. (…) Spirituality is reaching towards that which experiences all, but which itself never becomes an experience.

The day the scriptures become meaningful, they become useless too. (…) The day you have your own knowing, you yourself become the scripture.

When a person dissolves himself completely, he does not even say that he has a soul. Then, even the last illusion drops.

All are born as *sudras*; only a few die as *brahmins*. The whole world is *sudra*. *Sudra* means, all those people in the world who live believing themselves to be the body. It is very difficult to find a *brahmin*.

The human child is born helpless – he is very weak; he requires great assistance; otherwise he will not survive. (…) A human child will simply die without a family. (…) Just to provide that assistance, the unit of 'family' came into existence; otherwise, there is no need for a family. (…) It is all born out of the weakness of the human child. (…) In animals, there is no family life, because it is not needed.

No animal child needs training, but a human child needs to be taught. The animal child is born and it comes with intelligence, just enough to live its life. But the human child does not arrive with such intelligence – if we leave him unattended, he will die; there is no way he will survive. This is why the human child has to be trained – (…) he does not come prepared with anything; everything has to be taught. Therefore, there are schools, colleges and universities. These are institutions born due to human weakness. We have to impart all education, everything; one thing after the other has to be taught. A great effort has to be made, and still there is no certainty that the child will learn. Thus all arrangements of education and conditioning are developed because of the weakness of the human child.

Because the child is helpless, the parents have to pay a lot of attention to it. Because of this attention, the child feels, "I am the center of the world; the whole world is revolving around me." (…) This illusion settles deep in us; and then, for the rest of our lives, we go on living with the assumption that we are the center. This brings tremendous pain; this is why the ego hurts – because it is not true; you are *not* the center of the world. The world runs very happily without you; it faces no obstacles at all because of your absence. But somewhere, in some corner of your mind, you go on feeling, "I am the center." And you are always waiting for this world to accept that you are the center. This is the very search of the ego. (…) This is inevitable; the creation of the ego from the very birth of the child is inevitable. This is an unavoidable evil. But to get stuck there and not to move on destroys our whole life, because then we remain deprived of knowing that entity which is hidden within us. We will only be able to know it when we drop our ego, (…) because one who feels that he is the center of the world remains deprived of

knowing his own center. That man lives believing a false center, a pseud-center to be his center.

The ego is created through the eyes of others, through the ideas of others; ego is dependent on others. And remember, whatever is dependent on others cannot be your center. (…) Our ego is dependent on what others say. The people all around us either contribute to our ego, or they take away some of it. This is why we are concerned the whole time as to what people are saying or thinking about us. (…) Today, if you say, "You are a good man", you are reinforcing my ego. Tomorrow, if you say, "No, it was a mistake; you are not a good man", then you have just withdrawn the brick you lent to my ego and with which I had built up the castle – it then comes to the verge of collapsing.

However great a leader may be, he is a follower of his followers. (…) He has to watch in which direction the followers are going; then he runs and stands in front of them. He has to mark the direction of the wind, the direction of his followers, and his whole expertise is in then running and standing in front. (…) The leader has to follow his followers. His prestige, position, everything he has received from them – it is all borrowed.

It is very interesting to note that the experience of 'I' is not the first – I do not experience myself first; I experience *others* first. Naturally, when I experience others first, then the 'I' that I will create will be based on the opinions of these others. Therefore, the psychologists say, a child who has received love from the mother and the father, and who has received the appreciation of the family, has got a feeling of self-love. But a child who has not received any love from the parents, any appreciation of the family – a kind of pathetic personality develops in him, because if the people through whom the child first became aware of his 'I' did not express their joy and happiness about him, the 'I' of that child becomes poor and destitute forever – he did not receive the nourishment. Psychologists say that something is missing in a child that is brought up in the absence of a mother, and this can never be compensated for, because the child's very first experience of 'I' remains crippled. (…) If a mother had not danced within herself on the birth of her child, if a mother was not overwhelmed with joy and if her whole being was not thrilled all over, then the 'I' of that particular child will remain crippled forever; he will suffer a lot. He will have to find crutches; he will be in great difficulty. (…) We get our first experience of 'I' from others, and we continue to get it from others all along. Slowly, slowly, we accumulate opinions, approval, certificates, views of others, a prestige and a respect from the society. On this false center, we remain hanging; whereas our real center is hidden behind it.

When a child is born, he is born with his 'I', with his soul. But that center remains hidden, and another new center gets created. Then, we hold on to this new center – we do so because we do not know any other center. And we are afraid that if we let go of this center, we may be hanging in mid-air, and if we do not take care, we may be lost. We are afraid that everything may go topsy-turvy, chaotic. Hence, we hold on fast to it, (…) because of the fear that it may fall down and be hurt. We also go on holding on to this 'I' because we do not see anything

else that can be held for support. We move on its support and keep holding tight, lest it may slip out of our clutches. This brings misery, because it is not the true center.

Drop bothering about others; (…) drop worrying about others; stop thinking about the opinion of others – start reducing your craving for others' attention. The search for others' attention is the food for the ego.

Thinking that everything is happening through God and we are just puppets in his hands has allowed a great phenomenon to take place in this world: the people of the East have become totally anxiety-free. The anxiety-free time that the East has known has been known nowhere else on earth, and the anxiety-laden time that the West is knowing presently has also never been known before anywhere. But the cause originates from the same source. In the West, God became a doubtful entity; the concept of destiny has lost all meaning. (…) In the West, anxiety has deepened. (…) In the West, madness goes on increasing, and slowly, slowly, is taken for granted. Even Freud eventually accepted, after a lifetime of research on the mind, that there was no way of curing man; man will remain more or less mad. He accepted his inability; (…) he says that there is no way man can be made fully healthy. But Freud is not aware that fully healthy people have lived on this earth, and fully healthy societies have also lived. But those societies had concepts altogether different. The deepest of those concepts was, "I am not the doer". They had found a device: the doer is God, fate, destiny – nobody else. "I am just an instrument, and I am like a leaf – moving when moved, not moving when not moved, winning or losing when made to win or lose. I am nowhere in it."

A very peaceful mental state develops if the feeling of being a doer drops. It is not necessary that one should believe in God for this – Buddha dropped it without believing in God; Mahavira dropped it without believing in God. This is a little more difficult. If one has to drop the doer without believing in God, one has to deepen his witnessing very much.

The body has a biological safety valve through the sex center. Whenever excess energy accumulates in your body and uneasiness grows and anxiety grips you, whenever there is a struggle within you, then it is necessary that either you become a witness and all this trouble subsides, or the second possibility is that the energy flows out of your body and you become weak. Then, under the influence of that weakness, all the trouble cools down, because one needs strength even for the troubles to continue. (…) So whenever you are full of anxiety, unhappiness and misery, desire will arise in your mind. Either you become a witness, in which case the energy that is entangled in anxiety will be released and, riding on it, you will set forth on the upward journey. Or, if you cannot become a witness, the energy which is making you restless, which has created a cyclonic turmoil in you, will be released through the safety valve of the sex center; you will become weak, and you will feel you have become lighter, relieved. Freud has described sex as a natural tranquilizer, a soothing drug. Man returns home tired and weary from the whole day of problems of all sorts and

engulfed in anxieties; if he is able to release the energy through sex, he falls asleep peacefully in the night.

A man is able to release his energy through sex, but what is the woman supposed to do? So women turn quarrelsome, nagging, overbearing. They throw out their energies through these other routes twenty-four hours a day, because the sexual safety valve device is not functioning for them.

When there is great anxiety of the mind, it runs toward indulging desires. Therefore, (…) on the death of anxieties, all desires die. (…) If you become anxiety-free, your desires will become very weak. And if you become completely anxiety-free, your mind will not even move towards desires. Desires become inevitable to release the storm when it arises within you beyond a certain limit. When there are no storms of that intensity, the desires become very weak. But the energy does not get weakened – the desires weaken, but the energy goes on accumulating. Everything gets transformed at a certain limit. (…) When your energy continues to become accumulated within to a certain point, without any storms happening and with no necessity arising for uselessly throwing the energy out, then suddenly, when the energy reaches a certain level, which is like the hundred-degree-point, it begins to rise upwards instead of flowing downwards.

When there is no desire, you are liberated. And one can be liberated while living; there is no need to be liberated after dying. One who is unable to be liberated in life should not hope that he will attain liberation on death, because one dies in the same way as one has lived. As you lived, so will you die; nothing different is going to happen in dying. Death is the ultimate culmination of life. Only to a *jivanamukta*, the one who has known liberation now and here, death becomes liberation while living too. (…) So it is necessary to keep constant awareness; losing awareness even for a moment will not do. To remain aware is necessary up to such at time as there remains not even the smallest quantity of algae or grass within. When all algae and grass are burned in their very seed form, then there is no need for remaining aware, because awareness at that stage becomes your very nature.

Whatsoever is worth achieving in life can be achieved only during the lifetime. But many people go on waiting until after death. (…) Life is an opportunity to achieve, whether you spend it in collecting pebbles or in attaining to the Divine. Life is a completely neutral opportunity; life does not tell you what to achieve. You may collect pebbles, accumulate worthless things, waste your life in increasing your ego; or you may dedicate your life to attaining the truth, the Self and the ultimate depths of life – in both cases, life will not object you; life will not prevent you from doing so. Life is merely a neutral opportunity; you may use it the way you like. (…) And death is the end of opportunity; (…) death is the end of all opportunities. (…) so whatever is to be done, it has to be done during life. (…) Only the one who has known his Self during his lifetime will remain as Brahma, the ultimate one, when his body drops. Someone who has known his whole life that he is the body, he will become unconscious while dying; he will go totally unconscious. Very few people die consciously; (…) and whatever happens in

unconsciousness does not remain in the memory. That is why people do not know that they have been born many times, and that they have died many times, because whenever they died, they were unconscious. And whosoever dies unconscious, is born unconscious, because birth and death are two polarities of the same thing; (…) death and birth are two sides of the same coin.

Do you have any awareness of encountering sleep? When sleep descends, are you able to see it descending? (…) at the moment sleep descends, you are lost; at the very descending of sleep, you are losing consciousness. When you are unable to remain aware even in sleep, how are you going to remain aware in death? Death is a very deep sleep, the deepest sleep; it is very difficult to remain aware in it. (…) One who is conscious while awake slowly learns how to sleep consciously. One who lives consciously one day dies consciously. One who dies consciously is able to know that he has become one with Brahma, the ultimate reality. But first, one has to know this in the consciousness hidden within one's own body. Then, one day, the outer pot also breaks, and the inner sky merges with the vast sky. One who dies consciously, (…) death feels like a friend to him; death feels like a great union with the Divine, with the vast. One who dies consciously can also take a new birth consciously. One who is born consciously, his life is altogether different, because he does not repeat the same things over and over again which he has repeated many times before – all that becomes foolish and meaningless to him. His life becomes something new; his life enters new dimensions. And his witnessing is continuous; one who was a witness at the time of birth, one who was a witness at the time of a previous death, he remains a witness throughout his life. Thus, in only one death, you can die fully conscious; and in only one birth, you can be fully conscious – thereafter, the cycle of birth and death ceases. Thereafter, you disappear from the world of bodies. (…) *Kaivalya* is the name given to this experience.

Whatsoever changes, we call it a dream; and what never changes, we call it the truth. (…) There are two types of dreams. One type is your personal dreams, the ones you see in your sleep during the night. The other type is the common dream, which you see while awake during the day. But there is no difference between the two, because they both are changing. The dreams of the night are falsified by the morning; and the dreams of life are falsified by death. A moment comes when all that was seen becomes useless. (…) But even for the existence of dreams, there has to be the base of truth. (…) Witnessing is that base; (…) the seer within you is unchanged. (…) Everything changes; only the one who goes on seeing, who goes on experiencing everything, does not change. It is the seer whom we know as the soul; it is the truth. To know this one, the unchanging, is *kaivalya*. *Kaivalya* is experienced the day a person, separating himself from all the dreams, separating himself from all the beads, comes to know himself as the string running through them all; the day he comes to know that, "this uninterrupted consciousness, this witnessing spirit, this is what I am; I am only this consciousness." When such a realization becomes a crystallized experience – not a thought, but an experience; not a word, but a realization – then we call such a person the one who has attained to *kaivalya*. He has known the one that is worth knowing; he has achieved the one that is worth achieving. And in having

achieved that one, he achieves everything; and in having lost that one, he loses everything.

We try to catch dreams, but even before we have any grip on them, they are lost, and our fist remains empty. In the night, we saw that we are emperors; in the morning, our hands are empty. In life, we see that we have become this, we have become that; at the time of death, our hands are empty. Whatsoever we had held as our own, on whosoever we had closed our fist, they disappear like the air from one's fist would – the fist closes, and the air disappears from it. Everything proves to be a dream. Remember, our very meaning of 'dream' is only this, that wherever there is change, there is no truth. (…) You go on searching in this world, and nowhere will you find non-changing truth. Only when you search within yourself will you find in the witness that continuity, that integrity. That is known as *kaivalya*. If you know that one while living, then at death, on the dropping of the body, the oneness with Brahma, the absolute reality, is experienced.

How shall we be able to know the one? The process is, be void of all *vikalpa*, all choice in duality. (…) *Vikalpa* means all the things that have their opposites; those opposites are the *vikalpa*. (…) If you want happiness, love and success, then unhappiness, hate and failure will also come your way – one is the shadow of the other; once comes along with the other. *Vikalpa* means the world of duality, where everything is in two parts – you desire one, and you are bound to be entangled in the other too. There is no way to be saved from this situation. The only way to be saved from it is to give up both, to become choiceless. That means wherever there is duality, do not choose; drop all choosing. Understand this a little more, because it is a matter that takes one very deep. Wherever there is a possibility of two, wherever, then if you want the one, you will continue getting caught up in the other. (…) if you want peace and liberation, you will go on falling into peacelessness and bondage, because duality is the same here too; the opposites are facing each other here too. (…) So a person who says he wants liberation, he will be entrapped. Peace and liberation come to one who does not choose between dualities, who does not ask for either peace or liberation. (…) The flower of love blossoms in the life of one who does not choose love against hate. (…) If you make a choice, you will become entangled in the world. The world is in choosing; liberation is in non-choosing. (…) One who does not put forward any demand in this world becomes free of this world. Let this sink a little deeper in you. One who does not ask for anything from the world cannot be entrapped by the world. If you ask for anything from this world, you are entrapped. If you get what you ask of the world, you are entrapped; if you do not get it, then too you are entrapped. You are entrapped because of the very asking; it has nothing to do with gaining it or not gaining it. (…) To become a sannyasin means giving up all choosing of options. So remember, *sannyas* is not a choice against the world. And those people who have given *sannyas* a meaning of being against the world will remain entangled in the world. (…) Their *sannyas* is also a duality. *Sannyas* and the world for them are two sides, opposites. (…) The very meaning of *sannyas* is to be non-dualistic. (…) Whatsoever happens is accepted; what does not happen is not demanded. (…) *Sannyas* is a state of being, not an alternative choice.

Neither happiness nor unhappiness is inherent in anything. The greater the distance, the greater appears the happiness; as it comes closer, the greater the unhappiness. This is a very complex trap. Whatsoever we bring close, unhappiness begins to breed out of it. (…) Any music at a distance sounds celestial.

One who chooses will remain tied to the opposite. The very meaning of choosing is that we are choosing against something, and whatsoever we have chosen against will continue to follow us. Whatever we have arranged on the surface, below it is present that against which we have chosen. (…) Choice can never take one out of a duality; the duality will remain there. You may choose, but because of the very fact of choosing, its opposite remains present. (…) At the most, what can happen is that the side you have chosen may come out on top, and the side you have not chosen may remain at the bottom – but it cannot be destroyed. (…) So you may even become peaceful, but your peace will be only on the surface. Your being peaceful will be on the surface, and the turmoil will remain hidden within. And you will always be in fear of the turmoil exploding any moment. The seed of turmoil will remain, and the fear of its sprouting will also remain. This is why people run away from the world, because in the world they are afraid of the turmoil that remains hidden within themselves, which is likely to explode at any moment if somebody incites it a little. A person escaping from the world is running away from the turmoil hidden within himself.

Choiceful awakening means you have become silent by choice; choiceless awakening means you have dropped all choosing. Only choiceless awakening, which means one does not divide anything in two, is an awakening. Choiceful awakening is nothing but the deception of an awakening. But one first comes toward the choiceful awakening – one chooses *sannyas* because one is frustrated by the world. It is only natural – tormented by the world, one chooses *sannyas*. The second thing will happen only when one will get tired of *sannyas* also, when one will experience that like any two opposites, *sannyas* and the world are also two parts of the same symphony. That day, the real *sannyas* will flower; that day, one will not choose; that day, one will drop choosing as such. That day, one will understand, "In choosing is the world. (…) Now I have no expectations, demands and claims of my own. (…) Now I do not separate myself; (…) there is no voice of mine whatsoever against existence." (…) That day, there remains no bondage for you in this world. Even if the world becomes a shackle and tightens itself around your body like an octopus, there will be no bondage, because you accept that too; it is okay. (…) It can be a bondage only if I believe it to be so; it will all depend on my belief.

It is in the choosing that the consciousness becomes stuck. We get stuck in what we choose. When one simply does not choose, all blockage is destroyed; his contact with the shore is broken, and his contact with the midstream begins – he merges with the stream within. He who attains choicelessness sees the soul, and then the knot of ignorance in the heart is completely destroyed.

Udasin means indifference, to live unconcerned, to live purposelessly. (…) It is just as one lives in a house – (…) one goes on moving in and out of the house with ease; (…) one does not need to pay special attention to anything. (…) Similarly, with our inner households, pass through them in way that is all fine; whatever is, is fine. No need to pay attention to them; no need to choose from them; no need to be attracted to one thing and repulsed by some other – this is what is meant by indifference. An indifferent person is very cheerful, not sad. But keep in mind the meaning of being cheerful – being cheerful means that nothing now disturbs him, and hence the inner flower begins to bloom; nothing now bothers him, hence he remains in bliss within himself. (…) Indifference means a neutral attitude. Whatsoever is happening is alright; it is accepted. There is a state of suchness; there is no choosing of any kind. Restlessness is not caused by the fact that the house is on fire; restlessness is caused by the expectation that "My house should not be on fire". There is a hidden expectation, hidden in the unconscious mind, that unsettles your consciousness. But those who have no expectations of any kind, whatsoever happens, their consciousness does not become unsettled. This unwavering of the consciousness is *udasinata*, indifference.

All dreams are false, useless, futile. (…) Remain attentive only to the one that is not false; remain absorbed in the witnessing alone. (…) Then no choosing will be necessary; (…) then nothing, no condition, no situation, will make a difference to you, because within you, the same stream of witnessing will be flowing.

Life itself has no meaning; (…) all meaningfulness is in your inner attachments.

Once the experience of the inner flame has begun, forms become meaningless – only the flame becomes meaningful.

The 'I' is spread out in all – such a realization is *adhyatma*, spirituality.

Meditation means, you are to establish your mastery. (…) And mastery leads you into peace. (…) Life needs to be given a discipline, an orderliness; otherwise, nothing will happen.

Whatsoever one wants to be free from, one will have to know it well. The bondage is created by our ignorance. So if the bondage is to be opened and loosened, it is only through knowing that the knots can be opened. (…) Jainas have given a name to Mahavira which is very lovely. The name is nirgrantha, the knotless one, whose knots were opened, cut. The word *nirgrantha* is very valuable. Brahma, the absolute one, is knotless, and we are full of knots; (…) in our consciousness, there are knots – that is the only difference.

The world is our achievement; we have created it with great effort, through many devices. (…) Whatsoever appears to be in the consciousness is an imposition; whatsoever comes to be experienced within, it is all imposition. (…) Consciousness is deep within you; in front of it is the mind; and in front of the mind is the world. (…) Consciousness and mind both appear to be one, because no distance between the two is visible. (…) Therefore this illusion: the world seems to be superimposed in the consciousness, and it appears as if the world

has entered the soul. But nothing ever enters into consciousness; everything enters into the mind. So as long as we have not learned the art of removing the mind from in between, so that the consciousness and the world can come face to face without the mind being there as the middleman, so that the world of mind does not come in between, so that the projections of the mind are not there, till then we shall not come to know that everything was imposed from the outside.

Even death is not capable of destroying your mind; death destroys only the body, not the mind. (…) Only *samadhi*, enlightenment, is capable of destroying the mind. Therefore, those who know have called *samadhi* the great death, because in death, only the body dies, but in *samadhi*, both the body and the mind die, and only the one survives – that which is deathless cannot die. (…) All the time, always, whether there is body or there is no body, the mind remains attached to the soul; the shadow of the mind remains constantly on the soul. And slowly, slowly, the soul also begins to feel, "whatsoever is there in the mind, is what I am". This is our world; this is our knot. The only way of opening this knot is to be without the mind for a while, to move the mind aside and come face to face with the world, not to have a broker, a middleman, in between. If we can have even a single glimpse of the world directly, without the presence of the mind in between, we shall come to remember clearly that nothing has ever entered consciousness, that the inner mirror is ever clean and spotless, that no images have ever stuck to it. All images have come and gone, but no trace, no scratch has ever been left on the consciousness. The experience of that spotless nature is the *param brahma*, the supreme ultimate reality. When Brahma, the ultimate reality, associates with the mind, it becomes the world; when Brahma dissociates from the mind, it becomes *Param Brahma*, the supreme ultimate reality.

There are two types of spiritual disciplines. One spiritual discipline is of separating the body from the mind, which we often call *ascetism*. This is a very long journey, arduous, and the outcome is uncertain. The other spiritual discipline is of separating the mind from the consciousness, which we call *vedanta*, the path of knowledge. If we want to assign proper names, they would be *yoga*, separating the mind from the body, and *sankhya*, separating the mind from the soul. These are the only two disciplines. *Sankhya* means that knowledge alone is sufficient, nothing else is required to be done, and *yoga* means that much would have to be done, and only then would something be possible.

As soon as the light arises within, the mind and its illusions, carrying all their situations with them, merge totally in that light. They do not survive; they cannot be found anywhere even with great searching. (…) Those who are awakened find it difficult to even think that there is or there can be a world.

The mind creates illusions; these illusions are self-imposed. All of these illusions merge in the ultimate truth. The moment the witness is experienced, the whole world, the whole panorama of our projections, shrink and merge in the witness, in the endless, coastless ocean.

Where mind no longer exists, dreams cease also. This is the state of dreamless deep sleep, *sushupti*. (…) In the waking state, the mind is solid; in the dream state, it is liquid; and in the deep sleep state, it disappears like a vapor. (…) In deep sleep, no sense of anything remains; (…) the whole world becomes one. In *sushupti*, you reach the same place which sages attain in *samadhi*, the supreme awakening. The only difference is that the sage is fully conscious, while you are unconscious. (…) Deep sleep plus awareness is equal to *samadhi*.

Through the mind, you will never be able to know. (…) Mind is an ever-changing flow; therefore, it is not possible to know through the mind the one that is never changing. (…) Consciousness is eternal; it is unchanging. Consciousness falls in tune only with that which is eternal.

Meditation means cessation of thinking, stoppage of flow; concentration means only one point remains, without any thinking about it. (…) If you incessantly continue your efforts to concentrate and remain aware and watchful that mind is not searching for a trick that may trigger the flow, a moment comes when, because of the effort to concentrate, the mind ceases – (…) it quiets, it disappears. When you do not listen, and remain engaged in the efforts to concentrate, the mind drops – cessation of the mind is in becoming concentrated. (…) mind cannot become concentrated; concentration and mind are opposite phenomena. (…) Thinking is a flow, and concentration means not allowing the flow to be born.

The world is a journey of falling in love with others; spirituality is a journey of falling in love with one's own Self. (…) And a person who discovers that the source of happiness is within himself does not go anywhere else searching for it; he starts experiencing himself drowned in happiness. (…) Happiness without any reason is *masti*, ecstasy; (…) *masta* means one who has become ecstatic in oneself.

Life is such that detachment is bound to happen; (…) the natural flow of life is towards detachment. In attachment is the birth of life, and detachment is the end result. We are born out of attachment; but if we die also in attachment, it only means that we have not heard the message of life. Detachment is the language of life. (…) The day you stand firm in detachment, you have no desires about this world, you have no demands from this world, and the futility of this world is revealed to you – the outcome is knowledge. Then, you are full of wisdom; then, for the first time, wisdom arises in you, and a lamp is lit within you. In the state of detachment, the lamp of wisdom burns. (…) The result is relaxedness, tranquility. The mind, consciousness, body, being – everything attains to tranquility. There is no effort left anywhere; there is no tension, no strain, not even a trace of any of these left anywhere in the person. If knowledge does not bring relaxedness, understand well that the knowledge is false. (…) The fruit of knowledge is relaxedness, such that there remains no effort at all within oneself. (…) Whatsoever is, is right – there is no effort to achieve anything; there is no fear of losing anything; no fear grips you that something may go wrong; there is no uneasiness hovers that some mistake may happen; there is no tension that you may miss, you may fall down, you may go astray. This is called *uparanti*, the

relaxedness. (…) The fruit of knowledge is relaxedness; and the fruit of relaxedness is peace. One who has attained to relaxedness, slowly, slowly sinking deeper and deeper and deeper into it, he attains to the center that has been called peace. (…) Relaxation is an existential happening; no peace will be attained through self-imposed relaxation. (…) Relaxation comes from within; it is not acquired through effort.

Remember, once something is seen to be right, then there is no difficulty in living it – the moment it is seen, the living begins. (…) If the guiding star has been seen, however far away it may be, then plunge forward on the journey. (…) Buddha has said, just walk. There is no concern about the number of mistakes you may make – you walk; that is sufficient. (…) There is only one mistake, said Buddha, and that is that you do not walk at all and just go on sitting.

When a seeker returns from the doors of *samadhi* into the mind, he returns as the master. Now, the reins are in his hands; now, he moves the mind where he wants to move it. If he wants it to function, he makes if function; otherwise not. Now, mind has no power of its own. (…) When returning from *samadhi*, the first step of the seeker will be assimilation; (…) he will start experiencing what he has known in *samadhi* in a subtle form, at a deep level, at his own ultimate center. (…) there will be the reflection of *samadhi* in his behavior; everywhere his behavior will have a new grace. (…) He has returned having known something, and he has returned knowing such a thing that his entire life is transformed. And in this knowing, the old has died, and the new is born.

Upanishad means that which one knew in being near the Master, that which one listened to sitting near the Master, that which came into one's experience in his presence, that which echoed in his nearness, that which was touched in his proximity.

The endless *karma*, the action-impressions that are accumulated, get destroyed by *samadhi*.

A person who has attained to *samadhi* becomes a witness in favor of all the scriptures – not a knower of them, but a witness for them.

Nonattachment means that we simply don't look for the other any longer. We are neither in favor, nor against; neither in attraction, nor in repulsion. This complete freedom from the other is *vairagya*, nonattachment. (…) Nonattachment means that there is no relationship whatsoever; you have become unrelated, alone. (…) The definition of nonattachment is that your soul is within you, settled in yourself; nothing pulls you, and nothing creates any sort of ripples or waves in you. Hence, nonattachment is the door to bliss. (…) Nonattachment is when in the breaking away of all relationships, one has come to know one's own Self.

If your peace is the peace of the mind, however much you may try, it will not remain for long; it will change. And if the spiritual peace comes, however much you may try to destroy it, you will not be able to do so – it will remain there. Constancy cannot be added to the mind even with effort; and in the soul, constancy cannot be disrupted even with effort. (…) Mind is duality; (…) with the mind, every moment there is a movement towards the opposite.

Sthitpragya means one whose wisdom has become stable in himself, one whose wisdom has become self-contained, one whose consciousness does not leave him and move anywhere else, one whose consciousness has become stabilized. Such a seeker, such a sannyasin, ever attains to bliss.

One whose lust to live is finished can be free from life, and one who becomes free from life becomes a *jivanamukta* – then, he is liberated while living. (…) The person who becomes a *jivanamukta*, liberated while living, has no further journey; this life is his last. (…) A *jivanamukta* will live in a state of liberation, but around him, the activities of his body and mind will continue. Nothing new will be fed, but until the old feelings are exhausted, the activities will continue. (…) Buddha lived for forty years after his enlightenment; Mahavira also lived for forty years after his enlightenment. (…) as long as the body is there, there is *jivanamukti*, liberation in life; and when the body also drops, then there is *mahanirvana*.

No understanding will be complete and deep until it penetrates to your very inner being.

This is where Ashtavakra puts the whole emphasis: truth happens. It is not an act; it is a happening – it happens to you while listening. Listening means you are not doing anything; you are sitting feeling empty, silent, alert.

Unless *yoga* is transcended, unless a person is completely free of the idea "I am the doer", nothing has happened – you have only changed color. You are a chameleon; you simply change color.

You have looked in so many mirrors, and each one has given you a different message about who you are. But mirrors have no message about you; their message is about themselves. (…) You are not certain about who you are, and conflicting opinions go on accumulating.

People live for the crowd; people die for the crowd.

Only experience transforms.

Pure consciousness is your light, your awareness. (…) Ego means mixing one's consciousness with something else; (…) consciousness becomes contaminated.

The person who does not sink roots in this world is a sannyasin; one who does not get rooted here, whose feet don't become planted, is a sannyasin.

The world exists only because being is not seen as being. When one knows himself, his world disappears; (…) the world is finished for the one who knows himself. (…) You will not be able to know yourself by dropping the world; but by knowing yourself, the world drops.

Knowledge prevents you from real knowing.

No companion, no guide, no path – *sannyas* is a very unknown journey.

Most yogis are only practicing outer disciplines; they never reach even to inner discipline.

Master just one thing – the witness. There is nothing else to be done – everything else happens by itself; everything else goes on and on, always. (…) The real wise man can be neither a renunciate, nor indulgent; he knows only that "I am the witness".

There is only one way of being – disappearing. (…) You are the only barrier.

Enlightenment is beyond cause and effect. (…) Revelation is the nature of truth. As soon as truth happens within you, your declaration starts unknowingly being disclosed. (…) this declaration is happening by itself.

The Master is living in a certain vibe. When you are near the Master, his vibration provokes the same kind of vibration in you. And even if only for a short while, you too enter into another world; the gestalt changes. (…) This is the meaning of *satsang*.

One who is searching for meaning in life continuously experiences meaninglessness.

The first glimpses of non-dual moments are what we call *meditation*. When these non-dual moments start becoming stable, it is what we call *samadhi with distinctions*. And when this non-dual moment becomes permanent, becomes so stable that there is no way it can be dismissed, this is what we call *samadhi without distinctions*.

To existence, *samsara* is no more than a dream; and as long as *samsara* is more than a dream to you, you are less than existence. The day on which *samsara* becomes as a dream to you, you are existence. (…) Each individual is existence *in toto*.

There is only one path that can keep you unaffected while doing the things you must do in this world: (…) live by surrendering to existence; give it all away; leave everything at its feet. Surrender everything to it. Giving up the notion of yourself as the doer, you can live your life and remain unaffected by performing your worldly duties. This is the only path; there is no other.

Man has no nature of his own. The phenomenon which we call nature is just frequently practiced behavior patterns; it is actions performed in a cultural frame in often repeated circumstances.

Ego means I am the doer; egolessness means surrendering – surrendering everything at the feet of existence. (…) "Neither victory nor defeat is mine. Defeat is existence's; victory is existence's also." – The surrendering of such a person is total.

Man will never know what he wants because, in the first place, he does not know who he is. (…) If you are a self-knower, then no question arises – the matter is over; then there is no journey for you.

Whatever is valuable, whatever is beautiful, whatever is best, whatever is true, whatever is auspicious in life, is found only by a receptive mind. He who keeps the door open finds it.

Tantra is an effort to make you more conscious; the very word *tantra* means expansion of awareness. (…) and the basic fact, the most fundamental fact to be understood, is that you are an unconscious being; you are fast asleep – you have to be awakened.

The basic vision of *tantra* is that the world is not divided into the lower and the higher, but that the world is one piece. The higher and the lower are holding hands; the higher includes the lower, and the lower includes the higher. The higher is hidden in the lower; so the lower has not to be denied, has not to be condemned, has not to be destroyed or killed – the lower has to be transformed. There is no unbridgeable gap between the devil and God; the devil is carrying God deep down in his heart. Once that heart starts functioning, the devil becomes God. That is the reason why the root of the world *devil* means the same as *divine*; the word *devil* comes from the word *divine* – it is the Divine not yet evolved; that's all. Not that the devil is against the Divine; not that the devil is trying to destroy the Divine – in fact, the devil is trying to find the Divine. The devil is on the way towards the Divine – it is not the enemy; it is the seed. The Divine is the tree fully in bloom, and the devil is the seed. The tree is hidden in the seed. And the seed is not against the tree; in fact, the tree cannot exist if the seed is not there. And the tree is not against the seed either – both are in deep friendship; both are together. (…) *Tantra* says, never condemn anything. (…) Don't condemn the mud, because the lotus is hidden in the mud; use the mud to produce the lotus.

Be in the middle. (…) The middle is the point where the transcendence happens. (…) To be in the middle means that the pendulum just hangs there in the middle, neither moving to the right nor to the left. Then the clock stops; then the world stops; then there is no more time. (…) Otherwise, you can change from one desire to another, but you remain the same; the disease persists. (…) Just to be in the middle is what wisdom is all about.

To be total in action is to be free of action. *Karma* is created because you are not totally in it. If you are totally in it, it leaves no trace. Do anything totally and it is finished; you will not carry a psychological memory of it. Do anything incompletely and it goes on, it hangs with you – it is a hangover; the mind wants to continue and do it and complete it. Complete anything, and the mind is gone. If you continue doing things totally, one day you suddenly find that there is no mind. Mind is the accumulated past of all incomplete actions. (…) Do any action totally, and you are free of it, and you don't look back. And the real man never looks back, because there is nothing to see. He has no hangovers; he simply goes ahead. His eyes are clear of the past; his vision is not clouded. In that clarity, one comes to know what reality is. (…) You are so much worried with all your incomplete actions; you are like a junkyard. One thing is incomplete here; another thing is incomplete there – nothing is complete. (…) And you go on pushing aside one thing and you start another thing; and before its complete, you start another – you become more and more burdened. This is what *karma* is; *karma* means incomplete action. Be total, and you will be free.

This is what meditation is – to go on doing trivial things, but with such an absorption that the profundity is revealed in every action.

Buddha says that half the mind reasons, and half the mind intuits. The mind is divided in two parts, in two hemispheres. The left-side hemisphere is the faculty of reasoning, logic, discursive thought, analysis, philosophy, theology – words and words and words, and arguments, and syllogisms, and inferences; the left-side mind is Aristotelian. And the right-side mind is intuitive, poetic – inspiration, vision, a priori consciousness, a priori awareness. Not that you argue – you simply come to know; not that you infer – you simply realize. That is the meaning of a priori awareness – it is simply here. Truth is known by the right-side mind; truth is inferred by the left-side mind. Inference is just inference; it is not experience.

Aiming at the unknown invisible, we are on the journey to know the unknown – to know that which cannot be known. That is real knowledge: to know that which cannot be known, to realize that which is unrealizable, to attain that which cannot be attained. This impossible passion is what makes a man a religious seeker. (…) By impossible, I don't mean that it will not happen; by impossible, I mean that it cannot happen unless you are utterly transformed – as you are, it cannot happen; (…) it is possible only for a different kind of man, (…) a new man. (…) You will have to disappear, and the new man is born; a new consciousness comes in. (…) There is something indestructible in you, (…) and when you attain to that indestructible element in your being, to that eternal awareness in your being, you are a new man, a new consciousness. Through that consciousness, the impossible is possible; the unattainable is attained.

The nondual is the aim, where subject and object are lost, where I and thou are lost. (…) The experience of prayer is an I-thou experience – (…) God is the 'thou', you remain an 'I', and you have a dialogue, a communion with the thou. But Buddhism has no prayer in it; Buddhism goes higher. Buddhism says, even if there is an I-thou relationship, you remain divided; you remain separate – (…)

there will be no communion. The communion happens only when the I-thou division is no more; when subject and object disappear; when there is no 'I' and no 'thou', no seeker and no sought – when there is unity, unison.

A lover has always the spirit of play; (…) through play, religion is born.

Who has ever been able to change his actions directly? You are forcing something; (…) you are in a conflict; (…) You become false and false and more false; you become two persons, split, schizophrenic. (…) You show something; you are something else. (…) you can only pretend. (…) And then, you are continuously playing hide-and-seek with yourself. Anxiety, anguish, are natural in such a state – that's what hell is. (…) When you are transformed, then action is transformed; when you are transformed, then your behavior is transformed – not vice versa. (…) *Tantra* says, first change your being, and then your action changes automatically, of its own accord; first attain to a different kind of consciousness, and that will be followed by a different kind of action, character, behavior. *Tantra* believes in being, not in action or character.

Only the dead dies; the alive continues – but for this, one has to go into deep experimentation.

The tantrika will watch the woman, meditate on her body form, meditate on her beauty; he will look at everything whatsoever he wants to look at. Breasts have some appeal? – he will look and meditate on the breast. (…) The tantrika is going beyond form, and the only way to get rid of form is to know it so deeply that it has no attraction anymore. (…) Never again will he want to undress a woman, not even in the mind, not even in the dream; that obsession will not be there. But the crowd, the mob, the gossipers will not understand; ignorant, unaware, they will go on talking about things. (…) Repressive people have always thought that *tantra* is indulgence; their minds are so much obsessed.

Is there any difference between the approaches of Shiva and Saraha towards tantra (hindu tantra/buddhist tantra)? – Not really, not essentially. (…) there are only two basic formal differences: the path of devotion, prayer, love; and the path of meditation, awareness. These two basic differences persist. Shiva's approach is that of devotion; it is that of prayer, love. Saraha's approach is that of meditation, awareness. The distinction is still formal, because when the lover and the meditator reach, they arrive at the same goal. Their arrows are released from different bows, but they reach the same target. The bow does not matter finally; what type of bow you have chosen does not matter once the target is attained. And these are the two bows because man basically is divided into two, thinking and feeling. Either you can approach reality through thinking, or you can approach reality through feeling. The Buddhist approach, the approach of Buddha and Saraha, is through intelligence. Saraha moves through the mind, and by and by, the mind has to be left behind, the mind has to disappear into meditation – it is the thinking that has to be transformed, and a state of no-thought has to be created. (…) Shiva's approach is that of the feeling, of the heart. The feeling has to be transformed; love has to be transformed, so that it becomes prayer. On Shiva's way, the devotee and the deity remain; (…) at the ultimate

peak, they both disappear into each other. (…) When Saraha's *tantra* reaches to its ultimate peak, the recognition is: neither you are right, neither you are true, neither you exist, nor I – both disappear. There are two zeros meeting – not I and thou, neither I nor thou. Two zeros, two empty spaces dissolve into each other, because the whole effort on Saraha's path is how to dissolve thought, and 'I' and 'thou' are parts of thought. (…) And God is part of thought – it is a thought-creation, a thought-construct, a mind-construct. So all mind-constructs dissolve, and *shoonya*, emptiness, arises. (…) On Shiva's path, you no more love the form, you no more love the person – you start loving the whole existence. The whole existence becomes your 'thou'; you are addressed to the whole existence. Possessiveness is dropped, jealousy is dropped, hatred is dropped – all that is negative in feeling is dropped. And the feeling becomes purer and purer. A moment comes when there is pure love. And in that moment of pure love, you dissolve into 'thou', and 'thou' dissolves into you. You disappear, as the beloved disappears into the lover, and the lover disappears into the beloved. (…) So you have to understand it: if love appeals to you, Shiva will appeal to you; and if meditation appeals to you, then Saraha will appeal to you. Both are right; both are going on the same journey. With whom you would like to travel, that depends on you, that is your choice. If you can be alone and blissful, then Saraha; if you cannot be blissful when you are alone, and your bliss comes only when you relate, then Shiva. This is the difference between *buddhist tantra* and *hindu tantra*.

Agreement, disagreement, is about theories, not about truth. (…) nobody is ever transformed through agreement. Agreement is very superficial; agreement is of the mind. To be transformed, one needs understanding. It is always understanding that transforms, that mutates. (…) Transformation is a consequence of understanding.

We go on projecting on others whatsoever we don't want to see in ourselves. (…) Then you feel good; in comparison, you are a far better person. (…) Please don't watch others; it is not going to help. You use your energy, your observation, on yourself.

To choose comfort over celebration is simply stupid – because that comfortable life will be nothing but a comfortable death. Conveniently you can live, and conveniently you can die, but the real taste of life is possible only when you are celebrating at the optimum, at the maximum, when your torch is burning from both ends together – the intensity of it, the totality of it, the wholeness of it!

Problems are not in existence; they are in the psychology of man. (…) Problems are fictitious; they are not there. We create them, because we cannot live without problems – that is the only reason we create them. To have a problem is to have an occupation. One feels good; something is there to do. When there is no problem, you are left alone, empty. (…) The problem gives so many possibilities to remain occupied, (…) to avoid looking at yourself, to avoid meditation.

Tantra is not a way of indulgence; it is the only way to get out of indulgence, out of sexuality. No other way has ever been helpful for man; all other ways have made man more and more sexual. (…) *Tantra* is the only way of freedom. *Tantra* says, whatsoever is has to be understood, and through understanding, changes occur of their own accord. (…) Indulgence is suicidal, as suicidal as repression. These are the two extremes that Buddha says to avoid. (…) Just be in the middle; neither be repressive, nor indulgent – just be in the middle, watchful, alert, aware.

This is the core of the tantra attitude – that man is as he is. There is no hankering for improvement – not that man has to become good, not that man has to change this and that. Man has to accept *all* (…) – and by and by, an understanding arises when you know what the cloud is and what the sky is, what the river is and what the sea is. Once you are in tune with your sea, (…) you become peaceful, innocent like a child. (…) But you still think of yourself in terms of the momentary, and not in terms of the eternal; you have not tasted God yet.

This is what millions of people are doing – dragging themselves towards some imaginary goal. (…) And that's why there is so much frustration, so much misery, so much hell – because whatsoever you do will never satisfy your nature. That's why people are dull and dead; they live, and yet they live not. (…) There is conflict each moment – they are continuously fighting; they are continuously in a fight with themselves.

We live unconsciously. Whether we live in the mind or in the body does not make much difference. (…) Both mind and body are fast asleep; following the mind or the body will be like following a blind man – (…) it will just take you into a ditch; it is not going to help you. (…) The mind is controlled by the society, and the body is controlled by your biology. The mind is controlled by your society, because the society can put thoughts into your head. And your body is controlled by millions of years of biological growth. The body is unconscious; and mind is unconscious. You are a watcher beyond both. So if you stop listening to the mind and to the society, there is every possibility that you will start listening to the biology.

Impulsiveness is not spontaneity. (…) By 'spontaneity', *tantra* means a spontaneity of full awareness – so the first thing in order to be spontaneous is to be fully aware. The moment you are fully aware, you are neither in the trap of the mind, nor in the trap of the body. Then, real spontaneity flows from your very soul – from the sky, from the sea, your spontaneity flows. Otherwise, you can change your masters – from the body, you can change to the mind; or from the mind, you can change to the body. (…) Then, you are out of one trap, but you are again in another trap; from one ditch you are out, but you have fallen in another ditch. (…) When you really want to be out of all ditches and in freedom, you will have to become a witness of body and mind both. When you are witnessing, and you are spontaneous out of your witnessing, then there is real, unique spontaneity. (…) And the real spontaneity is replete with Buddha's perfections, *pragyan* and *karuna*, wisdom and compassion. Wisdom does not mean knowledge; wisdom means awareness, meditativeness, silence, watchfulness,

attentiveness. And out of that attentiveness, out of that silence, flows compassion for beings.

Compassion is good when it follows awareness; otherwise it is not good. Compassion without awareness is selfish; then a deep ego still exists.

That is the whole of *tantra* in one word: not to be attached to the clouds, because clouds are there only for the moment. (…) We are out of God; (…) and again we go to God. (…) We come out of the source, the innocent source, and we will go back to rest in that innocent source. In the middle of these two, (…) we start dreaming a thousand and one dreams; (…) there will be many clouds – don't get attached to them. Just watch; just remember that you are not the clouds. (…) The inner godliness is a transcendence; *tantra* is transcendence.

If you are not becoming one with the sky with which you are really one, then you are walking other paths. There are millions of other paths; the true path is one – and in fact, the true path is not a path.

Any happiness that happens by any outer coincidence is a mirage, and you will suffer through it. It is a deception; it is a hallucination – and you are going to suffer. (…) The so-called world created by the mind and the body is a mirage – it appears to be, but you come closer, and it disappears. (…) But because of our unconsciousness, we cannot see this; only with awareness does vision arise. (…) As you look into life, as you watch life, as you learn more about it, by and by, you will be disillusioned. There is nothing, just mirages calling you. Many times you have been befooled; many times you rushed; many times you travelled long – just to find nothing. (…) One experience, another experience, another experience – but you don't put all the experiences together; you don't conclude! (…) You go on hoping; (…) you go on dreaming – (…) and you never learn.

If you are alert, aware, your experience will make you free of the world, (…) free of *maya*, (…) free of the world that you project though your mind, through your desire.

Love is dangerous; love is death. (…) When love is strong, the ego can try, but it is already a losing battle for the ego. (…) once love has arisen, the ego is impotent.

This civilization is nothing but a maddening affair. (…) I am all for civilization, but this is not civilization. (…) Real civilization can only come from within – it can spread towards the periphery, but it has to rise at the center. And this civilization is doing just the opposite – it violently forces things from the outside. (…) This is not civilization; this is a very ugly phenomenon. (…) This civilization is false; its education is false – that's why I am against it. I am against it because it is not really a civilization.

Samsara means to live as body, as mind, as ego; *samsara* means to live outwards.

Of all those who have meditated, not a single one has denied the inner reality. Without exceptions, all the meditators become mystics. (…) Those who have meditated, those who have dug a little deeper into their being, they have come to the same truths. (…) A Buddha can be trusted; a Christ can be trusted; a Mahavir can be trusted – they have known both the lower and the higher; and by knowing the higher, they say something about the lower which has to be meditated upon. (…) Don't reject it outright just because you cannot understand it; (…) there are very few people who understand the theory of relativity. (…) Meditation, contemplation, prayer – you will have to go through the same processes. (…) But those who say there is no God – Marx, Engels, Lenin, Stalin, Mao – they never meditated, never contemplated, never prayed. Their statements are irrelevant.

A man who lives through the contents, lives the life a of a machine. And the man who starts changing his emphasis from the contents to the container starts living the life of awareness, of Buddhahood.

You can transform anything through the fire of meditation, through the fire of consciousness. That fire transmutes; that fire is alchemical. Through meditation, the lower becomes the higher; the baser metal is turned into gold.

Dream is yours; vision is not yours. (…) Dream is from your mind; vision is from God. (…) You cannot dream about enlightenment; enlightenment is possible only when dreaming disappears – enlightenment is a dropping of all dreams. (…) In an aware consciousness, dreaming cannot exist. (…) When dreaming is not, enlightenment is. (…) Dream for enlightenment, and you will miss it.

The whole Eastern methodology can be reduced to one word: witnessing. And the whole Western methodology can be reduced to one word: analyzing. Analyzing, you go round and round; witnessing, you simply get out of the circle – analysis is a vicious circle. (…) Analysis will always remain half, so analysis never helps anybody really; it cannot help. It makes you a little more adjusted to your reality; that's all. (…) Analysis gives you a bit of intellectual understanding which helps you to adjust to society better; it is a sort of adjustment – (…) but you remain the same person. There is no transformation through it; there is no radical change through it. Witnessing is a revolution; it is a radical change, from the very roots. It brings a totally new man into existence, because it takes your consciousness out of all the conditionings. (…) Witnessing will not *change* your conditioning; (…) witnessing will simply give you an experience that you are beyond all conditioning. And in that moment of beyondness, in that moment of transcendence, no problem exists for you.

The future humanity will have to decide whether it has to go on the path of analysis, or whether it has to change to the path of witnessing. I use both methods. I use analysis for seekers who come from the West – I put them in groups. Those groups are analytical; those groups are by-products of psychoanalysis. (…) When Western people come to me, I put them into the groups. That is good for them. They should start with what is easier for them. Then, by and by, slowly, I change. First, they go into cathartic groups like encounter, primal therapy; and then I start putting them into intensive

enlightenment, then *vipassana*. *Vipassana* is a witnessing. From encounter to *vipassana*, there is a great synthesis. When you move from encounter to *vipassana*, you are moving from West to East.

My whole work is to make you a witness. (…) But you don't want to be a witness; you want to have more pleasurable experiences. That's why you constantly seek consolation. People come to me not really to be helped, but to be consoled, just to be patted on the back. (…) This is not going to help you; you need a transformation. And this consolation, this pat on the back, will create a dependence on me – and I am not to make you dependent on me. You have to be independent; you have to be your own self; you have to be on your own.

Tantra is a disillusionment. *Tantra* has not created any priesthood – it says that priesthood is beyond you and truth itself, and there should be no one standing between you and truth. Let your heart be open to truth – truth is enough; nobody is needed to interpret it. *You* are enough to know what it is. (…) Once the priest comes in, he has his investment in all your illusions; (…) he now has a great stake. Now, he depends on your illusions; he lives on your illusions – he exploits your illusions.

Tantra says that to know truth, one needs only one thing: intensity, total intensity. (…) Don't be lukewarm.

Tantra says, each moment, die to the past; each moment, be born anew. Don't carry the load; remain empty.

Tantra says, beauty exists – but beauty is more than all the parts put together; the whole is more than the sum of the parts.

Those who are too much analytical, interpretative, continuously thinking in categories of mind, they are always divided, split. There is always a problem for them. The problem is not in existence; that problem comes from their own divided mind. Their mind is not a single unity.

With ego is passion; with non-ego is compassion. With ego is violence; with non-ego is non-violence. With ego, there is aggression, anger, cruelty; with non-ego, there is kindness, sharing, affection.

If you bring your mind to the ultimate reality, it will not allow you to see the ultimate reality; it will bring something of its own falsities with it. (…) Maybe mind is useful as far as the man-made world is concerned; maybe mind is useful as far as thinking about matter is concerned. But to carry this mind to the innermost core of your reality *is* dangerous; it will disturb there.

First, *tantra* says, never get obsessed with any person; remain free of personalities. Second, *tantra* says, remain free of your past; (…) then your freedom is utter.

A thinking mind is a missing mind; thinking is not the language to relate to reality. (…) Words are meaningless with reality; silence is meaningful. (…) One has to learn the language of silence. (…) *Tantra* is a process of creating no-mind in you; no-mind is the door of *nirvana*.

A man who forces an order from the outside remains in disorder.

All political revolutions finally turn into anti-revolutions. Once they are in power, they become anti-revolutionary. Power *is* anti-revolutionary.

Tantra does not say that to make love to the outer is sin; it simply says that it is not very far-going. It does not condemn it; it accepts its naturalness. But it says that you can use that love wave to go far inside. (…) If, while making love, you become meditative, you become silent, you start looking in, you close your eyes, you forget the outer man or woman – then it happens. The *muladhar*, your male center inside, starts moving towards the female center, the *swadhistan*, and there is a coition, there is an intercourse inside. (…) This is the mechanism of your inner celebration. And the moment *muladhar* and *swadhistan* meet, energy is released; (…) and that energy hits the higher center, *manipura*. *Manipura* is male; *anahata* is female. Once you have become attuned to the first meeting of your man and woman inside, one day, the second meeting happens. (…) the energy released from the first meeting creates the possibility for the second meeting; and the energy created by the second meeting creates the possibility for the third meeting, between *visuddha* and *ajna*. And when the third meeting happens, the energy is created for the fourth, which is not a meeting, not a union, but unity – *sahasrar* is alone; there is no male-female. (…) All division disappears – this is the absolute, the eternal meeting. This is what Hindus call *satchitananda*; this is what Jesus calls 'the Kingdom of God'. In fact, the number seven has been used by all the religions. Seven days are symbolic; and the seventh day is the holy day – six days God worked, and on the seventh day, he rested. Six *chakras* you will have to work in; the seventh is the state of great rest, utter rest, absolute relaxation – you have come home. With the seventh, you disappear as part of duality – all polarities disappear, all distinctions disappear. (…) Matter is no more; mind is no more – you have gone beyond. This is the transcendental space which Buddha calls *nirvana*. (…) These seven *chakras*, the work through them, and the three meetings, also have a correspondence with the four states: sleep, dream, waking, and *turiya*. *Turiya* means the fourth, the beyond.

First, you will start feeling that your interest in the other is loosening. (…) Second, things become a little more clear; (…) the fog is not so much. (…) Third, you are fully awake. (…) Schizophrenia has disappeared; you are not split. With this integration, you become individual. Before that, you are not an individual – you are a crowd; you are multi-psychic. Suddenly, you fall into order. (…) And when you are in order, the whole existence is in order. When you are an individual, when your split has disappeared, and you are bridged together, then everything is bridged together. It will look very paradoxical, but it has to be said: the individual is the universal. When you have become individual, suddenly you see that you are the universal. Up to now, you have been thinking that you were separate from existence – but now, this is no longer possible.

The society has trained you to repress all that is negative, and to pretend that all is positive. Both are dangerous. To pretend the positive is false, hypocrisy; and to repress the negative is poisoning your system. *Tantra* says: express the negative, and allow the positive. (…) If passages are blocked, the energy cannot move upwards. (…) Help should be taken from every source possible, from all methods – *yoga*, *tantra*, *Tao*; sufi, jain, buddhist, hindu; gestalt, psychodrama, encounter, primal therapy, polarity balancing, rolfing, structural integration. (…) man has been damaged so much that all sources of help should be made available. (…) This is the process: first, cleanse every center, purify it, beware of what damages it, and help it, so that it becomes naturally functioning. And once blocks are removed, energy rushes.

If you imagine too much, you will lose your celestial space. Imagination is *samsara*; imagination is your dream. If you dream too much, you will lose your celestial space; you will lose your divinity – you will not be a conscious being. Imagination will outweigh you; it will overburden you – you will be lost in fantasy; you will lose all consciousness. (…) This is falling from celestial space.

Man is a ladder. The first rung is sex; and the seventh rung is *sahasrar – samadhi*. The first rung joins you with *samsara*, the world; and the seventh rung joins you with *nirvana*, the beyond. With the first rung, you move in a vicious circle of birth and death again and again; it is repetitive. With the seventh rung, you go beyond birth and death.

Tantra is transcendence. It is neither indulgence nor repression. It is walking on a tightrope; it is one of the greatest of balances. It is not as easy as it appears; it needs a very delicate awareness. It is a great harmony. It is very easy for the mind to indulge; it is very easy for the mind to renounce – to move to the extreme is very easy for the mind. To remain in the middle, exactly in the middle, is the most difficult thing for the mind, because it is a suicide for the mind. The mind dies in the middle path, and the no-mind arises. That's why Buddha has called this path *majjhim nikaya*, the middle path. (…) One seeks the other; one avoids the other – but the other remains the focus. *Tantra* says, the other has not to be the focus; neither this way, nor that way. This can happen only through great understanding. (…) Knowing liberates. (…) The society helps you *not* to understand. (…) *Tantra* says, awareness is the way. (…) *Tantra* is the encounter with the reality of life.

Tantra says, your innermost core consists of processes, not of things. Knowing is there, not knowledge; loving is there, not love. Nouns exist not, only verbs.

This is the *tantra* understanding of the very core of reality: it is unpatterned, very liquid, very fluid. (…) Nobody knows what is good and what is bad; nobody knows what is virtue and what is sin. (…) Reality is not patterned. (…) Ultimately, finally, nothing has to condemned, and nothing has to be appreciated.

Tantra means expansion, cosmic expansion; *tantra* is the state when you expand to the uttermost. (…) Less than that will not satisfy. When you become universal, you come home; then, the work is finished.

This has been my observation: that people who are sexually repressed become unintelligent. Only very, very sexually alive people become intelligent.

Tantra believes in understanding. Understand a thing totally, and you are free of its clutches. Anything not rightly understood will remain as a hangover.

The very effort to become is the barrier. (…) Then, your mind becomes desiring; and desiring, you miss. (…) You need not become anything – simply realize who you are, that's all.

For *tantra*, doing is knowing, and there is no other knowing. (…) All philosophies are lies.

Tantra is a language of love; the disciple must be in an attitude of love. (…) And when you are deep in love, your mind ceases to be.

The very words *Vigyana Bhairava Tantra* mean the technique of going beyond consciousness, the method of going beyond consciousness. (…) *Tantra* says that if you move from unconsciousness to consciousness, you move from one duality to another. Move beyond both! Unless you move beyond both, you can never reach the Ultimate. (…) *Tantra* says, you cannot change man unless you give him authentic techniques with which to change; just by preaching, nothing is changed. (…) Shiva proposes one hundred and twelve methods; these are all the methods possible. (…) these one hundred and twelve methods are for the whole humanity, for all the ages that have passed, and for all the ages that have yet to come. (…) Every type of mind has been taken into account; every possible type of mind has been given a technique in *tantra*. (…) Choose a technique which fits you, and put your total energy into it.

Tantra says that all energies have to be transformed. (…) tantric alchemy says, do not fight; be friendly with all the energies that are given to you. Feel grateful that you have them, (…) because these are hidden sources, and they can be transformed. (…) let there be acceptance, understanding and awareness. (…) Greed, anger, hate, sex, whatsoever – (…) take all energies as divine gifts, and approach them with a grateful heart.

For *tantra*, *everything* is holy; nothing is unholy. (…) This is the deepest non-dual perspective. (…) Do not see only the polar opposites; see the inner running current which makes them one.

On the path of will, there are methods, one hundred and twelve methods. On the path of surrender, surrender itself is the method, and there are no other methods; remember this. All methods are non-surrendering, because a method means depending on yourself. (…) On the path of surrender, you are no more; so you cannot do anything. You have done the ultimate, the last: you have surrendered. On the path of surrender, surrender is the only method.

Only nothingness can be free. If you are something, then you will be in bondage.

When a technique fits you, a new energy source becomes available that is greater than sex. (…) Now, you cannot fit in this world of worldly men. (…) you will be attuned again on a different plane, a higher plane.

Silence will come as an inner flowering; then a deep harmony flowers between you and the totality. (…) But first, you will get disturbed; you will become mad.

If you do a technique, your mind will turn from its journey into the future or the past – you will find yourself in the present, here and now. (…) Mind stops; you attain to no-mind.

For *tantra*, each outgoing breath is a death, and each new breath is a rebirth. (…) So with each breath, you are dying and being reborn.

The moment you go deep in meditation, you will not survive on this earth at least – you will disappear. From the circle of this life, this wheel, you will disappear. Meditation is like death.

Freedom creates fear, and meditation is the deepest freedom possible. (…) To encounter the void, to encounter nothingness, creates fear. (…) One becomes afraid and one starts trembling; one feels that one is going to die; one wants to escape back to the world. (…) And many go back then; they never turn within again. (…) They have been near to the nothingness, and then fear gripped them, and they escaped. (…) But then, whatsoever you do, the fear will remain, unless you encounter the nothingness.

Once your attention is focused at the third eye center, you become immediately the witness of thoughts. Ordinarily, you are not the witness; you are identified with thoughts. (…) Any thought moving becomes identified with you; you do not have any gap between you and the thought. But focused at the third eye, you become the witness.

Wilhelm Reich says that while you are breathing, air is just the container, and there is a mysterious content, very subtle, non-material, which is moving through it – call it *prana*, *orgone* or *élan vital*. The effects of it can be felt – when you are with a vital person, you will feel a certain vitality arising in you; when you are with a sick person, your *prana* is being sucked from you; it begins to flow out of you.

Focused at your third eye, your imagination becomes potent, powerful. That is why there is so much insistence on being pure first, (…) because here, one is traveling in a very dangerous land; because wherever there is power, there is danger – and if the mind is impure, whenever you get power, your impure thoughts will take hold of it immediately. (…) For one who is centered in the third eye, dreams will become real, and the whole reality will become just a dream. (…) when Shankara says that this whole world is *maya*, a dream of the Divine, it is not a theoretical proposition; it is not a philosophical statement – rather, it is the inner experience of one who is focused in the third eye.

You are constantly dreaming – not only in the night, not only while you are asleep; you are dreaming the whole day. (…) It is not that you dream only while you are asleep – in sleep, you can feel dreams easily, because the activity of the day is no more there; thus the inner activity can be seen and felt. (…) And when you get up in the morning, and during the process of daily activity, the dreaming is also there – the dreams are there always; there is a continuous activity. (…) Dreaming creates a film over the consciousness; this film becomes like smoke – you are surrounded by it. So, if the dreaming is continuous, you cannot be said to be really awake – (…) whether in the day or in the night. (…) Sleep is self-ignorance; (…) the dreamer is lost in the dreaming. (…) You are not at your center; you have moved completely to the periphery. (…) Unless dreaming ceases completely, you cannot awaken unto yourself. (…) You can only be said to be awake when there is no dreaming at all. (…) When there is no dreaming, you become pure space. This purity, this innocence, this non-dreaming consciousness, is what is known as enlightenment, as awakening.

Once you become master of your dreams, you will never dream. (…) When you are master of your dreams, dreaming stops – there is no need for it. And when dreaming stops, your sleep has a different quality altogether, and the quality is the same as death. Death is deep sleep. (…) Dreaming creates superficiality in sleep; when there is no dreaming, you just drop into the sea – its depth is reached.

The world consists not of things which are outside to us, but of our dreams – everyone lives in his own dream world. (…) When you are awake at your center, (…) then you can know that your dreaming is a dreaming. And when you know that your dreaming is a dreaming, then dreaming stops. (…) Then, for the first time, you become aware; for the first time, (…) you are awake – you become a Buddha, an awakened one. (…) You attain freedom; to be free of dreaming is to be free of everything. (…) But for you, your dreams are not just dreams; for you, they are the reality.

Tantra says that to divide is impure, and to live in non-division is purity. So for *tantra*, purity means innocence, undifferentiated innocence. (…) The more the mind grows, the more the child will become impure. (…) Then, everything will become impure, because mind has come in. (…) The sage must regain his innocence; Mahavir stands again naked. (…) The difference between the child and the sage is great: the child is simply ignorant, hence the innocence; but the sage is wise – that is the reason for his innocence. (…) The story of Adam and Eve is the story of humanity. Every child is expelled from the Garden of Eden, not only Adam and Eve. Every child lives his childhood in innocence without knowing anything. He is pure, but the purity is of innocence; it cannot continue. Unless it becomes a purity of wisdom, you cannot rely on it. It will have to go; sooner or later, you will have to eat the fruit of knowledge. (…) And the moment knowledge comes in, division enters – you begin to divide between what is good and what is bad. So for *tantra*, the division into good and bad is impurity. (…) One has to go through it; that is part of life. (…) And transcendence makes you again pure and innocent. Jesus says, *Unless you become like children, you cannot enter into the kingdom of God*. (…) this is the purity of *tantra*. (…) Lao Tsu says,

One inch of division, and heaven and hell are set apart. No-division is the mind of the sage. (…) The sage has known darkness and light, and he has gone beyond it; he has passed through division, and he has transcended it. Now he sees darkness as part of light, and light as part of darkness – now there is no division; both light and darkness become degrees of one phenomenon. (…) Now he sees everything as degrees of one; howsoever polar opposite they may appear, they are not two. Life and death, love and hate, good and bad – everything is part of one phenomenon, one energy; the difference is only in degrees. And they cannot be divided; it cannot be demarked that "from this point, there is division" – there is no division.

For priests, for religious people, for moralists, you are naturally bad; and goodness is going to be a discipline imposed from without. You are a chaos, and order has to be brought in – by them; they will bring the order. (…) *Tantra* believes in your inner goodness; remember this difference. *Tantra* says that everyone is born good, that goodness is your nature. (…) The only problem is that you are not centered in yourself – (…) you need a natural growth; you do not need any imposition. (…) *Tantra* accepts you in your totality, in your wholeness. (…) *Tantra* says, whatsoever is there, is good; *tantra* believes in the inherent goodness of everything. Everything is holy – nothing is unholy, and nothing is evil. For *tantra*, there is no devil; only divine existence. (…) All of the energies within you are accepted by *tantra*; *tantra* is not for discarding anything whatsoever, but for transformation – and *tantra* says that the first step is to accept. (…) *Tantra* says that this is the first step, and the most difficult – to accept whatsoever you are. (…) Condemnation is futile; energies are not changed by it.

Tantra says that a greedy mind cannot become non-greedy; a violent mind cannot become non-violent; and a sex-obsessed mind cannot be transformed beyond sex. (…) A greedy mind has to understand that it is greedy, and it has to accept it – not try to become non-greedy, not try to move away from it into opposite ideals. (…) Accept totally what you are, (…) and your ego will dissolve. (…) The non-acceptance of nature creates the ego. (…) *Tantra* says to remain with yourself. (…) Accepting yourself, accepting your animality, accepting your ego, is going beyond; you cannot go beyond by denying. (…) Acceptance is transcendence. And if you accept yourself totally, then you are thrown to your center.

Unless you know yourself, you cannot transcend yourself. Accept; move deep; go to the very roots. This is *tantra*. *Tantra* stands for deep experiences. Anything experienced can be transcended; anything suppressed can never be transcended. (…) Anger, greed, sex – (…) know your energies in their totality. Do not just know them from the surface; move into them to the roots. (…) whenever you can move to the roots of anything, you transcend it. If you can know your energies to the very roots, you become master of them; then they become just instrumental – you can use them. (…) And remember this: that which is not known always creates fear; that which is dark always creates fear. (…) You are afraid, so you fall in line; you toe in line with the society.

Ideals are good escapes; idealists are the most subtle of egoists.

Man is born with a center, but he remains completely oblivious to it. (…) The center is the link between man and existence; it is the root. (…) If you do not know your center, you will lead a life that is rootless, as if rootless. You will not feel any ground; you will not feel yourself based. You will not feel at home in the universe; you will feel homeless. (…) Your life will be just a drifting – meaningless, empty, reaching nowhere, just waiting for death. (…) You are just passing time, and that feeling of deep frustration will follow you like a shadow. (…) if you do not know your center, you will feel a thrownness, as if you have been thrown into the world – you are an outsider; you do not belong to this world, and this world does not belong to you. Then fear, then anxiety, then anguish are bound to result. A man as an outsider in the universe is bound to feel deep anxiety, dread, fear, anguish. His whole life will be just a fight, a struggle – a struggle which is destined to be a failure. Man cannot succeed against existence, because the part can never succeed against the whole. You cannot succeed against existence; you can only succeed with existence. And that is the difference between a religious man and a non-religious man – a non-religious man is against the universe; a religious man is with the universe. A religious man feels at home.

Man is born with a center, but not with the knowledge of the center – that knowledge has to be gained.

If you become aware, your life becomes actual; otherwise, your life will be just like a deep sleep, a dream.

Imagination will dissolve through concentration. You alone are left as a subjectivity; (…) you are there only as pure consciousness. (…) Take anything as an object of concentration. (…) Concentrate until the point dissolves. If you persist, if you insist and do not allow the mind to move, the point dissolves. And when the point dissolves, if you were concentrated on the point and there was only this point for you in the world, if the whole world had dissolved already, if only this point remained, and now the point also dissolves, then the consciousness cannot move anywhere. There is no object to move to; all the dimensions are closed. The mind is thrown to itself, the consciousness is thrown to itself, and you enter the center. (…) If you concentrate on a point, the point is not really going to dissolve; the mind dissolves. (…) Without movement, it cannot live – it dies; it stops. And when the mind stops, you cannot be related with anything outward. Suddenly, all the bridges are broken, because mind is the bridge. (…) This centering will make you more aware of your existential roots; you will know from where you are joined to the existence. (…) Once you know this center, you are at home. (…) Then bliss is not a phenomenon, something that comes and goes; then blissfulness is your very nature. When one is rooted in one's center, blissfulness is natural.

Self-actualization is the basic need. (…) Self-actualization means that a person has become what he was to become. He was born as a seed, and now he has flowered. He has come to the complete growth, an inner growth, to the inner end. The moment you feel that all your potentialities have become actual, you will feel the peak of life, of love, of existence itself. (…) Then bliss is just a by-product of

the inner growth. (…) The inner flowering gives a radiance, a constant showering of bliss. All those who come near feel a silent milieu around them.

A self-actualized person will become desireless; desirelessness follows self-actualization. (…) Desire means you are not fulfilled within; you are missing something, so you hanker after it. You go on, from one desire to another, in search of fulfillment – and the search never ends, because one desire creates ten other desires.

Tantra is concerned not with any partial growth; it is concerned with you as a total being. (…) A total man is centered, balanced and rooted. (…) whatsoever he is doing, he remains in the center. (…) And a person who is centered is always in the middle in everything, never at any extreme. (…) He will be balanced. (…) He will always be at ease – whatsoever the situation, unconditionally, the at-easeness will not be lost. (…) Whatsoever happens, it cannot dislodge him from his center. (…) For such a man, nothing is trivial, nothing is great – everything becomes sacred, beautiful, holy.

Life can never be known at the circumference; life can be known only at the center. On the circumference, only an inauthentic life is possible.

Tantra, *yoga*, religion – their basic concern is how to discover the center, how to be an individual. They are concerned with how to find the center which persists in every situation. Then, as life goes on moving without, as the flux of life goes on and on, as waves come and go, the center inside persists. Then you remain one – rooted, centered.

Do not escape suffering. You need a *real* suffering. It is like a fire; it will burn you. All that is false will burn; and all that is real will be there. (…) Be authentic, and then you cannot be anymore in the mind; be non-authentic, and you will be for lives and lives in the mind.

Centering is the path, not the goal; centering is the method, not the result. (…) Centering is the technique to *samadhi*. (…) And when one becomes enlightened, there is no center left.

Expression and suppression are two sides of the same coin.

Energy moving is the whole of religion; energy moving is what is meant by the religious search. (…) Only man is capable of transforming and changing the direction of energy. (…) Energy is always in movement; either it is moving out or moving in – energy can never be static. (…) When an impulse comes to you, it means that energy is moving out – (…) a desire has come to do something.

Man must revolt against conditioning and go beyond. (…) Religion is the deepest revolt. We take religion as the most orthodox thing – the traditional, the conventional. It is not. Religion is the most revolutionary thing in human consciousness, because it can lead you toward the unity which is higher than animal, higher than man.

You cannot deceive anyone, unless someone is ready to be deceived.

Do not fall into any pattern. No one knows what will happen when you become aware. Do not decide before becoming aware that you are going to do this and that, quit this and that. Do not decide – no one knows. Become aware, and let your being flower.

First, create awareness with easy things; (…) then, move to complex things. (…) Try with cold things first; then only move to the hot. With gradual steps, feel the path, and do not be hasty; otherwise nothing will be accomplished.

With an enlightened person, grace is flowing always. It is there; it is just his nature.

Surrendering is an inner attitude; it is putting yourself off, forgetting yourself completely. (…) This can be done only with a very deep awareness.

Western psychology thinks that the mind can be healthy; the mind as it is can be treated and helped. (…) For *tantra* and *yoga*, mind itself *is* the disease; mind *is* the disturbance. (…) Mind can be transcended, but it cannot be treated. (…) But if there is no beyond and mind is the end, (…) if you are just the mind and nothing else, (…) then transcendence is impossible. (…) That is the basic difference between Eastern *tantra* and *yoga*, and Western psychology.

The mind cannot be really healthy, whole, because the very nature of the mind is such that it is bound to remain diseased, ill at ease, tense, anxious, in anxiety.

The real anxiety is that of the Buddha. You are also in that anxiety, but you are so much burdened by your day-to-day anxieties that you cannot discover your basic anxiety. Once you find your basic anxiety, your primary anxiety, you will become religious. Religion is a concern for the basic anxiety.

Thoughts are crowding you every moment of your existence, but you are so occupied outwardly, you cannot be conscious of it.

Mind is a process, (…) a tense turmoil, (…) always moving. (…) This constant movement creates tension within you; if you become too much conscious about it, you may go mad. (…) Can you not sit silently? Why? It is difficult, because if you sit silently, you become aware of the totally tense process within. (…) So everybody wants to be occupied in some way or another; (…) everyone is in search of escapes; (…) everyone is in a constant escaping from oneself – you become unconscious. Alcohol can give that; sex can give that; television can give that; music can give that… anything where you can forget yourself and become occupied so much that for the time being, you are as if you are not. (…) If you are totally unoccupied, you will become aware of your inner processes. And mind is the basic process within.

Mind is created from without. Society trains your capacity into an actuality; it gives you a mind. (…) Different societies cultivate different minds with different purposes, different goals. (…) These minds are conditioned, forced upon you. Because of this, mind as such is always old and orthodox; there can be no progressive mind. (…) Mind is orthodox because it is conditioned by the past, by society, by others, for certain purposes.

Life changes every moment, and mind belongs to the past; mind is always old, and life is always new – there is bound to be tension and conflict. (…) That is why, in a very changing world, people become uprooted; their lives become anxious. This was not so in past ages. Man was more silent – not so really, but he appeared to be more silent, because the state of affairs around him was so static, and the mind was not in much conflict. Now, everything is changing so fast, and the mind cannot change so fast. Mind clings to the past, and everything changes every moment – (…) constantly, new situations arise. (…) Before you are adjusted to a new thing, the new has changed – the new has become the old. (…) Transcendence of the mind means that you have to take wing and go beyond, leave the mind as it is. (…) Leave the room and go out.

The East has not been interested in the room; (…) the only interest has been in knowing where the door is and how to get out. (…) That is why the East has not really developed any psychology comparable to Freud, Jung or Adler. (…) If you are not interested in the room, you will not make maps of the room; you will not measure every wall and every inch of space – you are not bothered about these things. (…) The only interest is in going beyond the mind, and everything changes. (…) The East is concerned with how to go beyond the mind, and then to use it. Do not be identified with the mind – that is the message. And all the techniques of meditation are concerned only about how to find the door, how to use the key, how to unlock the door and go out. (…) Going beyond the mind is the only way to be inwardly happy and healthy, to be whole. Then, you can move in mind and use the mind, but the mind becomes the instrument, and you are not identified with it.

Devotion frees; freedom is the consequence of devotion. (…) Love is the first step; only then can devotion flower. (…) if you make love a *sadhana*, a spiritual practice, if you make it an inner search, if you are not just enjoying love, but transforming yourself through love, then it becomes devotion. In devotion, you surrender yourself completely. And this surrender can be to a god who may be in the sky or may not be, or to a Master who may be awakened or may not be, or to a beloved who may be worthwhile or may not be – that is irrelevant. If you can allow yourself to dissolve for the other, you will be transformed. (…) Devotion frees. (…) Love is freedom. Why? Because ego is the bondage; there is no other bondage. (…) Love is freedom, but not total. If love becomes devotion, then it becomes total freedom. It means surrendering yourself completely.

If you are nowhere, the beloved will be everywhere. If you are somewhere, the beloved will be nowhere.

Love is the breathing of the soul.

A moment of love is a timeless moment.

Tantra says, wisdom accepts everything and transforms it; only ignorance rejects.

When you realize your inner consciousness, your center, only then will love not become an attachment. If you do not know your inner center, love will become an attachment; if you know your inner center, love will become devotion. You must first be there to love; and you are not – right now, you are not.

If you are struggling against attachment, you have taken a wrong turn. (…) You cannot escape so easily from attachment; it will take new forms, new shapes. You will be deceived, but this will be there. So do not fight with attachment; just try to understand why it is there. (…) know the deep cause: because you are not, this attachment is there. Inside you, your own self is so much absent that you try to cling to anything in order to feel safe. You are not rooted, so you try to make anything your roots. When you are rooted in yourself, when you know who you are, what this consciousness is, then you will not cling to anyone or anything. (…) You simply share, because you have an abundance, because you have so much it is overflowing. This overflowing of yourself is love. And when this overflowing becomes a flood, when by your own overflowing the whole universe is filled, and your love touches the stars, in your love the earth feels good and in your love the whole universe is bathed, then it is devotion.

Only in love can you look straight and stare into another's eyes. Otherwise, if you stare into someone's eyes, he will feel offended. You are trespassing; this is a trespass. (…) the moment you stare into somebody's eyes, you are trespassing his individuality; you are trespassing his individual freedom; you are entering him without any invitation. (…) This is violent, because you can have a glimpse of his inner secrets, and that cannot be allowed.

Once you know the turning of consciousness, you can do it anywhere.

If you are looking afresh, everything is new. (…) Your eyes will become innocent, and those innocent eyes can see – those innocent eyes can enter into the inner world.

Those who practice hypnotism, mesmerism, magnetism, or things like this, will have very tense eyes – obviously, because they are trying to move their energy through the eyes forcibly. They are bringing their total energy near the eyes just to influence, impress or dominate. Their eyes will become tense, because they are flooded with energy, more than they can tolerate. Their eyes will be tense, and if you look at them, you will feel a sudden shivering – they are using their eyes in a very political way. If they look at you, they are sending their energy to dominate you. And through eyes, domination is very easy. (…) The moment Rasputin would look at you, you would forget yourself, and in that moment, he could send any suggestion to you telepathically, and you would follow it. That is how he dominated the Czar and the Czarina, the royal family, and through them, the whole Russia. Nothing could be done without his will. (…) And this is not a

very rare thing that happens just with man; it happens all over the animal kingdom. There are many animals who will just look at their prey, and if the prey looks at them, it is done for – then, the prey's eyes become fixed; he cannot move, he cannot escape. (…) It is useless to dominate anyone; (…) nothing is achieved through it – (…) black art is a wastage of your energy. (…) That is the difference between black magic and white magic. Black magic means using your energy, wasting it, in dominating others. White magic means using the same methods, but using your energy in dominating your own life, becoming a master of yourself. And remember, sometimes similarities happen – if a Buddha moves amongst you, you will be dominated by him – but he is not trying to dominate you; he is not doing anything; there is no conscious effort on his part. (…) he is such a Master that all around him, whosoever moves will become a slave. (…) Those who try to dominate others will try in every way to make you a slave; that is evil, satanic. Those who become their own masters will help you to become your own masters, and they will try in every way to cut their influence.

With magnetic people, either you are pulled, or you become afraid and go against them, but you cannot remain indifferent. You are either for or against; you cannot remain indifferent to such people. And that going against is just a safety measure. If you come around a person who is magnetic, either you will become a slave to him or, just to protect yourself, you will become an enemy – because that is a protection.

Remember, never use any energy to dominate anyone. Buddha, Mahavir, Jesus, they made it a point, and they went on hammering, that the moment you enter the spiritual search, be filled with love for everyone, even for your enemy – because if you are filled with love, you will not be attracted to the inner violence which wants to dominate. Only love can become an antidote. Otherwise, when the energy comes to you and you are overfilled with it, you will try now to use it – now this is a power, (…) and you will start dominating others. (…) You may say, "I am just helping others", but even in your help, you are simply trying to dominate them. This will become a food for your ego; your ego will be fulfilled. (…) Remember, never use spiritual energy to dominate. You are wasting your efforts. Sooner or later, you will be empty again, and you will fall down suddenly – this is pure wastage. (…) If you cannot resist, you will waste your energy. Something has happened to you, but soon you will throw it away unnecessarily.

A moment will come when your energy becomes accumulated; it reaches a point where it becomes integrated and transformed. Then, things will happen around you without your doing anything. And only then can you help others to be their own masters – when you are your own master.

Physiological processes and psychological processes are not two things; they are one – and you can start from either pole to affect and change the other.

Do not strain to do anything; that will tire you.

Three points have to be understood. First, consciousness is at the center. Second, the senses through which consciousness moves out are at the boundary. And third, the objects in the world to which the consciousness moves, through the senses, are beyond the boundary. (…) Senses are just in the middle, between consciousness and the world of objects. From the senses, you can move either way – either you can go to the objects, or you can go to the center. (…) The world is near, and *nirvana* is also near. For the objects, you have to move outwards; for *nirvana*, you have to move inwards. (…) Naturally, the bodily needs are such that consciousness moves outwards – (…) so quite naturally, consciousness moves through the senses toward the world. Unless you create a need which can only be fulfilled when you move inward, you will never move inward. (…) And you cannot be religious until that need is there. (…) Life looks outwards, and unless you become aware of death, religion is meaningless for you. (…) If you are not aware of death, you are not a man yet; (…) you still live in the animal mind – (…) to me, man means awareness of death.

Unless you learn something about the wheel of *sansar*, this vicious circle, you will not leave the spoke and jump out of it. (…) You will have to go deep in learning and understanding. (…) So three words, three key words: death; meaning; learning. (…) *Death*: make it a constant contemplation. *Meaning*: go on searching for it in your life. And *learning*: learn through your own life, because there is no other learning; scriptures won't give you anything. Learn through your own life; conclude through it.

One can become free only by becoming free of the mind; there is no other freedom. Freedom from the mind is the only freedom; mind is the bondage, the slavery, the servitude.

First, withdraw from the outer object. Then, only the inner image remains – the thought of the object. Now withdraw that thought also. (…) remove the image; wipe it out completely. (…) Then, when the image disappears, you are left alone. And in that total aloneness, one realizes oneself; one comes to the center; one is thrown to the original source. (…) Realizing that is freedom; realizing that is truth.

Death can be used for deep meditation. (…) Energy is released from the world; it can move inwards.

All the *mantras* are meaningless sounds; a *mantra* needs to be, of necessity, without meaning. It has some work; (…) it has to do something within you, but it has no meaning, because it has just to be a pure sound within you.

The ego creates ripples of negativity. (…) If you are going upstream, you feel you are. If you just let go and you start floating with the stream wheresoever it leads, you do not feel that you are – then you have become part of the stream.

Life is always moving into the unknown, and you are afraid. (…) The mind is always afraid of the unknown; the unknown will disturb the mind – so the mind is closed for the unknown. It lives in its routine; it lives in a pattern. It moves in particular grooves, known grooves. It goes on moving, moving, just like a gramophone record; it is afraid to move into the unknown.

Life is a flux, always moving into the unknown. (…) We try to fix it, because with the fixed, prediction is possible. (…) This fixedness is a fear of life. (…) the mind wants certainty, and life is insecurity.

The mind wants one thing, and it denies the other – and the other is part of it. (…) In life, everything is related to its opposite. And if you do deny the opposite, a fight starts. A person who understands this, that life is duality, accepts one pole and its diametrical opposite; he accepts all of life, totally, deeply. (…) This is what a liberated man is – undivided. It happens if this understanding comes to him. I call a man liberated, enlightened, who accepts the very duality of existence. Then he is positive; then whatsoever happens is accepted; then he has no expectations; then he makes no demands on existence; then he can float downstream.

Mind has to be used if you are going to use a technique. Any technique is bound to be a sort of conditioning, or a reconditioning, or an unconditioning, or whatsoever name you want to give to it, but it is going to be with the mind.

All of your faces are false; you do not have any real face in life. (…) The real is not something which has to be achieved; the false is your achievement. (…) The real is something to be discovered. (…) For the real face, you have not to do anything – it is already there. If you simply leave your clinging to the false faces, the false will drop, and that which is real will remain. Meditation is the way to drop the false faces.

The Master enters your spirit. Unless you are ready and receiving, the entrance is not possible; (…) no violence is possible.

Perverted energies cannot be transformed; natural, spontaneous energy is needed.

Anti-socials are not revolutionaries; they are reactionaries, a part and a product of the same society – those who have moved against it in bitterness. A meditator, a sannyasin, is not anti-society; he is beyond society. He is not against the establishment, neither is he for it – but he takes it non-seriously. He knows it is just a play; he moves in it like an actor. And if you can move in the society like an actor on the stage, it never touches you; you remain beyond it. So do not be for it, and do not be against it. (…) And you can do that only when you have thrown the society out of you. If it is there inside you, then there are only two paths open to you: follow it; or go against it. But you are bound to it; you are in bondage. First, one has to clean oneself of society; then, for the first time, you become an individual. Right now, you are not; you are just a social unit. When the society is thrown out, when its entire presence is thrown out, you have become innocent.

And this innocence is deeper than that which any child can have, because you have known the fall as well, and now you have risen – it is a resurrection. (…) And this purity becomes the temple for the Divine. Once you can throw the society out of you, without any bitterness, without going against it or being involved in reaction, if you can simply throw society out of you, the Divine can enter into you. With society in, the Divine will remain out; with society out, the Divine can enter. (…) One has to go beyond society, not against it, remember.

Tantra says that the world is already the Divine, but you are blind. (…) Division is not in reality, but in our limited knowledge.

Mind can understand duality very easily. Rather, it can understand only duality, because the very function of the mind is to divide; the very function of the mind is to cut the whole into fragments – (…) mind revels in analysis. (…) mind goes on dividing and dividing – as long as division is possible, mind will divide still further. (…) But reality is of the Whole; reality *is* the Whole – so a reverse process is needed to know the real: a process of synthesis, not of analysis; a process which crystallizes, not one which divides. A no-mind process is needed.

Tantra can accept everything, and this deep acceptance relaxes you completely. Nothing else can relax you. (…) Total acceptance in this world will become transcendence. (…) Once you accept this world, this life as it is and you are not bothered by it, your total energy is relieved, and then this energy can penetrate inwards.

There is nothing like a silent mind. (…) Mind is sound. If all sound stops, you won't have any mind. In silence, there is no mind – silence is a no-mind state. (…) If there are many sounds in the mind, it is difficult to leave them; if there is only one sound, it can be left easily. So first, many sounds are to be sacrificed for one sound. That is the use of concentration; that is the use of *mantra*.

Religion is one; sects are many. Sects help you to begin. If you think that they are the end, then you are finished. They are just the beginning. You have to leave them and go beyond, because the beginning is not the end. In the end, there is religion; in the beginning, there is just a sect. Use the sect to go toward religion; use the limited to go toward the unlimited; use the finite to go toward the Infinite.

Total acceptance is to be automatically in the middle.

All your energy is wasted in inner fight and conflict. Total acceptance makes you one, and this oneness gives energy – your energy becomes one; (…) your energy goes on accumulating. Then you are a whole and not divided against yourself; this wholeness is an alchemical transformation. (…) And the energy which you gain through non-conflict becomes your awareness.

Your energy goes on moving to the lower dimension, to sex, because there is no higher for you.

Only through *tantra* does a real *brahmacharya*, a real purity and innocence, happen.

All philosophy is like this: it is asking and answering puzzles while you are dying. *Tantra* says, it is good for children to philosophize, but those who are wise will not waste their time in philosophy. (…) For experiencing, for knowing, every philosophy is impotent.

Yoga believes in struggle; *yoga* is basically the path of will. *Tantra* does not believe in struggle; *tantra* is not the path of will – rather, on the contrary, *tantra* is the path of total surrender. Your will is not needed. (…) *Yoga* says, bring your will to absolute perfection, and you will be liberated. *Tantra* says, dissolve your will completely, become totally emptied of it – and that will be your liberation. (…) And for me, both are right. (…) So what happens? (…) Somewhere on the path, the followers of *yoga* turn to *tantra*.

Sigmund Freud has said somewhere that man is born neurotic. This is a half-truth. Man is not born neurotic, but he is born in a neurotic humanity; and the society around drives everyone neurotic sooner or later.

Through the real, you reach the truth. Through the unreal, you can only reach more and more hallucinations, illusions, dreams; and through dreams, you can deceive yourself, but you can never be satisfied.

Civilization is a training in how to become unreal – and *tantra* is the reverse process.

We are living, but we are not aware that we are living. There is no self-remembering. (…) If you are aware of yourself, then you have transcended the mind. Your self-remembering cannot be reflected in your mind, because you are beyond the mind.

This is why we are so much afraid of death: because the unreal is going to die. The unreal cannot be forever, and we are attached to the unreal, identified with the unreal.

Resurrection is possible only when your old identity has been crucified.

The more distant you are from you center, the more you are disturbed; the nearer you are to the center, the less you are disturbed. Really, distance and disturbance are always in proportion. (…) If you are just at the center, then there is no disturbance.

Expression and suppression are easy; witnessing is difficult.

The body can be deceived. (…) Sex is one of the most imaginary centers in the body, so just by imagining, you can have a sexual orgasm. You can deceive the body. In dream, you can have a sexual release; even in dream, the body is deceived. You are not making love to anyone; just in dream, in fantasy, in

imagination, you are making love. But the body can release sexual energy, and even a deep orgasm can be felt. What is happening? How is the body deceived? The body cannot know what is real and what is unreal. Once you start doing something, the body thinks it is real, and it starts behaving in a real way.

The knowledge of the center, or the grounding in the center, makes you a master; otherwise, you are a slave.

Bring everything up to the surface; (…) rejection never transforms anything. (…) Whatsoever there is, accept it without any condemnation. It is there; be aware of it – (…) it is to be transcended.

Identification is ignorance.

Nothing is permanent; life is a flux. (…) See the impermanency of everything.

The opinions of other people are meaningful only because you don't know anything. (…) Whatsoever they say goes deep in you; you become disturbed.

Real silence comes not by just using some superficial technique, but by being aware of all that you are – not only being aware, but remaining with the fact of that what you are. (…) This is very difficult, because the mind wants to change.

No one accepts himself; you are such enemies to yourself. You have never had any love for yourself; you have never been at ease with yourself. (…) You are so against yourself, you would like to shatter yourself in every way and create another – if you were allowed, you would create another man. And you would not be satisfied with that either. (…) Love yourself, accept yourself, and don't create unnecessary problems.

Meditation is a quality of your being; it is just like breathing – you go on breathing whatsoever you are doing. (…) And once you begin with a higher breathing, once you start breathing consciousness in and out, you enter a different realm, a different dimension. That dimension is metaphysics. Your breathing is physical; meditation is metaphysical. So you cannot make a part of your life meditative; you cannot enter meditation and come out of it – when you enter, you have entered; wherever you go now, meditation will be you. (…) The whole life is meditation. (…) The whole life is meditating, and you can enter it from anywhere; anything can become an entrance. (…) If the quality of the mind that you bring is meditative, then the act is not relevant – it is irrelevant. (…) Any act can become meditative, and once you know how an act becomes meditative, you can transform all your acts into meditation. (…) So remember, meditation does not belong to the act; it belongs to the quality that you bring to the act.

Individuality is false and illusory. It appears to be, but it is not real. The real is the non-individual, the oceanic. (…) Look at life as an ocean, and feel yourself just as a wave, and allow this feeling to enter into you. (…) If a wave thinks itself separate from the ocean, then there are problems.

When your mind wanders, don't try to stop it. Rather, become aware of the sky. (…) Remember the sky, and allow the wandering.

Don't look deeply into anyone, unless you are in love. If you are in love, you can look deeply into the other, you can penetrate to the very depth, because the other is not afraid. (…) But ordinarily, if you are not in love, you are not allowed to see directly, to see penetratingly.

You are moods; you are never a pure presence; and your consciousness goes on being modified by your moods. Each mood becomes the master – (…) it deforms the consciousness; it cripples the consciousness. (…) A Buddha is without moods. (…) Unless you become enlightened, your clarity of mind can be clouded at any moment. Before you become enlightened, you can fall back again and again. Nothing is certain.

Life is a paradox. To reach near, you have to travel far; and that which is already achieved, you have to achieve again. Nothing is lost; (…) the purity is not disturbed; the innocence is not destroyed – only a deep forgetfulness is there.

Techniques are helpful only because your intensity is low. If you are really intense, there is no need for any technique – you can be alert.

Jesus says somewhere, *Judge ye not, so that ye may not be judged*. But this was impossible for the Jews to understand, because the whole Jewish conception is morality oriented. Jesus, in his teaching, *Judge ye not*, is talking in terms of *tantra*. (…) Be a witness, not a judge.

Only a dishonest person can remain moral without being mad. That is what hypocrisy means. Hypocrites just show that they are moral, (…) and they find ways and means to be immoral, constantly remaining moral on the surface, or pretending to be moral. Then only can you remain sane; otherwise, you will go insane. (…) While asleep, real morality cannot happen to you. (…) A real morality happens to a person who goes deep within himself. (…) *Tantra* teaches the inner journey. Morality will happen, but that will be a consequence, not a prerequisite. Be clear about this distinction. *Tantra* says, don't be entangled with moral and immoral concepts; they are outer – rather, move within. (…) Forget the outer; (…) just move within. (…) All that society teaches is bound to be dualistic; (…) and if the conflict is there, you cannot move within. (…) *Tantra* is concerned with the basic disease, not with the symptoms; morality is removing symptoms. (…) The basic illness is your sleep, not your character – your character is just a by-product. And whatsoever you do while remaining asleep will not make any basic change. Only one thing can change you and create a mutation, and that is alertness. (…) Whatsoever you do is just on the periphery; your quality of consciousness is at the center. The quality of the act, not the act itself, is meaningful for *tantra*. (…) *Tantra* is concerned with you, not with what you do.

Principles are always borrowed; ideals are always borrowed. Someone else has given them to you. They are not your own; they have not grown out of your own experience. They are without roots. The society, the religion to which you are born, the teachers you happened to be near, they have given them to you. (…) you are not going to change through principles and through following them; you will remain the same.

Life is like a river. There is no precharted way; there are no maps to be given to you which are to be followed. Just be alive and alert, and then, wheresoever life leads, you go with full confidence in it. *Tantra* is a trust, a trust in the life force.

Look at the complexity of life – (…) nothing is pure or impure. (…) So *Tantra* says, this mind filled with concepts of purity and impurity is the only impurity; if you can discard it, you have become pure.

Tantra says, it is you who determine the quality of whatsoever you do. Even prayer can become a sin, and even sex can become a virtue – it depends on you. The value is not in the object; the value is brought to it by you.

Tantra is a love technique; the effort is to make you one with existence. (…) Remember this: *tantra* is a love effort towards existence.

Through change, consume change. (…) This whole world is a phenomenon of change; (…) nothing is unchanging. (…) So whatsoever you know is change. (…) And if you can remember change, detachment will happen. How can you be attached when everything is changing? (…) Wherever you go, the change will be there; all escape is futile. Then what to do? Don't cling. Live the change; be the change. (…) Just relax; be in a let-go, and move with the river. (…) Don't even swim; allow the river to take you. (…) Don't fight; become the river. (…) *Tantra* is a non-fighting process.

Tantra says, there is no need to change anything or anyone – neither the world nor yourself. That is the deepest core of mysticism. You need not change the world, and you need not change yourself. You are just to know that everything is changing, and to float in the change, and relax in the change.

Sansara, the world, moves like a wheel; your personality moves like a wheel – and your innermost essence remains the center on which the wheel moves. It remains unmoving. (…) *Tantra* says, please be reestablished in your center, be aware of the center which is unmoving, and allow the whole existence to move on. It is not a disturbance at all; it becomes a disturbance only if you cling to it, or if you try to make it unmoving. Then you are falling into absurdities, foolish efforts. They will not succeed; you will be a failure. (…) Problems are not created by the changing periphery; they are created by identification with the changing periphery. (…) You are the axis, not the wheel.

The world you are living in is caused by you. When you will not cause it, it will disappear.

The real question is not to know oneself; the real question is to know how you are not knowing yourself. (…) You must have created a device; otherwise it is difficult to escape from oneself. (…) you must, in some sense, be deceiving yourself.

Dreaming must cease; dreaming cannot be used to know reality. (…) Withdraw yourself from all dreams. It will be difficult, because you have invested so much in your dreaming. (…) Live in the moment, in the present, and don't cherish hopes, whatsoever their nature.

Words should not be allowed to exist between you and reality.

He who leaves the world, he who leaves society, just to get out of bondage, out of the fetters of the world, creates new fetters for himself. Those fetters are negative. (…) If someone is against the world and for liberation, he cannot be liberated – he will remain in the world. The attitude of being against is a bondage. (…) *Tantra* says that bondage and liberation, *sansara* and *moksha*, are two sides of the same coin. (…) *Tantra* says that unless you are liberated from both, *sansara* and *moksha*, you are not liberated. (…) So don't create opposite poles – all opposites are related; they are degrees of the same phenomenon. (…) Whether you are running for money or liberation, something in this world or something in that world – the running remains, and the running is the problem. The object is irrelevant; desire is the problem – what you desire is meaningless; (…) desire itself is the bondage. (…) And when desire ceases, liberation is. (…) *Nirvana* happens when there is no desiring.

Desire as such is worldly; desire is the world. There is no spiritual desire; there cannot be. That is a trick of the mind, a deception. You don't want to leave desiring, so you change the objects. You remain the same; you are just playing tricks with yourself.

Every desire leads to misery, whether fulfilled or not. If fulfilled, it leads sooner; unfulfilled, it takes time – but every desire leads to misery. Be alert of the whole process, (…) and the moment that realization happens, there will be no desire. (…) This is knowledge. (…) Suddenly, desires will disappear, and you will be in a state of no-desire. (…) You cannot practice it, remember; only desires can be practiced.

Dreams cannot lead you anywhere; they can only lead you to hope and frustration, but nothing real ever happens through them. (…) Suffering purifies you – it makes you alert; it makes you aware. And the more you are aware, the less you are desire-filled. If you are perfectly aware, no-desire happens – and meditation means nothing else but perfect awareness.

From where you exist, *only* from there, does the way start; (…) there is no other way. (…) You exist in violence, in anger, in hatred, in greed, in passion. (…) You will have to pass through this fire – no one else can pass; no proxy is possible. (…) Everyone has to carry his own cross; (…) you will have to pass through the crucifixion yourself.

An enlightened person cannot dream. (…) An enlightened person is conscious even while asleep; he cannot become unconscious. Even if you give him an anaesthetic, chloroform or something like that, only his periphery goes to sleep. He remains conscious; his consciousness cannot be disturbed. (…) Your dreaming is nothing but your incompleteness, and an enlightened person is complete – there is no need for any dreaming. Dreaming in the night will cease, and thinking in the day will cease. (…) With thinking and dreaming, you miss life.

Anger, hatred, passion, can exist only when you are unconscious.

Sex and *sahasrar*, these are the two poles of your existence. (…) Either your life will be sex oriented, or *sahasrar* oriented. Either your energy will be flowing down from the sex center back to the earth, or your energy will be released from the *sahasrar* into the cosmos. From sex, you flow down into the relative existence; from the *sahasrar*, you flow into the *Brahman*, into the absolute existence. These are the two flows, the two possibilities. And unless you start flowing upwards, your misery will never end. You may have glimpses of happiness, but only glimpses, and very illusory ones. When the energy starts moving upwards, you will have more and more real glimpses. And once it reaches *sahasrar* and is released from there, you will have the absolute bliss with you. That is *nirvana*. (…) So the whole thing for *yoga* and *tantra* is how to move energy upwards through the vertebrae, through the spinal column, how to help it move against gravity. Sex is very easy, because it follows gravitation. (…) The earth is pulling your life energy down, and this is natural, because the life energy comes from the earth. (…) The pattern of the earth's gravitation can be broken; (…) energy can move vertically and rise up within you, reaching new centers; new energies can be released within you making you a new person with every move. And the moment the energy is released from *sahasrar*, the opposite pole of sex, you are no more man. Then you don't belong to this earth; you have become divine – (…) the energy has broken the gravitation pattern. (…) You cannot see this; it is not visible to your eyes. But sometimes, when you are sitting by the side of a Buddha, you can feel this. Suddenly, you feel an upsurge of energy within you, and your energy starts moving upwards – (…) just by being in contact with a Buddha, your energy begins to move upwards towards *sahasrar*. A Buddha is so powerful that even the earth is less powerful; it cannot pull your energies downward. (…) A Buddha has a different source of energy, which is stronger than the earth.

Your sex energy moves with imagination. Just through imagination, your sex center starts functioning. Really, without imagination, it cannot function. (…) With every movement of the mind, with only a slight thought of sex, the erection will come. (…) Will never functions with sex; only imagination will function. Imagine, and the center will start to function. Why am I emphasizing this fact? Because if imagination helps the energy to move, then you can move it upwards or downwards just by imagination. (…) Sex energy can be moved by imagination; you can change its direction. (…) Sex energy has two parts: one is physical; and one is psychic. (…) Semen, the material part, cannot rise; but that is not the whole of it. (…) The sex energy is the psychic part of it; and the psychic part can

rise. And for that psychic part, the spinal passage is used – the spinal passage and its centers.

There are two types of orgasm: one is sexual, and the other spiritual. The sexual comes from the lowest center, and the spiritual from the highest center. From the highest, you meet the highest, and from the lowest, you meet the lowest. Move the energy upwards, and then, the sex act becomes *tantra sadhana*; it becomes meditation. (…) As your meditation becomes deeper, you will feel energy flowing up. As the energy flows, the sex center becomes silent, less excited. When the energy will really move to the *sahasrar*, there will be no sensation at the sex center. It will be totally still and silent; it will have become completely cool, and the warmth will have come to the head. (…) When the sex center is excited, it becomes hot; you can feel that hotness – it is physical. When the energy will move, the sex center will become cooler and cooler and cooler, and the hotness will come to the head. When the energy comes to the head, you will feel dizzy; (…) sometimes, you may even feel nausea. (…) Sometimes, you may become unconscious; (…) this happens – if so much energy moves suddenly and explodes in the head, you may become unconscious. But that unconsciousness cannot remain for more than one hour; within one hour, the energy automatically falls back or is released. (…) After that unconsciousness, you will feel so fresh that it is as if you have been in sleep for the first time, in the deepest sleep. *Yoga* calls it by a special name – *yoga tandra*, yogic sleep. It is very deep; you move to your deepest center.

The Buddha will cease as an individual. (…) At the innermost core, there is no individuality – the individual is on the periphery. The deeper you move, the more the individual dissolves. At the innermost core, you are as if no one; at the innermost core, you are just a deep void, a nothingness – a *shunya*, a zero. (…) When one becomes just absolutely nothing, a zero point, that is similar in a Jesus, in a Krishna, in a Buddha. When you will reach to the Ultimate, you will reach to this *shunya*, this nothingness. (…) The innermost core is the same – but your personality, your expression of that ecstasy, is bound to be different.

You are not to imitate anyone; you are to discover yourself. Looking at a Buddha, there is no need to imitate him. When you are looking at a Buddha, the possibility hits deep in you that something of the beyond can happen. Buddha is just a symbol that something has happened to this man – and if it can happen to this man, it can happen to *every* man. Then, the whole possibility of humanity is revealed.

The Master means an opportunity for you to be yourself. (…) No great Master has ever allowed anyone to imitate; (…) he will throw you by every means to yourself.

When any country, any civilization achieves the optimum, everyone will have become mad. Civilization drives you mad – (…) everything is suppressed; and with suppression, everything is disturbed.

Taking in energy and giving out energy – both of these poles must be balanced. And that is what I call a normal being. A normal being is one whose taking in and giving out is parallel, balanced. He is normal.

Whatsoever you see stirs you within; whatsoever you see is pictured, reflected. (…) everything you see moulds you, makes you, modifies you, creates you – the without is constantly related with the within. (…) To look into the open sky is good. Just the expanse is beautiful, with no boundaries there. Your own boundaries will disappear, because the no-boundary sky will reflect in you. (…) Stare in the emptiness, move into that emptiness, feel that you have become one with it, and any moment, the sky will enter within you. First you enter into the sky, and then the sky enters into you. And then, there is a meeting; (…) and in that meeting, there is a realization. In that meeting, there is no mind; (…) in that meeting, you are for the first time not your mind.

You cannot be miserable without your mind; and you cannot be blissful with your mind.

This is what culture means: culture means choice. Every culture is a conditioning, a choice of certain things, and a denial of other things. Your total being is not accepted anywhere; it is not – nowhere. Certain aspects are accepted here; other aspects are accepted there, in this country or that – but nowhere is the total human being accepted. So the waking consciousness is bound to be false, pseudo, artificial, forced, manipulated.

These are the three states – waking, sleeping, and dreaming. (…) You have to start with waking. (…) Remember yourself; become more and more conscious in the waking state, and when you are filled with consciousness in the waking state, you can carry it into dreams, not before. (…) Dreams will start disappearing; there will be less and less dreams, and more and more deep sleep. (…) the sleep will now happen only to your body, not to you – (…) the body is asleep; you are not. This is what Krishna says in the Gita: that yogis never sleep; while others sleep, they are awake. (…) Become aware; then you can enter into dream, and then into sleep, and then you can awaken to that which you are – the fourth.

The outer cannot change the inner, but the outer can help, or the outer can hinder. The outer can create a situation where the inner can explode more easily. (…) The outer situation is necessary; it is helpful – but it is not the transformation. (…) Outer transformation is not inner transformation. (…) Food clothes behavior – I am not saying to neglect them, but if your mind gets involved with the outer, if you get obsessed with the outer, then the outer becomes a great hindrance – then it becomes an escape; then you are just postponing the inner change. (…) you go on changing the outer, and the inner is not even touched by it; the inner remains the same. (…) My emphasis is that your outer effort should not become a substitute for the inner transformation. (…) Take every help that can be taken; the outer is helpful – but you must not become focused on it. (…) The inner is central, and the outer is the periphery. (…) It is good to have the right food, but it is nonsense and madness to become obsessed with food. It is good to have the right behavior, but it is neurotic to become obsessed with it.

In a superficial way, all meditation techniques are doings. But in a deeper way, they are not, because if you succeed in them, the doing disappears.

To me, the spiritual search is both – create a great ego, a perfect ego, just to dissolve it, just to achieve a great surrender. (…) So in my view, humanity has to be trained for these two things together: first, help everyone to create a perfect ego, a fulfilled ego – this is half the journey; and then, help them to surrender it. The greater the peek, the deeper the valley; the higher the ego, the deeper you will move in your surrender. (…) Become perfect egoists, so that you can surrender, so that you can dissolve, melt. Do every effort that you can do, just to reach a point where effort leaves you and you are totally effortless.

Only when you have a very mature mind do you become aware that you are confused. Even to become aware that mind is confusion, a very developed mind is needed. Those who are not aware that their mind is confusion are really not mature minds. They are childish, juvenile, still developing. Only a very mature mind can become aware of the quality of the mind, that it is confusion. And when you have developed the mind, only then is meditation possible. (…) Meditation means no-mind. (…) So achieve a mind, just to lose it. (…) A saint is one who has gone beyond.

Real knowledge means that which has happened to you.

Life's problems can be solved only when you become deeply rooted in existence. Flying in thoughts, you move away from the roots, and the further away you are, the less is the possibility of solving anything. Rather, you will confuse everything, and everything will become more entangled. And the more entangled, the more you will think, and the further away you will move.

Attention means a silent awareness with not thoughts interfering.

Darshan means perception; philosophy means thinking. (…) Perception happens only when thinking ceases. (…) Thinking is always in ignorance; (…) thinking is always groping in the dark. (…) Thinking can never lead to the unknown; (…) thinking can never come to any original truth. (…) Only when thinking ceases, you become capable of seeing.

For a Buddha, his statements are only a vehicle to communicate. He never says that through his communication, you will achieve truth. (…) truth is reached through a certain existential experience – you must change to know it and to be it. If you remain the same and go on collecting information, you will become a great scholar, a philosopher, but you will not be enlightened. You will remain the same man; there will not have been any transformation.

Meditation is creating a zero within.

Tratak, gazing, means, not allowing the mind to move. (…) The mind can only exist in movement; thinking can exist only in movement – when there is no movement, the mind stops; thinking disappears. And when the mind stops, there is no-mind.

To me, when you are working with the outside world, work with a scientific attitude. And when you are working with yourself, work with a religious attitude. And don't create any conflict; there is no need. Don't bring science to the inner world; and don't bring religion to the outer world.

Those who want to enter deeper realms of life must be ready to be insecure.

Nothing is positive; nothing is negative – both the positive and the negative is your interpretation; it is the mind's interpretation. (…) This has to be deeply understood. (…) If you are open, if you accept existence in its totality, if you are in a meditative state, then the whole existence is friendly – it cannot be otherwise. (…) If you accept, the whole existence is with you; if you deny, you create the enemy. And the more you deny, the more enemies are created. The enemies are *your* creation; they are not there outside – they exist in your interpretation. (…) When you are open, the whole existence has become your friend; when you are closed, the whole existence is inimical to you.

Awareness and the ego cannot be together. If awareness has come on, the ego has disappeared. This is simultaneous – the light is on, and the darkness has disappeared. (…) So remember this, that when you are aware, you are, but you are not the ego – (…) there is no focused feeling of I, just unfocused existence. (…) if the ego is not there, life will disappear from the mind.

If there is ego, there is no possibility of life, only promises. The ego is a perfect promise-maker; it goes on promising you – (…) and nothing ever has been achieved through it; all the promises have fallen down.

In a very intense awareness, in a returning to yourself – your consciousness not moving somewhere, but returning to yourself – you become a circle of consciousness; this moment becomes eternal. You are alert and aware; and in that alertness, in that awareness, there is no I – simple existence; simple being. Simplicity comes out of that awareness. (…) Simplicity, humility – they are by-products of intense awareness.

Man is the only language animal; no other animal creates any culture, or society, or civilization – only man creates culture and civilization and society. And with language, choice enters; and with choice, imbalance. No animal is imbalanced, remember; only man is imbalanced. All animals exist in a deep balance; trees, rocks, everything is balanced – only man is imbalanced. What is the problem? Man lives through language, and language creates choice. (…) Life is one, but language divides.

The human being is partial and fragmented. Every human being is just a fragment of that which he can be, that which he should be. He is just a fragment of his potentiality. And these fragmentary human beings create fragmentary societies – fragmentary societies have always been there.

I accept life in its totality. The outer and the inner are both there, and they both belong to me; they must be balanced – (…) they are movements of the same energy. (…) Life flows between the inner and the outer, and both are essential; life cannot exist without one or the other. (…) In fact, the outer and the inner are the same phenomenon.

Consciousness, intelligence – they are internal organs. Through them, I am aware of my own being, of my own existence. (…) If you can recognize the internal organs, you are freed from society completely. (…) And the inner reality can be known only when you have come to the internal organs.

Don't desire, because the desire will not allow you to be empty. (…) Emptiness is your innermost center; (…) emptiness is the source. (…) Whatsoever you are doing, the doing will be only on the periphery; inside, you will remain empty.

Spiritual transformation is not the transformation of the ego; it is the dissolution of it – (…) it is a transcendence. (…) Unless the real center is known, the ego has to function. (…) Meditation brings you to the real center.

All experiences are just tricks of the mind; all experiences are just escapes. (…) The ego is always after experiences, in search of a new thrill – sexual or spiritual, it makes no difference. (…) But any experience is going to frustrate you, is bound to frustrate you. (…) Every new experience will become old – then you will get fed up with it; then you will again demand some new experience. The search for the new will remain with the ego. (…) Spirituality is not a search for experience; spirituality is a search for one's being. (…) And with the knowing of the inner true reality, the authentic being, all search ceases; there is no urge to move for any new experience.

When you go on moving towards the inner center, in your total aloneness, only consciousness remains, without content. Content is the experience; whatsoever you experience is content: (…) pleasure, boredom, silence, bliss – you go on changing the content; you go on changing ad infinitum. But this is not the real thing; the real is the one to whom these experiences happen.

Unless you know what attachment is, and unless you suffer the misery of it and the hell of it, you cannot put it aside. (…) If the house is on fire, you will simply get out of it; you will not lose a single moment. (…) You will not search for a Master; you will not consult the scriptures – these things are irrelevant when the house is on fire.

Wherever you get attached, it becomes a new imprisonment. And whatsoever we are doing in life is this: we go on creating more and more imprisonments, bigger and bigger jails to live in. Then, we go on decorating those jails so that they look like home; and then, we forget completely that they are jails.

Confined to a place, you will be in misery, because you are always bigger than where you are confined. This is the misery: (…) the ocean is being forced into a small pot.

Those who really love are sooner or later bound to fall into prayer. Prayer means a greater love, (…) a love with the whole existence.

Mind and body are not two – the outer layer of your body is the body; and the inner layer is the mind. (…) In death, your outer body drops, but you carry the inner, subtle layer with you – you are so attached that even death cannot separate you from your mind. That's why your past births can be known, because you are still carrying all the minds that you ever had. (…) Only meditation can separate; meditation is a greater death, a deeper surgery – deeper than death itself. (…) In meditation, a deep abyss opens; infinite emptiness opens – (…) one is moving into non-existence. (…) And once you have known that abyss, that *shoonya*, the void, you will not be the same again. You come back, but you are resurrected, a new man; the old has disappeared. (…) Now you cannot be identified with the mind. Now you can use the mind, use the body, but they have become instruments; you are above them. And this gives freedom.

There are two types of expression: you can choose the positive, or you can choose the negative. (…) Either everything has become you; or you have become a non-being, and you dissolve into everything.

Tao means surrender, surrender to *swabhav*, to nature – then you are not. *Tantra* and *yoga* are techniques; through them, you will reach to *swabhav*, but it will be a long process. (…) If you can surrender right now, no technique is needed; but if you cannot, then a technique is needed. Rarely, in millions and millions of men, one can surrender without asking how.

You cannot interfere with *karmas*, and if you interfere, you will create more misery for yourself. Don't interfere with *karmas*, but go beyond. Be a witness to them – take them as dreams; just look at them and be indifferent. Don't get involved; don't get identified – that's all that meditation means.

Ordinarily, we are in a feverish state – active, but feverishly. If you become non-doing, if you relax with yourself, then activity will be lost, fever will be lost, and the intensity that comes through the fever will not be there. You will feel a little dull; you will feel as if awareness is decreasing. It is not decreasing; only the feverish glow is decreasing. (…) Allow the fever to be lost; a balancing point will come soon – you will be simply your own self, not pushed into activity, not pulled into activity. Now, activity will start happening to you, but it will be spontaneous.

Concentration is always feverish, because you are forcing your energy to one point. (…) Every concentration is tiring. (…) If you are concentrating on something, you will be conditioned – you will get a *sanskar*; you will get impressed by something. If you are simply aware, not concentrating, not focusing yourself, just being there, then nothing conditions you. Then you don't accumulate any impressions; (…) nothing touches you. If one can be simply aware, one passes through the world, but the world never passes through oneself. (…) With witnessing, you pass through the world – you are in the world, but the world is not in you.

Tantra techniques are not concerned with creating a compromise in you; these techniques are to give you a transcendence. (…) *Tantra* says you cannot reach the one by fighting through duality; you cannot come to a non-dual point by choosing one thing in the struggle in duality. Choice will not lead you to the one; only choiceless witnessing – (…) a witnessing from where you can see both the animal and the Divine. (…) Just be a witness, a watcher, a pure being.

The self is always the knower, (…) and you cannot convert yourself into an object of knowledge – (…) the knower and the known are one. (…) So the word *self-knowledge* is just wrong, but it connotes something; it says something which is true. You can know yourself in a very different sense, in an altogether different sense than from how you know other things. (…) awareness is a different type of knowing; awareness gives you a different dimension of existence.

If there is nothing else to impress your energy, if it comes unconditioned, if it comes as it had gone, if it brings itself, nothing else, then you become aware of yourself. This is a pure circle of energy – energy moving not to something else, but within you, creating a circle within you. (…) This movement becomes self-knowledge, self-illumination. Basically, all meditation techniques, all of them, are different variations of this.

The whole technique of the Upanishads is condensed in two words: *neti*, *neti* – not this, not this.

A thought-ridden mind is moving outwards; you cannot be related to yourself. (…) Your innocence is lost in objects.

If you go on repeating a certain thing, you become auto-hypnotized. First, you get bored; then you feel sleepy, and then your awareness is lost. You will come back from it very much refreshed, just like after a deep sleep. It is good for health, but it is not meditation.

Rooted in the moment, rooted in the being, you are blissful. And this bliss is not something which is happening to you – you *are* it.

A Master becomes a Master only when he is not. (…) So when you are surrendering to a Master, you are surrendering to nobody.

The greater the dreams, the greater the hope, the greater will be the frustration. (…) Whatsoever you desire and dream about gives you expectations, and those expectations cannot be fulfilled. (…) It is your craving, desire itself, which is frustrating. If you can come to understand this, you have become wise; if you go on changing objects, you are ignorant. (…) The moment this craving is not there, the whole world becomes divine. It has always been so; only your eyes were not open to see. (…) *Tantra* is concerned only with transcendence. (…) The beyond is waiting for you; just drop the duality, and it is there.

Accept your authentic being, and you will be transformed. (…) You cannot be happy unless you are total and whole. To be whole is to be holy; to be in fragments is to be ill and diseased.

Everybody's house is on fire, but you are not aware – (…) you don't seem even a little flustered; you don't even seem worried about it. (…) You have to be decisive to do something. You are in a crisis; the house is on fire. (…) Life is very short, even if you live for a hundred years. And what you have to do with yourself to transform, to mutate, to become a new being, is such a great work. Don't go on postponing. Unless you feel it as an emergency, a deep crisis, you will not do anything. Unless religion becomes a very critical process for you, and you feel that unless something is done to transform you, your whole life is just wasted – if you feel this very keenly and deeply and honestly, only then will *tantra* techniques be of any help. (…) Understanding must become action. If it is not becoming action, then it is only acquaintance, not understanding. (…) Techniques are to change knowledge into experience, acquaintance into understanding – (…) so that knowledge does not remain knowledge, does not remain as memory, but becomes your experience and your life.

All the techniques of meditation are to reveal the knower. (…) George Gurdjieff called it self-remembering; (…) Buddha called it *samyak smriti*, right-mindfulness. (…) Just by endeavoring to be aware of both the knower and the known, you become the third – you become a witness.

That which cannot be transcended is the Ultimate.

It is your attention which is basic, and wherever you move your attention, a world is created, and from wherever you remove your attention, the world drops. So you can create worlds through your attention. (…) Whenever you can concentrate, the very concentration changes the whole pattern of your existence, the whole pattern of your mind. (…) and if your attention is total towards anything, that thing becomes the whole world. You create the world around your attention; your world you create through your own attention. (…) start becoming aware of the original source from where this attention is flowing. The river is flowing; now become aware of the origin.

Include; and the effort to include everything starts from your own individual existence. (…) The basic point to remember is inclusiveness. Don't exclude – (…) include and grow; include and expand. (…) Feel more inclusive. (…) The sky, the sun, the tree – feel that all experiences are happening within you. (…) Include

more and more existence, and don't exclude. (…) If you can include the enemy within yourself, he cannot harm you. That does not mean that he cannot kill you – he *can* kill you, but he cannot harm you. The harm comes when you exclude him. (…) And if you include the enemy within you, then everything is included – (…) if you can include the enemy in your being, you can include everything; then there is no need to exclude anything. And if you feel that your enemy is included within you, then even your enemy will give you vitality, energy. (…) harm comes only from your own mind when you exclude. (…) So remember this: make it a style of life to include. (…) Try to include more and more – and the more you include, the more you expand, the more your boundaries recede to the very corners of existence. And one day, only you are; the whole existence is included – this is the ultimate of all religious experiences.

I have said to be inclusive even of your enemy, but I have not said to start from the enemy. Start from the friend. As you are right now, you are not even inclusive of the friend. (…) Don't jump to the enemy; (…) the enemy is the last point to be included.

The feminine mind cannot make effort. If it makes effort, it will never reach anywhere. The effort will be the undoing for it; it will create anguish and tension, and no achievement. The very working of the feminine mind is to wait and allow things to happen. (…) For the feminine mind, there is no goal; (…) there is nowhere to go. (…) The feminine mind exists in the moment. (…) The technique of surrender is for the feminine mind; the technique of effort, will, endeavor, is for the masculine mind. And they are bound to be polar opposites, so if you make any synthesis between the two, you will create a hodge-podge – (…) it will not be of use for anyone.

You can only exist in this life if oneness is never total, and you have to move away again to come near. (…) The moment lovers become one, the process to go away starts again. (…) This is what I mean – life creates energy through polarities; without polarities, life cannot exist. If lovers really become one, they disappear from life – then, they are liberated really. (…) They have achieved non-duality; now they cannot exist. Existence as we know it is dual, dialectical; and these techniques are for you who exist in duality.

The male mind will have to run round about and round about until it is tired completely, and then it falls down; only then it can relax. Aggression, effort, endeavor, are necessary for the male mind to be exhausted. When that exhaustion happens, then it is possible for it to relax and to surrender. That surrender will come only in the end; for the feminine mind, it is always in the beginning. You reach the same happening, but the ways of reaching are different. Because of this, you have Mahavir, you have Buddha, you have Jesus, Krishna, Ram, Zarathustra, Moses – but you don't have a similar list of women.

You are just an opportunity to be revealed. If hate comes out of you, don't feel that the other is responsible – he is just instrumental. (…) He is not the cause; the cause is always within. The other is just the instrument to bring the cause out; so be thankful to the other – be thankful that the other makes you aware of your

hidden hate. The other is a friend; you convert him into an enemy because you impose all responsibility on him. You think that he is creating the hatred – but no one can create anything in you; remember that forever. (…) The other is not the source of your hate, so don't throw it out on him – the hate is within you; throw it out unto the sky.

If you can be understanding about your anger, the very understanding changes and transforms it. (…) When you are alert, you cannot be angry. The alertness absorbs all energy which becomes anger; (…) the same energy becomes alertness.

Man is born without any blueprint, without any inbuilt program. No mechanical lines are available for you to move on; you have to create your own path. (…) You cannot live mechanically; you have gone beyond that stage where mechanical life is possible. Now, you have to substitute your instinct with intelligence, with awareness. (…) And boredom, suffering, is bound to be your destiny if you cannot create such awareness that you can live through awareness rather than living through instinct. (…) You have to learn how to live, and unless you learn it, you cannot live – (…) your life will become a dreary affair. (…) Then you can go on doing many things, and still you will feel that you are not alive; deep down, something is dead, not alive. You go on doing things because you have to, just to live – (…) but there is no song in it, no dance in it. (…) There is no play, and obviously you cannot enjoy it. (…) You are existing, but you are not alive. A Buddha is alive, not simply existing. That aliveness can come only if you learn it, if you become aware of it, and if you search for it, and if you create situations in which it can evolve. Remember this: for man, mechanical evolution is not. Conscious evolution has taken place, and now you cannot do anything about it – you have to move into conscious evolution; you cannot fall back. (…) A conscious effort is needed; unless you do something consciously, you are lost.

Man can commit suicide; man can conceive of destroying himself. And it is impossible to find a human being who has not thought many times to destroy himself. And if you can find a human being who has not thought of committing suicide, then either he is animal or God. (…) No animal can create himself. You can create yourself – and unless you start creating, you will be destroying. (…) it is a process; you have to go on creating. If you are not creating, you will be bored; uncreative life is boredom.

Life is total. You cannot choose; the whole life has to be lived. (…) Through opposites, life exists. (…) Sound and silence – both are needed; that creates music, rhythm; (…) and life exists between opposites as a very delicate tension, as a subtle tension. (…) If you understand this, then don't choose. (…) Become choiceless, and when you are choiceless, you will become aware of yourself, because now you are not outgoing. (…) Be open – do not cling to any of life's polarities; and do not resist another. (…) Be available, and whatsoever life gives, take it and enjoy it – without any comparison, without any choice. (…) The moment this consciousness arises in you, (…) you will be just a witness; (…) and this choicelessness will become bliss. (…) Remember, suffering happens as much to Buddha as it happens to you, but Buddha is not touched – (…) he remains

blissful. (…) You exist like a pendulum; everything pushes you, everything – you get so involved in it. (…) A Buddha remains himself; nothing can push him – neither suffering, nor happiness.

The heart is created through suffering; through pain, you evolve. Without suffering, there cannot be any depth.

A really religious man will not say that he believes in God; he will not say that God exists. (…) A religious man cannot utter such profanities. It is such a profound phenomenon, such a mysterious thing, that to say anything will be profane.

Questions can only be physical. (…) There are no metaphysical questions – there cannot be, because metaphysics means the mystery.

Knowledgeability is a barrier. (…) The more you know, the less you are capable of penetrating deep into life. (…) The door is then closed for the mystery. (…) When you can feel a deep ignorance, when you become aware that you don't know anything, then you have come to the right balancing point from where the door of the mystery can open.

If knowledge is important, then the head is the center; if childlike innocence is important, then the heart is the center. (…) When you think, you remain separate; when you feel, you melt. (…) Feeling is losing the boundaries; thinking is creating the boundaries. (…) We are isolated, imprisoned in the head. (…) Come back to the heart center.

If your mind can be without thought, then it is very subtle, the subtlest thing possible in existence. You cannot conceive of a more subtle possibility; consciousness is the most subtle thing. So when there are no thoughts in the mind, you have pure mind. The pure mind can move towards the heart; the impure mind cannot. (…) If the mind is clouded, you cannot move into the heart. (…) Jesus said, *Only those who are like children will enter into the kingdom of God*. (…) Now you are acquainted with a higher standpoint, a deeper view, (…) and once you know this, you can move back to the head, but you will not be the same – now you can use the head as an instrument; now you can move in the ordinary world, working, but not getting involved in it. (…) When you move to the heart, you look at existence as a total being – the heart is not departmental; (…) the heart means you in your totality. (…) unless you know through love, you never know the wholeness of any person; only love can reveal the total personality to you, the whole being, the essential, the total. (…) Feeling is your whole being, and knowing is just a fragment of it.

To religion, love is the highest knowledge. (…) A mystic is one who has gone beyond gravitation completely, who lives in the world of love, who lives through the heart. This has become his very abode.

As within, so without. When you are total within, the total reality without is revealed to you – you have become capable of knowing it; you have earned the right to know it. And when you are fragmented within, you are fragmented without. So whatsoever you are within, you will be without.

With the unlimited, you will fall from the mind. The mind cannot exist with the unlimited, with the undefined, unbordered, infinite. The mind cannot exist with the unbordered, so if you can try something limitless, the mind will disappear.

There is no goal to play; play itself is the goal. (…) Play is not end-oriented.

This whole world is a struggle to be extraordinary. Some try it in politics; some try it in economics; some try it in religion – but the lust remains the same. (…) And extraordinariness happens in comparison – otherwise, everything is ordinary; in itself, everything is as it is. (…) everyone is ordinary; to be ordinary is to be real.

Life happens to you only when you are nobody. When you are so empty that there is no one, then the whole of life flows through you without any barrier, without any obstacle, without any hindrance. Then the flow is total and complete. When you are somebody, you become a rock – you disturb the flow of life; life cannot move through you. (…) A Buddha is a nobody, an empty vessel, a passage for life to flow through.

Nobody can be somebody; that is not in the nature of things – but if you think yourself somebody, then a part of you has gone mad. That somebodiness is your madness. And the more this cancer of somebodiness grows, the more you will be cut off from reality.

Truth can be dangerous. In fact, only truth can be dangerous – lies are never so dangerous, (…) because they have no force in them. Truth can be very shattering.

Goodness and badness are interpretations; they are not reality. (…) Things are as they are; there is nothing good or bad. (…) But it is only possible to understand this when you are deeply centered in the being. And if you are centered in the being, then whatsoever you do will be good. (…) But right now, you are not centered in the being; you are centered on the periphery, and you are continuously dividing. (…) The mind must be one; there should not be any division. (…) Ultimately, there is nothing good, nothing bad, nothing right, nothing wrong. And if you can understand this right now, then start living in a way where nothing is wrong and nothing is right. (…) This is the deepest teaching of all the knowers: all is one; there is nothing to choose. Everything is accepted, and if you can accept everything in its totality, then you are transformed. (…) *Advait*, oneness, brings freedom, transformation.

Hypnosis and meditation are the same process in diametrically opposite directions. You can use hypnosis to awaken you; you can use hypnosis to fall into sleep. And if you become a master of the art of hypnosis, you have got the key to open all the doors of life. If you are not the master of the key of hypnosis, then

you are a victim of many, many forces. This is worth understanding: if you don't know what hypnosis is, then you are a victim. Everybody is trying hypnosis on you – I say, everybody! They may not be doing it knowingly, but everybody is trying. There are different ways, methods. The whole world is filled with hypnotic tricks: the same advertisement in the newspaper, on the television and on the radio. It goes on hammering; it becomes a hypnotic thing. (…) "Lux is the best soap" – wherever you move, it is written on the walls, in films you see it, on the television screen it is there, on the radio it is there, in magazines, in newspapers – in anything. It goes on and on. (…) Then, in the mind, you go on repeating, "Lux is the best soap" – *you* go on repeating it. (…) You are not saying it consciously; it has been hammered in, and now it is built in. A fortune is spent on advertising just to hypnotize you. Those advertisements have to be repeated continuously; repetition is the way. Then there is imprint, and you become unconscious about it. And then, suddenly, it comes out of your mouth: "Lux is the best soap". And you think that you are choosing, but you are not the chooser. (…) Hypnosis is all around. Education uses it, politics uses it, the market uses it – everyone is using it. And if you are not aware, then you are a victim. Become aware. If you become aware, you can use it to de-hypnotize yourself. And if you can become completely de-hypnotized, you are free, liberated.

For *tantra*, nothing is unreal. Even imagination is a mode of reality; (…) and when you change the imagination in the mind, you are changing the mode of reality. Even a dream has its own reality, and it affects you – (…) you are different because you dreamed it; you will never be the same because a certain dream has happened. (…) Whatsoever happens to your mind is not superficial – it is happening because of you; it is happening because you happen to be in a certain situation. So two things can be done: either change the situation, then you will have to start from the body, because the body is the situation; or if you are not starting with the situation, then change the happening. It will persist; it will not be easy to change it – but if you make an effort and you go on making the effort, if you are stubborn and are not defeated, then the very effort will change it. (…) And don't think that mind is just mind; don't think that dreaming is just dreaming. (…) If you can direct your dreaming, you are directing yourself, and many things will become different. (…) You are the creator, and whatsoever is happening to you, you are creating it. (…) No one else is responsible; (…) the whole responsibility falls on you.

Don't start with the outer reality; that is too far. (…) Start from the very near, from your own moods; and you will be the master if you can feel and know that they are your own creation. (…) Otherwise, it seems that it is impossible for man to be happy – (…) you are very efficient in finding ways and means to be unhappy; and you always succeed. (…) Start from sadness, because you are an expert in that. (…) For seven days, be completely unhappy; that will transform you totally – because once you know that consciously you can be unhappy, you will become conscious whenever you become unhappy – then you know what you are doing, that it is your own doing. (…) And when you are ready to be happy, you are on a different wave-length.

The ego exists only when you take a certain part as the whole. When you make a part the whole, the ego exists. When you come to know the right proportion, that the part is part, and the whole is whole, the ego disappears. Ego is just a misunderstanding.

The Divine must become the first remembrance in the morning, when you wake up, and the last at night, when you are falling asleep. The Divine must be remembered; He must be the first and the last. And if He is really the first in the morning and the last at night, then He will be with you the whole day, in the middle also. (…) You must drop into sleep saturated with Him. (…) Then, the quality of the sleep will be cosmic, because the meeting will be deep at the source.

Be saturated – whatsoever you do, let the Divine do it; simply allow it to be done. Eat, sleep, work, but let the Divine do it. (…) And when the Divine has saturated you completely, (…) you have become life itself – (…) then life is ecstasy.

A Master is not really going to do anything, but he becomes a catalytic agent.

Both male and female are half-circuits, and there is an inherent tendency in existence to transcend whatsoever is incomplete, and to become complete. This is one of the ultimate laws – the tendency towards completion. (…) That's why the two most important words in all languages are love and prayer. In love, you become one with a single individual; and in prayer, you become one with the whole cosmos – love and prayer are similar as far as their inner workings are concerned.

In life, there is rhythm; in everything, there is rhythm.

The concept of *leela* is totally different from the concept of creation. (…) *Leela* means, God is just playing, and you cannot ask "why?", because play has no "why?" to answer. (…) When you also become a player, you become divine; (…) then you share in the game. That's why we called Krishna the absolute *avatar*, (…) an absolute coming of the Divine to the world. (…) If you follow the rules, and if you follow them knowing that this is a game and that rules have to be followed, it is good. If you don't follow, nothing is wrong; you are playing the reverse game of not following. If you obey, you follow the game of obedience; if you disobey, you follow the game of disobedience, the game of rebelliousness. But nothing is wrong; what you want to play is your choice. And if you are not serious and if you are happy whatsoever you do, you are enlightened.

There are rules, because a game has to be played with others. (…) There isn't any other reason behind it. Morality is just a set of rules; society is just a set of rules – agreed-upon rules that we are going to play a game, so we will agree. (…) Once you become aware that the concept of work, utility, reaching somewhere, the goal, is the bondage, it does not mean that you stop playing the game in the market – you go on playing. But you know that this is a game. (…) Don't get serious about it. (…) Be light-hearted, festive. And whatsoever you choose, you can play; and whatsoever consequences follow, you will welcome them, because

there is nothing serious about them. Once this deepens in your consciousness, and it will deepen if you start playing with meditation, it will be a good beginning. Because in meditation, you alone are the player. That's why it can be a good beginning, the right beginning. You are alone playing the game, so you can forget society, and society will not come to interfere. This is a solo game; meditation is a solo game. You play alone. (…) In reality, all games disappear; but for the mind, games exist. (…) Once you become aware that everything in life, every relationship, is a sort of game, you are already free – you are in bondage only because of the seriousness.

Your mind is a transformer; it transforms anything into desire, anything – it can transform even non-desire into desire.

The periphery also belongs to you – it is part of the center; (…) it is not different from the center. (…) Periphery and center are not separate; they are one. (…) My emphasis is on starting the work from the center, because if you start changing the periphery, it will take a longer time to reach the center. (…) So much effort is wasted working on the periphery. (…) That which can be done in a single moment may take many lives, because you have to travel from the periphery to the center, backwards from the superficial to the depth. (…) And if you start work from the center, then the periphery automatically changes; when the center is different, the periphery will automatically follow. (…) This is the easiest course. (…) Move to the cause, and don't be too much concerned with the effect.

Men and women are different; they are as different as possible – they are polar opposites. (…) Spiritual techniques were developed by men for men; women were never considered. Women cannot enter a Mohammedan mosque; they are not part of Islam really – the mosque exists only for men. For many years, Buddha insistently denied women initiation. Mahavir initiated many women, he never denied them initiation – but no techniques were developed for them. All the techniques were for men; women worked through men. (…) Really, there is no need for three hundred religions in the world; there is only need for two religions: one for men, and one for women. (…) And there is no need for any conflict. (…) The whole physiology, the whole psychology, every layer of the feminine consciousness, is different from man's – not only different, but just the opposite. For example, *yoga*, *kundalini*, it is not for women at all. (…) *kundalini* is based on the positive sex center for men. (…) In the sex act, energy flows from man to woman, but not vice versa. (…) If there is love, then the woman returns it back – this is reciprocal, mutual; (…) man and woman meet on two poles.

Man is born alone and dies alone; between these two points, he lives in society, he lives with others. Aloneness is basic reality; society is just accidental. And unless man can live alone, can know his aloneness in its total depth, he cannot be acquainted with himself. All that happens in society is just outer – it is not you; it is just your relations with others. You remain unknown; from the outside, you cannot be revealed. (…) Whatsoever identity you carry is given to you by others – it is not real; it is just a labeling. Not only is the name given; the very image that you think yourself to be is given by society: that you are good, that you are bad, that you are beautiful, that you are intelligent, that you are moral, a saint, or

whatsoever. The image, the form, is also given by society – and you don't know who you are; (…) you remain unknown to yourself. This is the basic anxiety – you are there, but you are unknown to yourself. This lack of knowledge about oneself is the basic ignorance, and this ignorance cannot be destroyed by any knowledge which others can give you. (…) Hence every religion says to move into solitude, into aloneness, so that you can for a time leave society and all that society has given you, and face yourself directly.

The society chooses you in parts – your totality is not approved of, not accepted.

Suppression is illness; it is a burden, a heavy burden. (…) The whole psychoanalysis of Freud consists only of bringing the hidden part out. It takes years before the person is healed.

Love is the greatest healing force; it is the oldest psychoanalysis – but even love is impossible; even with your lover you cannot be authentic, because even your lover's eyes are judging. Your lover also wants an image to be followed, an ideal; and your reality is not important – the ideal is important.

When you cut off something, deny something, prohibit something, suppress something, you are creating a division between the conscious and the unconscious, the accepted and the rejected. This division has to be thrown.

You are accidental; whatsoever you think you are is accidental. (…) Your soul is essential; your self is accidental. And to find the essential part is the search, the only search.

Society is the deception; loneliness becomes the mirror. (…) All religions say that man must move into solitariness to know himself. (…) And the length of the period will depend on each individual. Mohammed was in solitude for a few months; Jesus for only a few days; Mahavir for twelve years; and Buddha for six years – it depends. But unless you come to the point where you can say, "now I have known the essential", it is a must to be alone. (…) To be alone is basic, foundational – that is how your being is.

The first layer of attunement is with society; the second layer of attunement is with nature; and the third layer, the deepest layer, is with *Tao* or *dharma*. That is pure existence.

Ego needs limits, boundaries. The more defined the boundaries, the easier it is for the ego to exist.

So this is the emphasis: (…) leave all relationship and the world of relationship behind, and be alone. (…) You can escape from society, the outer reality, but the inner will follow you. (…) All that you have left behind will pull you backwards. (…) Society has entered into you, into your mind. (…) And mind will follow like a shadow wherever you go. So it is not going to be easy; it has never been easy for anyone.

When the mind leaves you, you are unburdened, because it is the only burden. (…) Unworried, you float; a deep silence explodes in you.

Don't be concerned with the world; the world goes on. It is always in trouble; it has always been in trouble; and it will always remain in trouble. That is the way of the world; you cannot do anything – so don't try to be a great reformer, a revolutionary, a messiah. Don't try. You simply be yourself and enjoy your solitariness.

Once you know the depth of existence, you can come back to society – you *must* come back, because solitariness is not a style of life; it is just a training. It is not a way of life; it is just a deep relaxation to change your perspective, (…) a distance to see what you are, and what society is doing to you. (…) Many have made solitariness a style of life – they are in error; they are absolutely in error. They have made food out of a medicine. Solitariness is not a style of life; it is just medicinal. (…) Sometimes leave society, be alone, free from the world, a part of nature – and you will be rejuvenated, reborn. Then, come back and move in society and in the crowd again, and try to carry that beauty, that silence that happened to you when you were alone – carry it; don't lose contact with it. Move deep into the crowd, but don't become a part of it. Let the crowd be there outside you – you remain alone. And when you become capable of being alone in the crowd, you have achieved aloneness. (…) Then it is something that you have achieved and it is not just accidental; (…) now the quality of consciousness has changed. So remain alone in the crowd. The crowd will be there outside, but don't allow it to enter in. Protect whatsoever you have gained; defend it – don't allow it to be disturbed. And whenever you feel that the feeling has become dull, that you are missing it, that society has disturbed it, that the dust has gathered around, that the fresh spring is no longer fresh, that it is polluted – then move into solitariness again; fall out of society to renew it, to make it alive again. Then come back and move in the crowd. And then, a moment will come when that original spring will remain fresh, and no one will be able to pollute it or contaminate it. Then, there is no need to move anywhere. (…) The essential has to be tested; the essential has to be set against society. (…) And when it never breaks, when you can depend on it, when nothing can change it, then it has become a crystallization.

Unless the false disappears, the real cannot emerge; unless you are completely washed and become again clean, the real cannot emerge. (…) And all that is given by society is false; and all that is born with you is real.

One of the greatest tricks of the mind is that you can create an alternative society; it has always been so. You can create an alternative society, a different society; you can create an ashram. Twenty people who think they want to live in solitude can create a monastery; then the monastery has become an alternative society. So they move from society, but they create another society – so basically, nothing changes; they remain the same. Rather on the contrary, they may become more egoistic, because now they are the chosen few, the elect. They have left the world, but they have created another world, and the same pattern of relationships moves again. Then there is the chief, then there are the disciples,

then there is a Master, and all hierarchy and everything comes in, in miniature form. And then, there are good disciples, there are bad disciples, there are successful ones and the unsuccessful ones… so it is the same. In a small group, the whole society is there. That will not do. (…) You can create an alternative society with just the opposite rules, but it makes no difference – the same condemnation and the same appreciation will be there; and your ego will be fed again. (…) To be solitary means not to create an alternative society – just to move out of society; and then, whatsoever society has given you will leave you.

When society gives something to you, it also takes something from you: your liberty, your soul.

Aloneness is wholeness – but aloneness does not mean individuality. You are an individual because of society; (…) the individual has to exist in a pattern of society. (…) The individual exists in society; the individual is the unit of society. (…) When you are totally alone, you will not be an individual. (…) You will be there, and that aloneness will be wholeness.

Either expand yourself so much that nothing remains unrelated to you; then you will disappear. Or be so totally alone that nothing remains related to you; then too you will disappear. You are in the middle, where something is related, and something else is not related. (…) Move to either extreme.

Life without is a cyclone, a constant conflict, a turmoil. (…) In the center, life is a relaxed flow, a river moving with no struggle. (…) Towards that inner center is the search.

The mind is clinging to the surface, (…) and the surface is bound to be disturbed – (…) if you are totally identified with the surface, you will go mad. And everyone is almost mad. (…) But if you can be rooted in the center, the disturbance on the surface will have a beauty of its own; if you can be silent within, then all the sounds without become musical. Then nothing is wrong; it becomes a play.

Once you leave the surface, the periphery, you will get centered; this centering is the aim. And once you are centered, you can move to the periphery, (…) but the quality of your consciousness will have changed altogether – (…) you will remain centered at the periphery.

If you know how to relax, then nothing can disturb you; if you don't know how to relax, then everything will disturb you – I say *everthing*. It is not really something else that disturbs you; everything else is just an excuse. You are almost always ready to be disturbed. If one thing does not disturb you, then something else will – you *will* get disturbed. You will find some cause; you will create some cause. If nothing comes from without, you will create something from within – and you will get disturbed. (…) The more you go towards the center, the deeper you are rooted in the center, the more relaxed you are; and the more you move towards the periphery, the more you will be disturbed. If you are too disturbed or if you are prone to be disturbed, that shows only one thing: that you are existing near the periphery, nothing else. It is an indication that you have made your abode

near the surface. And this is a false abode, because your real home is at the center, the very center of your being.

Everyone in his own way is creating a palace around him where nothing can enter and he can remain in peace. But then, you are already dead. (…) Life is insecurity; (…) life is an adventure. (…) if you are ready to live in insecurity, only then will you be alive. (…) If you move cautiously, if cautiously you take every step, then life becomes a drudgery, life becomes a boredom. And if you are protecting yourself too much, hankering after security too much, then you are already dead. (…) Remain alive, live dangerously, live a vulnerable life, open, so that everything can happen to you. And let everything happen to you. The more that happens to you, the richer you will be.

Buddha's love is basically different from what you know as love. (…) Buddha himself never used the word *love*; he used the word *compassion*. But that word is not very good either. (…) Your love is a dis-ease; Buddha's love is a total relaxation. (…) Buddha's love is cool – there is no heat in it; (…) it will not create passion in you. (…) Buddha's love is not a relationship; (…) Buddha's love is a state of being. Buddha is not *doing* anything; (…) he is not giving anything to anyone – (…) Buddha *is* love; (…) Buddha's love is just his being.

Whenever you become aware of your total being, enlightened, liberated, the dichotomy from your life stops. Then, there is no duality; then, life becomes a harmony – nothing is against nothing. Because of this harmony, peace happens.

This is my definition of maturity and immaturity. A person I call immature is one who goes on fighting against reality for fictions and dreams – this man is immature. Maturity means coming to terms with reality, throwing away dreams, and accepting the reality as it is. (…) You will have to come to terms; you will have to yield. This is what the meaning of surrender is: you will have to yield. The reality is as it is; and unless you yield, you will suffer. The misery is created by you, because you go on fighting. It is just as if the current of a river is flowing towards the sea, and you are trying to swim upcurrent – you feel the river is against you. *The river is not against you*. It has not even heard of you; it does not know you at all. The river is simply flowing to the sea – it is a river's nature to flow to the sea, to move to the sea, and to fall into it. But you are trying to move upstream – (…) and no one has ever been able to go upstream; sooner or later, the stream takes over. (…) Accept the reality as it is and learn how to live in it with a yielding heart, with a surrendered ego.

Life exists with death. If you can understand that, you have transcended. (…) Transcendence means going beyond duality. Attachment means remaining within duality, attached to one thing against another. When you accept totally, attachment falls – then you have transcended; you have gone beyond. (…) And unless you transcend, you will always be in misery. You can change your attachment from this to that, but you will be in misery.

Many people seem to be interested in meditation, but that interest cannot be very deep, because so very few are transformed through it. (…) People are deceiving themselves. (…) If the interest is really deep, it becomes a fire by itself.

Methods are devices, I will repeat it again. If you are ready, then any method can do – from any jumping board you can jump into the ocean. (…) A persistent, intense longing and effort is needed – then, any method will do.

Difficulties will be there, but remember that with each difficulty that is passed, you are crystallized – you become more solid; you become more real; (…) you will feel something centering within you. As you are now, you are just a liquid phenomenon, changing every moment, nothing stable. Really, you cannot claim any 'I' – you don't have one. You are many 'I's just in a flow, a river-like flow. You are a crowd; you are not an individual yet. But meditation can make you an individual, indivisible. (…) Right now, as you are, you are divided. You are only fragments clinging together somehow, without any center being there, without any master in the house. And for a moment, any servant can become the master. (…) whatsoever happens in your surroundings becomes a master, becomes a force over you; you are dragged by it. You are not only impressed, conditioned by it; you are dragged by it. Anything can catch you, and you will follow it. (…) You are not powerful – everything else is more powerful than you; anything changes you. Your mood, your mind, your being, depend on other things. (…) A Buddha remains his own master; his subjectivity remains aloof and untouched. (…) Nothing can impress him; nothing from the outside can condition him; nothing can overpower him. He remains detached; he remains himself. If he wants to go somewhere, he will go, but he will remain the master; if he wants to pursue a shadow, he will pursue it, but it is his own decision.

There are three steps of growth. Firstly, the state of the unenlightened – the situation is the master; you are just dragged by it. (…) Secondly, the state of the *sadhak*, the seeker, the man of alert practice – 'you are', and the situation cannot drag you, the situation cannot influence you, because you have become a will; you are integrated and crystallized. (…) Thirdly, the state of the *siddha*, the enlightened one, the man of natural alertness – you start influencing the situation; just by your being there, the situation changes.

When you are asleep, if you are powerless, even a dream becomes powerful. While you are awake, a dream cannot influence you, but reality, the so-called reality around, does. An awakened person, an enlightened person, has become so alert that your reality also cannot influence him. If a woman passes, a beautiful woman, you are suddenly carried away. Desire has arisen – the desire to possess. If you are alert, the woman will pass by, but the desire will not arise – you have not been influenced; you have not been taken over. (…) For an enlightened person, things are there, and he is there, but there is no bridge between him and the thing – the bridge is broken. The enlightened person moves alone; he lives alone; he follows himself. Nothing can possess him; he is totally free – we have called this attainment *moksha*, total freedom, *mukti*.

Any moment you can move to your own center, the world disappears; any moment you can take shelter in your own center, the world is powerless.

The more aware you become, the less you will be attached, because the need for attachment disappears. (…) Unconsciousness, unawareness, is the cause of attachment. (…) The movement of the center from yourself to something else, to the other, is attachment.

When love comes through an aware consciousness, it is just a pure gift with no condition, and the person who is giving it is happy because he is giving it. The very act of giving is his bliss, his ecstasy. (…) Then you will simply give because you have too much; you are an overflowing – and you will be thankful that the other has received it.

To me, a right education will consist in creating strong egos, to the very extreme, where a great suffering is born out of them, and then – surrender. Only then is surrender possible. (…) Surrender cannot be partial; it can only be total.

The outer guru is nothing but a representative of the inner one. Once the inner one is there, the outer one is not needed.

Sexual ecstasy, sexual orgasm, can give you a first glimpse of the ultimate ecstasy that happens in a total let-go of your ego with the Divine, with the universe. *Samadhi*, the ultimate goal of all *yoga* and *tantra*, is a deep orgasm with the universe itself, with existence itself. (…) Where there is a let-go, ecstasy happens – that is the law.

Tantra is the search for the rhythm of opposites, of contradictions. Contradictory, opposite standpoints become one in *tantra*. (…) *Tantra* has no standpoint of its own, really – all standpoints that are possible are contained in it. (…) *Tantra* is not partial; *tantra* is for all.

Tantra is the essential religion; it is not sectarian.

Imagination is a force, an energy, and the mind moves through it. And when the mind moves through it, the body follows. (…) *Tantra* says that every moment, you are being created; every moment, you are in deep relationship with the Divine, with the source of creaitivity.

Remember one basic thing: unless the pattern of your mind is thrown away, unless you are 'de-patterned', unless your conditioning is thrown away and you are deconditioned, you will not know what reality is – you will only know interpretations. And those interpretations are the workings of your own mind – unpatterned reality is the only reality. (…) Whatsoever looks real to you, let it be dissolved.

When desire has already arisen, you cannot do anything – then it will take its full course; it will complete its circle. Just in the beginning something can be done – the seed should be burned then and there.

Whatsoever we see is limited; (…) all perceptions are limited. (…) But when you become aware, then everything is losing its boundary; (…) then every limited thing is disappearing into the unlimited. (…) We go on dividing; (…) all demarcations are man-made, artificial, utilitarian. (…) Life, existence, is not divided. (…) Look beyond, and the limitation is disappearing.

Forms are not separate; underneath all forms is hidden one formlessness.

Try to understand the wideness of the term *sex*. (…) When *tantra* says sex energy, it means life energy. (…) whenever *tantra* says sex energy, it means *élan vital*, the life energy itself. (…) Everything is divided into polarities, and life is a rhythm between those polarities. (…) *Tantra* uses the word *sex* wherever the opposites meet – it is a sexual phenomenon. And how to make your inner opposites meet is the whole purpose of meditation.

Buddha sitting under his Bodhi tree is in a deep inner orgasm. The inner forces have met; they have melted into each other. Now there is no need to seek a woman outside, because the meeting has happened with the inner woman – (…) the ultimate phenomenon has happened within; (…) an inner circle has become whole, complete. That is why such grace comes to Buddha's face – it is the grace of being complete. Now nothing is lacking; now a deep fulfillment has happened – now there is no further journey. Buddha has achieved the ultimate destiny – the inner forces have come to a meeting, and now there is no conflict.

Enlightenment means the point from where you take a jump into the non-dual. Before that point, everything is divided; before that point is duality. Enlightenment and ignorance are also part of duality. (…) Enlightenment and ignorance are two polar opposites, (…) two faces of one coin. (…) So when a person becomes a Buddha, really, at that moment both enlightenment and ignorance have disappeared – just consciousness is left; just pure being is left.

Being against techniques is simply a technique. (…) What is this technique of 'denying a technique'? (…) it is one of the subtlest ways to kill and destroy the mind. Mind tries to cling to something that is a support – mind needs support to be there; it cannot exist in a vacuum. So mind creates many types of supports – churches, scriptures, Bible, Koran, Gita. Then, it is happy; then, there is something to cling to. But then, with this clinging, the mind remains. The technique of no-technique insists on destroying all supports. (…) Then you are left alone with no guru, no scripture, no tradition, no church, nowhere to move, nowhere to go, nowhere to be dependent. You are left in a vacuum – (…) and in this vacuum, you will be transformed.

Buddha defines truth as 'that which works'. (…) If a lie can work, it is true; and if a truth cannot work, it is false. (…) There are many systems, and every system helps – but every system cannot help everybody. (…) There are system-destroyers also, and they also help. (…) If you can believe in a system, so far so good; if you cannot believe in any system, then drop all – then be completely clean, unburdened. But don't be just in the middle of these two alternatives. And it appears that everyone is just in the middle. (…) Then, in the end, you are just

confused, puzzled, a chaos. (…) For example, Mahavir says that non-violence has to be the key. (…) Just the opposite is Krishna's message to Arjuna. (…) These two systems are totally different – they lead to the same point ultimately, but you should not mix them. If you mix them, you will suffer.

Krishnamurti teaches no-system; (…) Gurdjieff says that without a system nothing can be done. (…) Gurdjieff can help; Krishnamurti can help – but you have to be honest about yourself. (…) Look into yourself and decide what type of a mind you have. If you decide that you cannot do it alone, then you need a system, a Master, a scripture, a technique. If you think that you can do it alone, then there is no need for anything else – then you are the Master, you are the scripture, you are the technique. But you have to be honest.

These are the three layers: matter (the body), energy (*prana*, *élan vital*), and consciousness. (…) Whatsoever is in existence is just a phenomenon of consciousness, just a wave, just a crystallization of consciousness. (…) Everything is condensed consciousness.

When your mind gets exhausted and cannot do any more, it simply retires. In that moment of retirement, the inner guide can give hints, clues, keys. (…) But first, the head has to be completely exhausted – otherwise it goes on functioning, even in a dream. (…) And once you are in contact with your inner guide, the outer guru is no longer needed – now, you can move alone. (…) So all that a guru can do is push you from your reasoning to your intuitive force, from your argumentative mind to your trusting guide. (…) If this trust happens, I call it faith. This really is religious faith – the trust in your inner guide.

Wisdom comes from the heart; it is not of the intellect. Wisdom comes from the innermost depth of your being; it is not of the head. Cut your head off; be headless – and follow the inner being, whatsoever, wheresoever it leads. Even if it leads into danger, go into danger, because that will be the path for you and your growth. Through that danger, you will grow and become mature. Even if the inner guide leads you to death, go into it, because that is going to be the path for you. Trust it, follow it, and move with it.

Whatsoever you are doing, be there in that activity so totally that the end is irrelevant. (…) Be playful, gracious.

While meditating one has to look at the mind just frolicking, just like children playing, thoughts jumping out of overflowing energy – that's all. (…) This is just a frolicking mind. Sometimes it goes down, sometimes it comes up – it is just overflowing energy, taking many shapes and forms. Mind is just an overflowing spring, nothing else.

We are always looking for the end, for the result. And whatsoever happens, we will remain unsatisfied.

For seekers, solitariness is good; for *siddhas*, it is irrelevant. (…) One who is realized is here and now, totally alive.

If your knowledge is uncertain, then it is not knowledge – (…) you are deceiving yourself. (…) When something happens in the inner world, then you *know* it has happened. You don't need any certificate. (…) One who has realized is always certain, absolutely certain – (…) there is no question of uncertainty.

Doing is not of much importance; but the being from where it originates, is.

Please leave the world to itself. You can do only one thing, and that is, you can achieve inner silence, inner bliss, inner light. And if you achieve this, you have helped the world very much. (…) But if your light is not there, if your lamp is without a flame, then you cannot help anyone – (…) then you don't have any light to share, no flame to kindle someone else's flame. (…) Please be concerned with yourself only. Be selfish, I say, because that is the only way that you will become selfless; that is the only way that you can become a help and a blessing to the world. (…) Get out of this madness of helping others – just help yourself; that is all that can be done. And then, many things happen as a consequence. (…) Only one thing can be done, and that is: become conscious – then, everything follows.

Buddhas never die; and unenlightened people never live.

I do not want life to be taken seriously. Seriousness is a kind of psychological disease. (…) Life has to be a rejoicing, a playfulness, a song, a dance, a love affair. In such a short life, being serious is simply wasting the opportunity – (…) soon you will be reaching to the grave. (…) Life should be a circus every day, and we should turn everything into playfulness.

To a Zen Master, faith is the barrier. You have to be clean of all faith and all belief, silent, searching, your eyes having no dust in them, because all faith and belief is nothing but dust.

The earth is undivided, and we are all one. (…) Burn your passport, burn your green card – humanity is one, and the whole earth is yours.

You should care only about one thing – that you are blissful, that you are silent, that you are at ease with existence. Don't bother about anybody, any religion, any society, any culture, any education – they are all strategies to create personalities out of individuals. My work is to undo their work, and bring out the individual in its pure beauty.

When you do anything with such intensity, with such love, with such respect, that without it, the whole universe will collapse, then there is no need to have a separate time for meditation. And those who are doing meditations as separate from life are simply deceiving themselves, and nobody else.

All Buddhists are trying to be carbon copies of Gautam Buddha; he has a teaching – that if you follow this certain discipline, you will become just like me. All Christians are carbon copies; the original is Jesus Christ. I don't have any teaching, any doctrine, any discipline to give to you. My whole effort is to wake you up. It is not a teaching; it is just cold water thrown into your eyes.

Peace of mind is a contradiction in terms. When mind is there, peace cannot be; and if peace is there, then mind cannot be. They cannot be both together. (…) In fact, mind *is* turmoil. (…) Peace is possible only if you go beyond mind.

One can be religious without belonging to a religion. In fact, those who belong to any religion cannot be religious. (…) If you want to be religious, you have to stand on your own feet and look withinwards – God is nowhere outside.

Religion is based on belief; and belief is a dirty word. (…) Belief simply means that your ignorance has been covered – but that which has been covered is still there; it has not been removed.

There is no purpose beyond life itself; the purpose is intrinsic.

Don't be concerned with what I say, but be concerned with who is listening in you.

The more you give your consciousness, the more you will find that the whole existence has become so generous to you, that streams of consciousness are running from all directions towards you. And once you have known the secret, that by giving you don't lose, but you get more, a thousandfold more, your whole life structure goes through a transformation.

If you ask me, whatever I am saying right now is the truth. Tomorrow will take its own care.

I want you all to be just yourself, not followers of anybody, including me, but only fellow travelers. You can exchange your experiences with each other, but you don't have to exchange your paths – because your path is just *your* path, exclusively yours. Nobody will ever pass on that path again, and nobody has ever passed on that path before – only you.

Mind is never where you are – it is always wandering, running in all directions. Even if you may be sitting in a lotus posture, like Gautam Buddha, with closed eyes, that does not mean that you are meditating – you may be thinking of all rubbish and garbage. Your mind is not changed just because your body is sitting still.

This whole existence is nothing but a temple, the holy ground.

Intelligence is the capacity to be silent, to be awake, to be able to see the truth.

From my words, you can get burned.

From my words, you can find a way to live, but not a dogma to preach; you can find a rebellious quality to be imbibed, but you cannot find a revolutionary theme to be organized.

To me, life is a permanent change. Only change is unchanging; everything else changes. (…) The moment you stop changing, you have died. Many people die near about thirty years of their age; then they may live fifty years more, but that is posthumous life. *I* will live to the very last breath, so I will go on changing, I will go on growing – there is no limit to it. There may be a limit to the sky, but there is no limit to the consciousness.

You want to know what is my teaching. It is very simple. The essential core of my teaching is: no belief, no dogma, no creed, no religion – nothing borrowed. But, only that which you have experienced has to be trusted; everything else has to be doubted. Just as other religions have their foundation in belief, I have my foundation in doubt. My foundation is exactly the foundation which science has: doubt until you find something indubitable. Science moves outwards; I move inwards – this inward movement I call meditation. You have to take three simple steps for this inward movement, and the fourth happens on its own accord. The first step is: observing all your activities, that is your body and its acts – walking, chopping wood, drawing water from the well. Remain a witness; don't do it like a robot. (…) when you have become capable of watching and witnessing your body and its activities, then you can take the second step: watch the activities of your mind – thoughts, dreams, imagination. Just remain a witness, as if you are standing by the side of the road and a procession of thoughts is passing on the road. You are not part of it; you are just a mirror reflecting, without any judgment, because mirrors have no judgement. A beautiful face – the mirror does not say: "great!"; an ugly face – the mirror does not say: "my God!"… the mirror simply reflects whatsoever comes before it. Exactly like a mirror, one has to become a pure witness, without any judgment, evaluation, good, bad. Then a strange experience happens: as your witnessing grows, thoughts start lessening – in the same proportion. If you have ten percent witnessing, then there are ninety percent thoughts; if you have ninety percent of consciousness, awareness, then there are only ten precent thoughts. A hundred percent witness, and there is just pure nothingness. This is the state of no-mind; this is the door to the third and the last step. Now watch subtle emotions, moods. Thoughts are not so subtle. Moods, a certain shadow of sadness, a certain joy… The first step is concerned with the body, the second with the mind, the third with the heart. And when you become capable of watching the third too, the fourth happens on its own accord. Suddenly, a quantum leap – and you are standing exactly at the very center of your being, where there is nothing to be aware of. Awareness is aware of itself; consciousness is conscious of itself. And this is the moment of ultimate ecstasy, *samadhi*, enlightenment, or whatever name one prefers to give it. This is the ultimate; there is no way to go beyond it – because wherever you go beyond it, you will still be a witness. If you start witnessing the witness, you have not gone above it – you are still a witness. So witness is the very end of the inner journey; you have come home. And this is my whole teaching. (…) it needs no belief; it needs only experimentation. And I don't ask anybody to trust me; I ask only to experiment and experience.

I am just as ordinary a human being as you are. I don't claim to be a prophet, or a savior, or an incarnation of God – I don't claim any specialty. I am just exactly like you; the only difference is you are still asleep, and I am awake (…) – sooner or later, you will be awake too. So there is no need to worship me; there is no need to adore me – if you really love me, that is enough for you to move into the experiment. (…) I will be your encouragement, but I will not be your savior. I will not take the responsibility, but I will do my best to shake you and wake you up.

Meditation moves inwards; prayer directs you outwards – that's why I say, their dimensions are polar opposites. Prayer needs a god, an object – and you can have any kind of object. Hindus have thirty-three million gods. (…) You can choose any kind of god. (…) To outsiders, it looks very strange – but they don't understand the psychology of prayer. It does not matter what you are praying, to whom your prayer is addressed. All that matters is that you should be contemplative. You can do the same with a lightbulb.

The child is helpless – he has to listen to the parents, to the teachers; he has to do things which he never wanted to do, and he has not to do things which he has always been wanting to do. The split has happened – now, there are two persons in you: one, the unnatural, the conditioned; the other, the natural, that you have brought with yourself. And, just as the method to split is easy, the method to drop the split is even more easy: do whatever *you* want to do; never do anything that goes against your nature. Whoever has said it – Moses, Abraham, Jesus, Krishna, Buddha, Confucius – whoever has said it, it does not matter; what matters is your natural self. Follow your nature, and drop all conditionings, programs that have been given to you by others. This makes you *total*.

You have asked about witnessing, watching the breath and where one should watch. *Anywhere* – because the question is not *where* you are watching; the question is *you are watching*. The emphasis is on *watching*, watchfulness. All those points are just excuses. You can watch the breath as it goes in; you can watch it when it returns – you can watch it anywhere… You can watch thoughts moving inside… The whole point is: don't get lost into what you are watching. The important thing is that you are watchful, that you have not forgotten watching, that you are watching… watching… watching… And slowly, slowly, as the watcher becomes more and more solid, stable, unwavering, a transformation happens. The things that you were watching disappear – for the first time, the watcher itself becomes the watched; the observer itself becomes the observed. You have come home.

'Who am I?' is an *existential* question; (…) it is a non-verbal thirst – (…) it is none of the business of the mind. The mind will not hear that which is non-verbal, and the mind will not answer that which is non-verbal. (…) All your scriptures, all your knowledge, all your conditioning is gathered in the mind. (…) Now, you are entering into an *innocent* space. (…) As deeper you will go, the more you will be filled with the feeling of being, immortality, blissfulness, silence – a tremendous benediction. But there is no answer that 'I am this', 'I am that'… – all that is from the scriptures. *This* feeling is from *you*, and this feeling has a truth about it. (…) So, if you can avoid the danger of falling into a verbal question, it is perfectly

good, you can go ahead. (…) But unless you are alert, more possibility is that you will be led astray by the method than to the right goal.

Even when a person attains everything possible in the world, he still feels that he has missed out on something. His innermost being remains empty. (…) even after he has accomplished his goal, he yearns for still greater achievements. And so, the poverty of beggars and emperors is the same. At this level, there is no difference between them at all. (…) this feeling of poverty comes from having turned away from the self. It cannot be erased by anything outer; it can only be erased from within.

No matter what gains a person makes in the outer world, they are unstable. They can be lost, destroyed at any time, and in the end, death claims them. So it is not surprising that one's inner heart is never fulfilled by these sort of things, by things that can so easily be taken away. This kind of prosperity will never give a person a sense of security, no matter how strenuously he pursues it – what really happens is that now he has to provide security for the things he has acquired. It must be clearly understood that outward power and prosperity can never eradicate one's sense of want, one's insecurity, or one's fears. Self-deception is the only way to camouflage those feelings. Power and prosperity are intoxicants; they hide the reality of life. And this type of forgetfulness is far worse than poverty itself, because it prevents you from doing anything to rid yourself of your real poverty.

There is a great difference between prosperity and the illusion of prosperity. All external wealth, power and security are but shadows of the real riches that exist within you.

One who is satisfied with the outside world will always be basically unhappy. (…) Real satisfaction is the attainment of happiness. (…) It is my observation that all human hearts are the same, and their ultimate desire is also the same. This soul wants happiness, perfect and pure happiness, because only then will all desires end. As long as desire exists, misery exists, because with desire, there can be no peace. The total absence of desire brings happiness; it also brings freedom and liberation. (…) The desire for total happiness and for ultimate freedom lies dormant in everyone. It is like a seed that contains a tree within. In the same way, the fulfillment of man's ultimate desire is hidden in his very nature. In its perfectly developed state, it is our nature to be happy, to be free. Our real nature is the only thing that is true, and only perfecting it can bring complete satisfaction.

The nature of the self is bliss. (…) Happiness is not a relationship with the self; the self is bliss itself. They are just two names for the same truth. (…) Real happiness is the self itself. When this has been attained, the search for all else ceases. Achieving a false kind of happiness only intensifies the search, and the fear of losing this so-called happiness disturbs one's peace of mind. Water that increases one's thirst is not really water at all. (…) We continuously mistake pleasure for happiness. Pleasure is only a shadow, only a reflection of happiness. But most people exist in the illusion that this phantom of happiness is what life is

all about. And naturally, they are ultimately disillusioned. (…) in their search for pleasure, people move farther and farther away from happiness. This path leads only to misery. (…) All pleasures hold out the promise of happiness and give one the assurance that they are happiness itself – but pleasure is only a reflection of happiness. (…) A reflection is outwardly identical to the original, but it is not the real thing at all. (…) Happiness is an inner quality; pleasure is an outer manifestation, only existing in the material world. (…) Accepting pleasure as happiness can only result in failure and in feelings of remorse. (…) All pursuit of pleasure ends in misery. (…) But because your vision does not penetrate deeply enough, what you should be able to perceive at the beginning is only apparent to you at the end. (…) Why does man do the same things over and over again when he ends up in misery every time? Why? Perhaps it is because he sees no other path before him. That is why I say your sight is dim and distorted; that is why I question whether you have any sight at all. There are very few people who actually use their eyes. (…) My friends, your ability to see only begins when you see the self. When a person has seen his self, he begins to move in the direction of happiness; he turns towards pleasure no longer. And others can feel this change in him. The direction of pleasure is from one's self toward the world; the direction of happiness is from the world toward the self.

Knowledge is a mirage; it is a dream in which you become wise. But in reality, you remain the same. The difference between the ignorant and the so-called learned is only of quantity. No qualitative difference at all exists between them. The ignorant is less informed, less polished, less educated; the learned is more informed, more educated, has read more, has listened to more people. The difference is of language. The learned is more articulate, knows many more words. But they are mere words, remember. There is no meaning in them – there cannot be any meaning in them, because meaning comes through experience. (…) Remember, words are mere symbols. Unless you pour existential meaning into them, they will remain empty. There is no meaning in the words; the meaning is in the individual and his experience. (…) the learned is full of dust, the dust that he has gathered from books, scriptures. Beware of such learning; it is more dangerous than simple ignorance. Why is it more dangerous than ignorance? Because ignorance has a purity. It has innocence in it, and it has an authenticity. It is true, and from truth there is a possibility to go further. Knowledge, the so-called knowledge, is untrue. And from untruth, you cannot go on a journey of truth.

Great books are written about God by people who have no inkling. (…) they don't know a thing. (…) They are clever people: they know how to talk; they know how to prove; they know how to argue. And they argue in such a beautiful way that anybody can be deceived. If you go into their argument, you will find it very valid. But the validity of the argument is irrelevant. The question is whether the person knows or knows not. (…) That's how millions of people are lost – (…) the articulate blind are leading the inarticulate blind; the informed blind are leading the uninformed blind. (…) they can create a great turmoil of words; they can create a great smoke of words. And if you also live in words, there is every possibility that you will be deceived.

Truth is not decided by the majority; it is not a question of voting. Even if a single man knows truth, and the whole world is against him, he is still true, and the world is still wrong.

If you want to believe, you can believe anything. (…) But you know that it is your belief; it may not be so. Deep down, the doubt will persist.

Communication is one of the most difficult problems in the world. (…) Words don't mean the same thing to everybody. It is according to your understanding. (…) People will understand according to their level of understanding.

Life *is* – there is no question of thought. (…) You can know life only by jumping into it. There is no other way to know life. Thinking about it is the surest way to miss it.

Your language is that of *shoulds* and *oughts*, and the reality consists only of *is*. Reality knows no should, no ought. (…) 'You should be this, that' – then, you are divided against your own *is*. *Should* and *is* are enemies. (…) Let it sink deep into your heart – (…) you cannot be anything else than you are. (…) Once this truth sinks deep, all ideals disappear. And where there is no ideal, reality is encountered. Then your eyes are here-now; then you are present to what you are. The division, the split, has disappeared; you are one. This is the beginning of being one with existence. First be one with yourself; this is the first step of *unio mystica*. And then, the second step, and the last, is: be one with existence. The second is easy; the first has become difficult. Because of so much conditioning, so much education, so many civilizing efforts, the first has become difficult.

Joy is not a goal; it is a by-product. It is a natural consequence of oneness and unity.

Live moment to moment, with tremendous acceptance, without creating any division, and you are on the way toward self-knowledge. (…) It is not by repetition of the Koran or Bible or Vedas that you will become a knower – no. You will only become knowledgeable. Then how does one come to know oneself? – Drop the division. The division is the whole problem. You are against yourself. Drop all ideals that create that antagonism in you. You are the way you are – accept it with joy, with gratitude. And suddenly, a harmony will be felt – the two selves in you, the ideal self and the real self, will not be there to fight anymore. They will merge and meet into one.

It is not really sadness that gives you pain; it is the interpretation that sadness is *wrong* that gives you pain, that becomes a psychological problem. It is not anger that is painful; it is the idea that anger is *wrong* that creates psychological anxiety. It is the interpretation, not the fact – the fact is always liberating.

Falling into your own source, you become a knower. (…) Falling into one's source is what is meant by *know thyself*. It is not a question of knowledge; it is a question of inner transformation. And what transformation am I talking about? I am not giving you any ideal that you have to be like; I am not saying that you

have to transform from what you are and become somebody else. You have simply to relax into whatsoever you are and just see.

If you have accepted sex, then one day sex disappears. And it releases great creativity in you, because sex is the potential of creativity. (…) Sex is the lowest form of creativity, just the seed of creativity. Once the seed has broken, has dissolved, has been absorbed, your whole being becomes creative. And to be creative is blissful; to be creative is to be one with God. (…) But if you try to drop sex, (…) if you repress sex, (…) all creativity will disappear from your life. That's what happened in the unfortunate country of India. People tried to drop sex; people tried to somehow impose celibacy on themselves. And they all became uncreative; they all became dull; they lost intelligence. You can go around and see Indian mahatmas, and you will not see such dull and stupid people anywhere else in the world.

If you accept anger, it releases great vitality in you. (…) Then it is a life of involvement, commitment, participation. (…) Then you are involved each moment. (…) You live joyously and totally. (…) But anger has to be accepted; then the anger's energy is absorbed.

Whenever you reject something, you have rejected some energy. (…) But this is *your* energy, and the rejected energy will keep you poor; (…) you will be dull. (…) now no poetry, no song, no dance is going to happen in your life. You will just be a dead man walking; your life will be an empty gesture, impotent. (…) Don't reject anything; otherwise, you will never be able to know this consciousness. (…) If you reject anything, you create fragments. (…) Accept all that you are. (…) This is your energy; this is the gift of existence. Absorb it; digest it. It is you. (…) Accept yourself in tremendous gratitude – whatsoever is, is, and it can't be otherwise; so don't fight with it. (…) Drop all interpretations; (…) forget all about judgment. (…) Don't choose; don't have any preferences. Just be watchful, accepting and watchful, and you have the secret key in your hands.

Everybody is in the same situation; everybody is scared to accept himself the way he is. This is how all the past centuries of mankind have cultivated, conditioned every child, every human being. The strategy is simple – (…) the strategy is to condemn you and to give you ideals, so that you are always trying to become someone else. (…) To distract you from yourself seems so clever a device that perhaps the people who have been doing it are themselves unaware of it. (…) What Jesus said on the cross, his last words to humanity, is immensely significant in many ways, particularly in this context: (…) *Father, forgive these people, for they know not what they are doing.* This is applicable to every father and to every mother, to every teacher and every priest and every moralist, to the people who manage culture, society, civilization, and who try to mold every individual in a certain way – (…) they are unconscious people.

A small child is born into the hands of an unconscious society. And the unconscious society starts molding the child according to its own ideals, forgetting the one thing which is the most fundamental: that the child has a potential of his own – (…) he has to grow to be himself. If the child misses

growing into being himself, he will remain utterly miserable his whole life. His life will become just a hell and a curse, and he will not know what has gone wrong. He has been put in the wrong direction from the very beginning. And he thinks the people who have put him in the wrong direction love him, are his benefactors. Actually, they are his greatest enemies. The parents, the teachers, the priests, the leaders of society, are the greatest enemies of every individual who has been born on the earth up to now. Without being aware, they are distracting you from yourself. And to distract you, you have to be absolutely conditioned about one thing: that you are unworthy, undeserving, of no use at all as you are. Of course, you can become worthy of respect, dignity, if you follow the rules and regulations given to you by others. If you manage to be a hypocrite, you will be a prestigious citizen of the society. But if you insist on being sincere, honest, authentic, yourself, then you will be condemned by everybody. And it needs tremendous courage to be condemned by everybody. It needs a steel spine to stand on your own and declare: (…) *I can be only myself, and nobody else.* This needs a tremendously revolutionary approach towards life. This is the basic revolt that each individual needs if he wants to be out of the vicious circle of misery.

This is an absolute condition of every society and every culture that has existed up to now: that either you accept yourself, and then you will be rejected by all; or you reject yourself, and then you will gain the respect and honor of your whole society – (…) obviously, the majority is going to choose respectability. But with respectability come all kinds of anxieties, anguishes: a meaninglessness, a desert-like life where nothing grows, where nothing is green, where no flower ever blossoms, where you will walk and walk and walk, and never find an oasis. (…) You are walking in a desert because you are not walking towards the goal that is intrinsic in your being. You are not going to reach anywhere. The further you walk, the more you will be going away from yourself. And the more you look for any meaning, the more you will find utter emptiness, and nothing else.

The society makes every effort to condition you so heavily that you start thinking that you *are* the conditioning. (…) According to me, to become a seeker is to bring yourself back to yourself, whatsoever the consequences, whatsoever the risk. You have to come back to yourself. (…) To become a seeker is a revolt against all societies and all cultures, for the simple reason that they are against the individual. (…) You will have to drop your fear. It has been imposed on you; it is not natural. (…) You will have to gather courage to come back to yourself. (…) it needs immense courage to go alone on a path, leaving the whole crowd on the highway. (…) The whole society will prevent you; you will be condemned. But it is far better to be condemned by the whole world than to remain miserable and phony, and to live a life of somebody else. (…) The moment you depart from the crowd, you are taking your responsibility in your own hands. (…) responsibility is one side of the coin; and the other side is freedom. You can have both together, or you can drop both together. (…) and without freedom, there is no growth. So you have to accept responsibility for yourself, and you have to live in absolute freedom, so that you can grow, whatever you are.

People are continuously comparing themselves with others. And they become happy, they become unhappy, because of the comparisons. (…) It has been taught down the ages in almost all the religious scriptures, in different words, but the essential secret is the same: feel contented because there are people who are so miserable. Thank God that you are not so miserable. But this cannot remain one-sided. Once you learn the way of comparison, you cannot compare yourself only with those who are inferior to you. Inevitably, you will also have to compare yourself with those who are superior to you – and then, there will be immense misery. (…) Never compare. Comparison is one of the causes that is keeping you tethered to the mundane – because comparison creates competition; comparison creates ambition. It does not come alone; it brings all its companions with it. And once you become competitive, there is no end to it – you will end before it does. Once you become ambitious, you have chosen the most stupid path for your life. (…) First you go on climbing ladders, struggling with people; then ultimately you are stuck and you cling to the last rung, so that nobody can take you away from it. (…) Man has turned this planet into a madhouse. If you want to be sane, first be yourself – without any guilt, without any condemnation. Accept yourself with humbleness and simplicity. This is a gift of existence to you. Feel grateful, and start searching for what can help you to grow as you are – not to become a carbon copy of somebody else, but just to remain your original self.

Follow your inner voice. (…) Everybody is unique, so no rules can be laid. (…) A Master cannot give you rules. If a Master gives you rules, know well that he is a pseudo Master. Escape from him! A Master can only give you understanding, how to understand yourself. Then, rules will come, but they will come out of understanding.

All rules have to be dropped; understanding has to be gained. But remember, dropping the rules does not mean that you become anti-social. Dropping the rules only means that because you exist in the society, you follow certain rules – but they are just rules of the game, nothing else. (…) nothing is ultimate about them.

If you want to be happy, you will become unhappy – the very wanting will create unhappiness. (…) Can't you see this? (…) You desire happiness, (…) and desire brings misery. Happiness is a state of no-desire; happiness is a state of great understanding that desire brings misery. (…) It is in the acceptance of all else that happiness comes.

You want to snatch at life; you want to be aggressive upon life. You cannot be happy that way. Life comes only to those who are non-aggressive; life comes only to those who are in a deep, passive receptivity. You cannot be violent with life. (…) So this is my suggestion: don't be aggressive; relax – that's how happiness comes. Wait prayerfully, gratefully – that's how happiness comes. Be receptive, be feminine, and happiness comes. Don't be male, aggressive.

These are the two paths: self-forgetfulness, the way of the world, and self-remembrance, the way of godliness. The paradox is that one who seeks happiness never finds it; and one who seeks truth and does not bother about happiness has always found it. (…) You cannot seek happiness directly. (…) Happiness is found when truth is found, but happiness is not the goal. If you seek happiness directly, (…) if you seek more and more gratification, (…) you will become more and more unhappy. At the most, your happiness will be just an intoxication so that you can forget unhappiness; that's all that is going to happen. Happiness is just like a drug – it is LSD, marijuana, mescaline. (…) Ultimately, the search for happiness is a search for drugs; the search for happiness is a search to forget oneself.

The drug problem is nothing new; it is as ancient as mankind. There has never been a time when man was not in search of escape. (…) People are miserable; they live in anxiety, anguish and frustration. There seems to be no way out except drugs. And the only way to prevent the use of drugs will be to make people joyful, happy, blissful. (…) I am against drugs (…) because they destroy your inner growth toward spirituality. They prevent you from reaching the Promised Land. You remain hanging around the hallucinations while you are capable of reaching the real. Drugs give you a toy.

The suffering humanity is in the hands of the politicians and the priests, because the suffering humanity needs some hope. (…) they can manage and be patient with their sufferings if they have a utopia just close to the horizon. (…) *utopia* means that which never happens; (…) it is a hallucination. The politician lives on promises; the priest lives on promises. And in the last ten thousand years, nobody has delivered the goods.

Life is a totality. (…) if you don't accept the total, (…) if you choose something and deny something, that which you deny will come to you, because life cannot be divided. (…) that which you deny, just because you deny it, becomes a powerful thing over you.

Life is change. (…) nothing is stagnant, and nothing can be. (…) nothing can be permanent in life; (…) nothing can remain. (…) Life is a flux. (…) It is a river, and the moment you cling to a river, you are creating a situation in which you will be frustrated, because the river will move. Sooner or later, you will find that the river has gone far away – (…) now, your hands are empty and your heart is frustrated.

Life is a rhythm of opposites; (…) you cannot choose. If you choose, you will have become a victim; you will suffer. If you become aware of the totality of the opposites and the way that life functions, you don't choose. (…) slowly, slowly, the more you see the rhythm of life, the rhythm or duality, the rhythm of polarity, the more you stop asking; you stop choosing. (…) Whatsoever comes, (…) whatsoever falls upon you, you accept it – (…) it is how life is, and nothing can be done about it. (…) Then, you have become choiceless – and when you are choiceless, you will become aware of yourself, because now, you are not worried about what is happening around you, so you are not outgoing. Whatsoever

happens, you will enjoy it, you will live it, you will go through it, you will experience it, and you will gain something out of it, because every experience is an expansion of consciousness.

To be one means not to choose, because once you choose, your choice divides you. (…) When you don't have a choice, you are already transcendental; you have transcended. Then, the duality does not divide you. You remain undivided, and this is *advait*; this is what Shankara means when he says *non-dualism*. This is what the Upanishads teach – to be non-dual, to be one. (…) You have attained an inner unity, an inner melody, an inner harmony.

You are totally responsible for whatsoever you are and for whatsoever world you are living in. It is your creation. If this goes deep in you, you can change everything. You need not suffer. Don't choose; be a witness – and bliss will happen to you. Bliss is not a dead state. Suffering will go on continuing around you. So it is not a question of what happens to you; it is a question of how you are. The total, ultimate meaning comes from you, not from the happening.

Confront life; encounter life. Difficult moments will be there, but one day you will see that those difficult moments gave you strength because you encountered them. They were meant to be. Those difficult moments are hard when you are passing through them, but later on, you will see that they have made you more integrated. Without them, you would never have been centered, grounded.

Understanding is needed, a total understanding of misery, and you are going to be transformed. Either you drop everything out of that understanding, or you will accept everything. These are the two ways, the negative and the positive, for the transformation to happen.

Only a person who becomes happy in every way in the worldly sense discovers for the first time that happiness has no substance. The unhappy person cannot know this. The unhappy person lives in the hope that if he can find worldly happiness, then everything will be alright. The hope within an unhappy person is very alive. In the eyes of an unhappy man, there is always a flame of hope. Only in the eyes of the so-called happy does this flame of hope vanish. This is why I continuously say that only the happy person, happy in the so-called worldly sense, can start off on the religious quest. When you have all the so-called happiness, and you are still unhappy, only then it becomes clear that there can be no happiness in this world. (…) Now you are in a situation where all illusions have been broken, where all the mirages of all dreams have been shattered. (…) you find your whole analysis of happiness was wrong. Something else was needed in order to attain happiness; to attain happiness, something must awaken inside. Happiness does not come from the fulfillment of any outer conditions. Happiness is the shadow of the awakening of the self. Happiness is attained only by meeting the Divine, and the Divine is sitting hidden inside of you. (…) There is no happiness in the world, nor can there be. There never was, and there never will be. Happiness only happens when your meeting with the hidden inner Master takes place. (…) Wealth is inside. (…) What you cannot attain in gaining the whole world is attained in a moment of enlightenment.

Life lived unconsciously cannot have any meaning. In fact, life has no meaning in itself. Meaning arises when consciousness arises in you – then life reflects your consciousness; then life becomes a mirror; then life echoes your song, your celebration, your inner music. Hearing those echoes, you start feeling significance, meaning, worth.

People go on changing their jobs; they go on changing their hobbies; they go on changing their wives, their husbands; they go on changing their religions – they go on changing whatsoever they can change, with the hope that this time, something is going to happen. But unless *you* change, nothing is going to happen – it is not a question of changing something on the outside. (…) Living an unconscious life, you can go on changing from one thing to another – it is not going to help. Maybe, for a little while, when something is new and there is excitement, you may feel good. You may again project your illusions; you may again start expecting. (…) And again, sooner or later, when the honeymoon is over, you will feel frustrated. Every expectation is bound to bring frustration. (…) And each time, the frustration is going to be bigger, because your failures are piling up; it is becoming a mountain. (…) A man of consciousness lives without expectations; hence he cannot feel any frustration ever.

People go on living in expectations, illusions. One illusion is shattered, and immediately they start living in another illusion. They never become really aware that whatsoever your mind projects is going to be illusory. Your mind can *only* create illusions. (…) Stop projecting your fantasies, dreams, expectations on life. Completely forget that. The whole effort has to be one and single, and that is how to awake.

You are fast asleep – wake up! Come out of your grave! Unconsciousness is your grave. And then, you will know what life is, and how beautiful it is, and how blissful it is – what a benediction, what a gift.

What is the meaning of anything? – In fact, there is no meaning; meaning is only a mind desire. (…) life is freedom; meaning will become a bondage, an imprisonment. (…) Drop that nonsensical idea of meaning, (…) because life has no meaning. (…) Only machines have meaning; man cannot have meaning. (…) the moment you drop meaning, mind disappears, and life possesses you.

In dictionaries, significance and meaning are synonymous; but in existence, they are not synonymous – they are antonyms. Meaning is of the mind; and significance is a natural phenomenon. It cannot be proved; it can only be felt – it is a heart thing; it is a totally different dimension.

Enjoy all the seasons. All those seasons are needed – the sun is needed; the rain is needed; the wind is needed; the darkness is needed; the light is needed. In fact, everything that exists has its place in life. Use it, (…) and you will feel a dance of energy within you. But you will have to change your whole approach toward life.

Be alert. Nothing else is needed, just alertness. Just shake yourself out of sleep. (…) Whenever you get distracted, (…) whenever you start falling into unconsciousness, (…) give yourself a jerk and remember.

Silence is the space in which one awakens; and the noisy mind is the space in which one remains asleep. If your mind continues chattering, you are asleep. (…) If you become a mind, you lose consciousness – mind means sleep; mind means noise; mind means mechanicalness. (…) Hence, the whole work that has to be done is to become consciousness again and lose the mind.

Transformation happens only when you put your total energy into it. (…) lukewarm efforts to be alert are bound to fail.

To me, meditation is the only true religion; all else is hocus-pocus. (…) The only transformation happens through meditation, because meditation is the only method that makes you aware.

To become a meditator – alert, aware, conscious… that's an arduous thing. It needs guts. (…) the cheaper way is to find something that can make you even more unconscious than you are, so you cannot feel the misery; to find something that makes you utterly insensitive, some intoxicant, some painkiller that makes you so unconscious that you can escape into that unconsciousness and forget all about your anxiety, anguish, meaninglessness. The second way is not the true way. The second way only makes your suffering a little more comfortable, a little more convenient. But it does not help; it does not transform you. (…) My effort here is to take you beyond suffering. There is no need to adjust to suffering; there is a possibility to be totally free of suffering. But then, the path is a little arduous; then, the path is a challenge.

There is only one sin, and that is unawareness. The original word *sin* means to miss – it does not mean to commit something wrong; it simply means to miss, to be absent. (…) Awareness means that whatsoever is happening in the moment is happening with complete consciousness; you are present there. (…) While you are doing something, you are fully alert – what Gurdjieff calls self-remembering, what Buddha calls being rightly mindful, what Krishnamurti calls awareness, what Kabir has called *surati*. To be there! – that's all that is needed, nothing more.

If you are alert, many things simply drop; you need not drop them. In awareness, certain things are not possible. (…) You cannot fall in love if you are aware; then falling in love is a sin. With awareness, you can love, (…) but it will be like a rise. (…) And rising in love is a totally different phenomenon from falling in love. Falling in love is a dream state; (…) people who are falling in love are asleep, intoxicated, dreaming. (…) People who rise in love are totally different. You can see that they are no longer in a dream; they are facing the reality, and they are growing through it. Falling in love, you remain a child; rising in love, you mature. And by and by, love becomes not a relationship; it becomes a state of your being. Then it is not that you love this and you don't love that, no – you are simply love. (…) you *are* love – this is rising; this is not falling. Love is beautiful when you rise

through it; and love becomes dirty and ugly when you fall through it. And sooner or later, you will find that it proves poisonous; it becomes a bondage. You have been caught in it; your freedom has been crushed. (…) Falling in love, you become a possession; you possess, and you allow somebody to possess you. You become a thing, and you try to convert the other person you have fallen in love with into a thing. (…) Possession… everybody goes on trying to possess the beloved, the lover – (…) that is their way of creating an imprisonment for the other.

Priests have done so well because they converted freedom into imprisonments; they converted truth into dogmas – they converted everything from the plane of awareness to the plane of sleep. (…) Christ gives you religion; and then people who are fast asleep convert it into a church.

Thoughts are material things, very subtle. (…) Thoughts are not spiritual, because the dimension of the spiritual starts only when there are no thoughts.

Awareness means to be in the moment so totally that there is no movement toward the past, no movement toward the future – all movement stops. (…) A new movement starts, a movement in depth, (…) a movement in a totally different dimension. (…) That movement is not horizontal; it is vertical. (…) That is the meaning of Jesus' cross; it is a death. Going from the horizontal to the vertical is death – that is the real death. But it is death only from one side; on the other side, it is resurrection. It is dying in order to be born; it is dying in one dimension to be born in another dimension. Horizontal, you are Jesus; vertical, you become Christ. If you move from one thought to another, you remain in the world of time. If you move into the moment, (…) you move into eternity. You are not static – nothing is static in this world; nothing can be static – but a new movement arises, a movement without motivation. (…) On the horizontal line, you move because of motivation. You have to achieve something – money, prestige, power, or God, but you have to achieve something; a motivation is there. A motivated movement means sleep. An unmotivated movement means awareness – (…) there is no goal; you are not after some achievement. In fact, you are not going anywhere; you are not going at all – you are simply delighting in the energy. There is no goal outside the movement itself; movement has its own intrinsic value, no extrinsic value. (…) The whole world moves, existence moves, into eternity. (…) Be in the moment. (…) If you can move vertically, that is awareness.

I have people coming to me from faraway countries. When they are there, they think about me and they get excited about me, and they read and they think and they dream. When they come here, they start thinking about their homes; the moment they arrive, they are already going back! Then they start thinking about their children, their wives and their their jobs, and this and that, and a thousand and one things. And I see the whole foolishness. Again they will be back there, and then they will be thinking about me. They miss, and this is sin. While you are here with me, be here with me – be totally here with me, so that you can learn a new mode of movement, so that you can move into eternity, not in time.

Time is the world, and eternity is God; horizontal is the world, and vertical is God. Both the horizontal and the vertical meet at a point – that is where Jesus is crucified; that point is here and now. From here and now, you can go on two journeys: one journey in the world, in the future; the other journey into God, into depth.

Whenever you realize that you have gone to the past or into the future, don't create a problem out of it. Simply come to the present; (…) simply bring back your awareness. (…) You will miss millions of times; (…) it is such a long, long, fixed mode of behavior that you cannot change it right now. (…) Don't create a tension about it. Whenever you feel you have missed, come back, that's all. (…) Remember this – the emphasis should not be that you missed many times; it should be that you regained remembrance many times. (…) many times you came back. (…) Now, a new mode will start functioning. So many times you come back home; now a new dimension is breaking in, by and by. More and more you will be able to stay in awareness; less and less you will go back and forth. The span of going back and forth will be smaller and smaller. Less and less you will forget; more and more you will remember – you are entering the vertical. Suddenly, one day, the horizontal disappears – an intensity comes to awareness, and the horizontal disappears. That is the meaning behind Shankara, Vedanta and Hindus calling this world illusory. Because when awareness becomes perfect, this world – this world that you have created out of your mind – simply disappears: *maya* disappears; the illusion disappears; another world becomes revealed to you. The illusion is there because of your sleep, your unconsciousness.

The mind has explanations for everything. If you raise a doubt, the mind explains. It creates theories, philosophies, systems, just to feel comfortable that nothing is wrong. All philosophies exist to make life convenient, so that everything looks okay, nothing is wrong – but everything is wrong while you are asleep. (…) This is what all the philosophies are: some explanations of things; some explanation of things that cannot be explained; pretending to know about something that is not known. But they make life convenient. You can sleep better; they are like tranquilizers. Remember, this is the difference between philosophy and religiousness: philosophy is a tranquilizer; religiousness is a shock. Philosophy helps you to sleep well; religiousness brings you out of sleep. Religiousness is not a philosophy. It is a technique to bring you out of your unconsciousness. And all philosophies are techniques to help you to sleep well; they give you dreams, utopias. Religiousness takes all dreams, all utopias from you. Religiousness brings you to the truth, and the truth is possible only when you are not dreaming. A dreaming mind cannot see the truth; a dreaming mind will convert the truth also into dream.

This is what Heraclitus says:

Men are as forgetful
in their waking moments
of what is going on around them
as they are during their sleep.

In sleep, you are not aware of what goes on around you, but in your waking hours, are you aware of what goes on around you? Much research has been done. 98 percent of messages coming to you, your mind never allows to enter – 98 percent. Only 2 percent are allowed to enter, and that percent the mind also interprets. (…) I say something, you hear something else. I say something, you interpret it in such a way that it doesn't disturb your sleep. (…) You find a place in your mind for it, and the mind absorbs it; it becomes part of the mind.

Control is a poor substitute for awareness, a very poor substitute; it doesn't help much. If you are aware, you need not control anger; in awareness, anger never arises. They cannot exist together; there is no coexistence for them. In awareness, jealousy never arises. In awareness, many things simply disappear – all the things that are negative, (…) all that is wrong, not by itself, but because you are living in darkness. If a Jesus wants to be angry, he can be; he can use it. You cannot use it – you are used by it. If Jesus feels that it will be good and helpful, he can use anything – he is a Master. Jesus can be angry without being angry. (…) When you are aware, you can use everything. Even poison becomes elixir when you are aware. And when you are asleep, even elixir becomes poison. (…) the whole thing depends on your being aware or not. Acts don't mean anything; acts do not matter – you, your awareness, your being conscious, mindful, is what matters. What you do is not the concern. (…) Once you have known awareness, nothing is worth it – you have known the greatest bliss of life. Then, suddenly, many things simply drop; they become stupid, foolish. The motivation is not there; the desire is not there – the dreams have fallen.

The waking have one world in common;
sleepers have each a private world of his own.

Dreams are private; truth cannot be private. Whatsoever is private, remember, it must belong to the world of dreams. Truth is an open sky – it is for all; it is one. That's why when Lao Tzu speaks, the language may be different; Buddha talks, the language is different; Heraclitus talks, the language is different – but they mean the same; they indicate toward the same. They don't live in private worlds. The private world has disappeared with their dreams, desires – with the mind. Mind has a private world, but consciousness has no private worlds. The waking have one world in common – (…) that is existence. And all those who are asleep and dreaming have their own worlds. Your world has to be dropped; that is the only renunciation I require of you. I don't say leave your wife; I don't say leave your job; I don't say leave your money, leave your anything – no! I simply say, leave your private world of dreams. That is *sannyas* for me. The old *sannyas* was leaving this world, the visible – one goes to the Himalayas. (…) that is not the point at all. That is not the world to leave – how can you leave it? Even the Himalayas belong to this world. The real world that has to be renounced is the mind, the private dreaming world. If you renounce it, then even sitting in the

market, you are in the Himalayas. If you don't renounce it, then in the Himalayas also you will create a private world around you. How can you escape yourself? Wherever you go, you will be with yourself. Wherever you go, you will behave in the same way. Situations will be different, but how can *you* be different? You will be asleep in the Himalayas. (…) Wherever you are, you will be dreaming. Drop dreaming! Become more alert. And suddenly, dreams disappear, and with dreams, all miseries disappear.

Whatever we see when awake is death,
when asleep, dreams.

The fact has to be faced. (…) That's why we live in dreams, sleep, tranquilizers, narcotics, intoxicants – in order not to face the fact. (…) The fact is death. (…) If you face the fact, (…) then the fact becomes the door for the truth; if you escape, you live in lies.

Remember: a man becomes religious only when he encounters death; never before. (…) That is the cross of Jesus, the crisis of dying. At that moment, from one world you die – the world of the horizontal, the world of the mind; and you resurrect into another world. Jesus' resurrection is not a physical phenomenon. (…) It is not a resurrection of this body – it is a resurrection into another dimension of this body; it is a resurrection into another dimension of another body that never dies. This body is temporal; that body is eternal. Jesus resurrects into another world, the world of the truth. The private world has disappeared.

In the last moment, Jesus says he is worried, troubled. Even a man like Jesus dying is worried; it has to be so. (…) So don't feel guilty about yourself; you would also like to cling. (…) This is the human: the man comes to face death, and he is troubled, and he cries – but he does not go back; he does not fall. Immediately he becomes aware of what he is asking. Then he says, *Thy will be done!* – relaxes, surrenders. Immediately, the wheel turns: he is no longer in the horizontal; he has entered the vertical, the depth – he is resurrected into eternity. Die to time, so that you are resurrected into eternity. Die to mind, so that you become alive in consciousness. Die to thinking, so that you are born into awareness.

Ordinarily, you are just a loose bag! No crystallization, no center really – just a liquidity, just a loose combination of many things without any center. A crowd, constantly shifting and changing, with no Master inside. Awareness is what makes you a Master – and when I say a Master, I do not mean a controller. When I say a Master, I mean be a presence, a continuous presence. Whatever you are doing, or not doing, one thing must constantly be in your consciousness, that you *are*. This simple feeling of oneself, that one is, creates a center – a center of stillness, a center of silence, a center of inner mastery. It is an inner power. And when I say *an inner power*, I mean it literally. That is why the Buddhas talk about the *fire of awareness* – it *is* a fire. If you begin to be aware, you begin to feel a new energy in you, a new fire, a new life. And because of this new life, new power, new energy, many things that were dominating you just dissolve. You don't have to fight with them.

Awareness of the self, George Gurdjieff has called it self-remembering. Gurdjieff says, "constantly, wherever you are, remember yourself". Whatsoever you are doing, go on doing one thing inside continuously: be aware of yourself doing it. (…) This constant remembering of the self creates a subtle energy, a very subtle energy in you – you begin to be a crystallized being. (…) Try to be conscious in every moment, and then you will begin to feel that a center is born within you – things have begun to crystallize; a center is there. Everything now is related to a center. (…) Once you begin to be stronger inside, with a feeling of inner presence – that you *are* – your energies become concentrated, crystallized on a single point, and a self is born. Remember, not an ego, but a self is born. Ego is a false sense of self. (…) a seeker must know that he is not yet; (…) if one can feel this, then the ego evaporates. Ego is a false notion of something that is not there at all.

You are without centers. Sometimes you feel centered, but those moments are moments when a situation makes you aware. If suddenly there is a situation, a dangerous situation, you will begin to feel a center in you, because in danger you become aware. (…) Danger has appeal only because in danger you sometimes feel centered. (…) when death becomes a reality, life becomes intense. When death is just near, life becomes intense, and you are centered. In any moment when you become aware of yourself, there is a centering. But if it is situational, then when the situation is over, it will disappear. It must not be just situational; it must be inner. So try to be aware in every activity.

Eugen Herrigel was learning with a Zen Master; he was learning archery for three years. (…) The Zen Master is reported to have said, "I am not concerned with your archery or your aim. I am concerned with *you*. You have become a perfect technician. But when your arrow leaves the bow, you are not aware of yourself, so it is futile! I am not concerned with the arrow reaching the target. I am concerned with you! When the arrow in the bow is arrowed, inside also your consciousness must be arrowed. Even if you miss the target, it makes no difference, but the inner target must not be missed, and you are missing that. You have become a perfect technician, but you are an imitator." But to a Western mind or, really, to a modern mind, (…) it is difficult to conceive of this; it appears nonsense – archery is concerned with a particular efficiency of aiming. (…) So whatsoever you are doing – whatsoever, no need of any archery – whatsoever you are doing, even just sitting, be double-arrowed. Remember what is going on outside, and also remember who is inside.

The innermost core has to be discovered, and awareness means the method to discover the innermost core. The more unconscious you are, the further away you are from yourself. The more conscious, the nearer you reach to yourself. If the consciousness is total, you are at the center. If the consciousness is less, you are near the periphery. When you are unconscious, you are on the periphery where the center is completely forgotten. So these are the two possible ways to move.

Whatsoever you do, if you can remember yourself, then you are nearer to the center. Then someday, suddenly, you are centered. (…) Act mindfully. It is a long, arduous journey, and it is difficult to be aware even for a single moment; the mind is constantly flickering. But it is not impossible. It is arduous; it is difficult – but it is not impossible. It is possible; for everyone it is possible. Only effort is needed, and a wholehearted effort. Nothing should be left out; nothing should be left inside untouched. Everything should be sacrificed for awareness; only then is the inner flame discovered. It is there.

If one goes to find the essential unity among all the religions that have existed or that may ever exist, then this single word *awareness* can be found.

Astrology tries somehow to make the future certain; and psychoanalysis tries to redo the past. (…) Psychoanalysis and astrology – (…) neither is a science; both are impossible. (…) Once these two things are dropped, you become free of all sorts of foolishness.

The past and its conditionings do exist – but they exist either in the body or in the brain; they don't exist in your consciousness, because the consciousness cannot be conditioned. Consciousness remains free – freedom is its innermost quality; freedom is its nature.

The system's repressive conditioning cannot really succeed; it succeeds only in the proportion that you get identified with it. Any moment you can stand aloof… The conditioning is there; I am not saying it is not there – but it is no longer part of your consciousness. This is the beauty of consciousness; consciousness can slip out of anything.

The whole Eastern methodology can be reduced to one word: witnessing. And the whole Western methodology can be reduced to one thing: analyzing. Analysis is a vicious circle; (…) analyzing, you go round and round. Witnessing, you simply get out of the circle. (…) Analysis will always remain half, so analysis never helps anybody really – it cannot help. It makes you a little more adjusted to your reality; that's all. It is a sort of adjustment; it helps you to attain a little bit of understanding about your problems, their genesis, how they have arisen. And that little intellectual understanding helps you to adjust to the society better, but you remain the same person. There is no transformation through it; there is no radical change through it. (…) Witnessing is a revolution. It is a radical change from the very roots. It brings a totally new human being into existence, because it takes your consciousness out of all the conditionings. (…) The Eastern approach is to make you mindful of this virgin consciousness, of this purity, of this innocence. The Eastern emphasis is on the sky; and the Western emphasis is on the clouds.

The circumference is a cyclone. You have to find the center of the cyclone. And that happens only through witnessing.

You use memory; a Buddha also uses memory – but he is not identified with it. He uses memory as a mechanism. (…) the mind remains a servant. When the mind is called, it comes; its utility is there – but it cannot dominate.

Accumulated thoughts, piled-up memories, create the feeling of ego, that you *are*. (…) The ego is just accumulated past. The ego is your thought condensed, crystallized. (…) this mechanical habit of so-called thinking has to be broken somewhere. (…) When you verbalize, you are closed to experience. (…) Witnessing means a constant opening to experience, no closing.

The very phenomenon of witnessing is absolutely, diametrically opposite to thinking, so you cannot do both – (…) you cannot be both thinking and witnessing. Witness anything, and thinking will stop; thinking comes in, and witnessing disappears.

Be relaxed, don't try hard, because it is through relaxation that you can become aware, not by trying hard. Be calm, quiet, silent.

Your identification with all kinds of thoughts, fears (…) – these are your tensions, and they affect your body also. (…) Body-mind is a single system; so when the mind becomes tense, the body becomes tense. (…) start with awareness; then awareness takes you away from the mind and the identifications with the mind. Naturally, the body starts relaxing. You are no longer attached, and tensions cannot exist in the light of awareness. You can start from the other end also. Just relax, let all tensions drop… and as you relax, you will be surprised that a certain awareness is arising in you. They are inseparable. But to start from awareness is easier; to start with relaxation is a little difficult, because even the effort to relax creates a certain tension. There is an American book; (…) the title is *You Must Relax*. Now, if the must is there, how can you relax? The *must* will make you tense; the very word immediately creates tension. (…) In the East, we have never started meditation from relaxation; we have started meditation from awareness – then, relaxation comes on its own accord; you don't have to bring it. If you have to bring it, there will be a certain tension.

Once you reach the center, you start enjoying whatsoever happens on the surface. So the whole thing is not to fight on the surface, but rather slip into the center. Then, there is mastery, and not a control that has been forced – a mastery that happens spontaneously when you are centered. (…) So don't try to 'control the mind'. (…) Nobody can control the mind, and those who try to control will go mad; they will simply go neurotic, because trying to control the mind is nothing but a part of the mind trying to control another part of the mind.

Mind is like dust gathered through millions of journeys. The real religious standpoint, the radical religious standpoint (…) is to simply throw away the clothes. Don't bother to wash them; they cannot be washed. Simply move like a snake out of his old skin, and don't even look back.

How to get rid of the memories? Watch them; witness them. (…) Watch and discriminate: (…) "this has happened to me, but this is not me". (…) This is what in the East they call *vivek*, discrimination – you discriminate continuously. (…) Go on cutting all identities that you are not. (…) Keep on discriminating, and a moment comes when you have eliminated all that you are not. Suddenly, in that state, you for the first time face yourself; you encounter your own being. (…) For the first time, you encounter yourself; and that encounter becomes the mastery.

No-mind does not arise by stopping thinking. When the thinking is no more, no-mind is. (…) This distinction has to be understood; otherwise you can go mad chasing your mind. (…) Thinking stops of its own accord. (…) there is no way to stop it forcibly; don't be violent. (…) The very effort to stop it will create more anxiety; it will create conflict; it will make you split. You will be in a constant turmoil within. This is not going to help. (…) Watching the mind means to look at it with deep love, with deep respect, reverence – it is God's gift to you. Nothing is wrong in mind itself; nothing is wrong in thinking itself – it is a beautiful process, as other processes are. (…) Don't be a fighter; be a lover. (…) Watch! (…) Stand there aloof, distant, not involved… (…) The deeper your watchfulness becomes, the deeper your awareness becomes, gaps start arising, intervals. (…) One cloud has passed, another is coming, and there is a gap. In those gaps, for the first time, you will have glimpses of no-mind; you will have the taste of no-mind – call it the taste of Zen, or *Tao*, or *Yoga*. (…) You see clearly; you see penetratingly. The whole existence becomes transparent. (…) Now you are not a chooser; now you don't have a fixed mind. (…) Nonattached witnessing is the way to stop the mind without any effort to stop it. And when you start enjoying those blissful moments, your capacity to retain them for longer periods arises. Finally, eventually, one day, you become Master. Then, when you want to think, you think; if thought is needed, you use it. If thought is not needed, you allow it to rest. Not that mind is simply no longer there – mind is there, but you can use it or not use it, (…) just like your legs.

When you die, everything in your body is ready to die – except the mind. That's why in the East we say that the mind leaves the body and enters another womb, because it is not yet ready to die. The rebirth is of the mind. And once you have attained the state of no-mind, then there will be no rebirth; then you will simply die. And with your dying, everything will be dissolved: your body, your mind – only your witnessing soul will remain; that is beyond time and space. Then you become one with existence; then you are no longer separate from it. The separation comes from the mind.

Meditation is not an effort against the mind; it is a way of understanding the mind. It is a loving way of witnessing the mind. (…) No-mind is not *against* the mind; no-mind is *beyond* the mind. No-mind does not come by killing and destroying the mind; no-mind comes when you have understood the mind so totally that thinking is no longer needed – your understanding has replaced it.

This mind that you are carrying in your head has arisen over centuries, millennia. Your small mind carries the whole existence of humanity. (…) All that has happened up to now has happened in you also. In a small nutshell, you carry the whole experience of existence – that's what your mind is. In fact, to say it is yours is not right – it is collective; it belongs to us all.

Man appears to be in the present, but that is only appearance. Man lives in the past. Through the present he passes, but he remains rooted in the past. (…) And for the ordinary consciousness, (…) the future is nothing but the past expanded; future is nothing but the past projected again and again. (…) Your future cannot be anything but your modified past – a little refined, a little more decorated, but it is going to be the same, because the mind cannot think of the unknown – the mind can only project the known, that which you know. (…) For a Buddha-consciousness, for an awakened being, only the present is existential. For ordinary consciousness, unaware, sleepy like a somnambulist, the past and the future are real, and the present is unreal. Only when one wakes up is the present real, and the past and future both become unreal. (…) The present is known only by the awakened ones.

Mind is just like dust gathering on a mirror. The more dust gathers, the less the mirror is mirrorlike. And if the layer of dust is thick, as it is on you, then the mirror does not reflect at all. Everybody gathers dust. And not only do you gather – you cling to it; you think it is a treasure.

Whenever you go backward, whenever you go inward, the first thing you drop is throwing the responsibility on others, because if you throw the responsibility on the other, you go outward. (…) Then, you have missed the first step; and then, the whole process will be wrong.

A wound is created by unconsciousness, unawareness; a wound is part of ignorance, sleep. When you consciously go backward and look at the wound, consciousness is a healing force. (…) When a detached, compassionate consciousness comes to a wound, the wound disappears.

A man who is asleep cannot be total in anything. (…) you are not totally there. (…) Be total in your acts, and if you are total, you have to be aware; nobody can be total without being aware. Being total means no other thinking. If you are eating, you are simply eating; you are totally here now. The eating is all – you are not just stuffing yourself; you are enjoying it. Body, mind, soul – all are in tune while you are eating, and there is a harmony, a deep rhythm, in all three layers of your being. Then eating becomes meditation; walking becomes meditation; chopping wood becomes meditation; carrying water from the well becomes meditation; cooking food becomes meditation. Small things are transformed; they become luminous acts.

A *silent mind* is a contradiction in terms. If mind is there, it cannot be silent; and if there is silence, then mind is no more. That is why Zen monks us the term *no-mind*, never *silent mind*. No-mind is silence. (…) If there is no-mind, body and mind disappear from consciousness. There is neither mind nor body – only pure existence. That pure existence is indicated by silence.

When the mind is not, when the being is totally silent, the body follows like a shadow. The body takes a particular posture – the most relaxed possible, the most passive possible. But you cannot do it the other way around. (…) the inner phenomenon happens first; then the posture follows. (…) Whenever you start from without, you will create a false state. The real always happens first in the center, and then the waves reach the periphery. The innermost center is silence; start from there.

It is only out of silence that action arises. If you are not silent, if you don't know how to sit silently, or stand silently in deep meditation – whatsoever you go on doing is reaction, not action. (…) The man of awareness, understanding, acts; the man who is unaware, unconscious, mechanical, robotlike, reacts. (…) the man of awareness does not act without watching; the man of awareness responds, (…) he is responsive – (…) this is spontaneity. (…) Watching is the beginning of spontaneity; spontaneity is the fulfillment of watching. (…) And when you act moment to moment out of your awareness and watchfulness, great intelligence arises. You start shining, glowing; you become luminous. But it happens through two things: watching, and action out of that watching. If watching becomes inaction, you are committing suicide. Watching should lead you into action, a new kind of action – a new quality is brought to action. (…) The real man of understanding acts – acts tremendously, acts totally, but he acts in the moment, out of his consciousness.

Learn sitting silently; become a mirror. Silence makes a mirror out of your consciousness, and then you function moment to moment. You reflect life. (…) Then your eyes are clear and innocent – you have clarity; you have vision; and you are never untrue to life. This is authentic living.

When you act, you are always acting through the past. (…) The past dominates, and because of the past, you cannot even see the present. Your eyes are so full of the past, the smoke of the past is so great, that seeing is impossible. You cannot see; you are almost completely blind. (…) You simply go on functioning mechanically. The past has become a ready-made mechanism in you, and you act out of it. (…) Man ordinarily functions out of the past; and life goes on changing – life has no obligation to fit with your conclusions. That's why life is confusing to the knowledgeable man. He has all the ready-made answers; (…) he has everything crammed. (…) But life never raises the same question again; hence the knowledgeable person always falls short.

Mind is never decisive. It is not a question of one person's mind or another's; mind is indecisiveness. The functioning of the mind is to waver between polar opposites, trying to find which is right. (…) you will always feel yourself hanging between opposites; (…) you will always be in a condition of either/or. (…) It is

the nature of the mind to be in a limbo; it is the nature of the mind to be in the middle of polar opposites. (…) Mind has no certainty about anything. (…) Unless you move away from the mind and become a witness to all the games of the mind, you will never be decisive.

Be aware of the mind. (…) Two things will come out of that awareness: first, that you are not the mind; and second, that awareness has a decisiveness that mind never has. (…) So awareness will take you out of the limbo. (…) With awareness, you have the clarity, the totality, the let-go – existence decides within you. (…) Existence takes your hand in its hand, and you are moving in a relaxed way. That's the only way, the right way. And that is the only way you can be sane; otherwise, you will remain muddled.

The irreligious mind always thinks that something else is responsible – change the society, change the political situation, change *something*, and everything will be okay. We have changed everything so many times, and nothing is okay. The religious mind says that, whatsoever the situation, *you* are responsible and no one else. (…) Put the responsibility on yourself. (…) You cannot change anyone else in the world; you can only change yourself. That is the only revolution possible; the only transformation possible is one's own.

Awareness is a master key; it unlocks all the locks of existence. Awareness means you live moment to moment, alert, conscious of yourself and conscious of all that is happening around you in a moment-to-moment response. You are like a mirror; you reflect – and you reflect so totally that out of that reflection whatsoever act is born is right because it fits; it is harmonious with existence. It does not really arise in *you* – you are not a *doer* of it. It arises in the total context – the situation, you and all are involved in it. Out of that wholeness, the act is born – it is not your act; you have not decided to do it that way. It is not your decision; it is not your thought; it is not your character. You are not doing it; you are only allowing it to happen. (…) The total situation causes the act; you are just a medium. Now, this act *fits*. You are not the doer of it. In the religious way, we can say that God has done it through you; (…) the Whole has acted through the part. This is virtue. You will never repent for it. And this is really a freeing act. Once it has happened, it is finished. You are again free to act; you will not carry this action in your head. It will not become part of your psychological memory; it will not leave any wound in you. It was so spontaneous that it will not leave any trace. This act will never become a *karma*; this act will never leave a scratch on you. The act that becomes a *karma* is the act that is not really an act, but a reaction – which comes from the past, from memory, from thinking. You are the decider, the chooser; it is not out of awareness, but unawareness. Then it is all sin.

Consciousness is the real thing; character the false entity. (…) Character means you have a certain ready-made answer for all the questions of life, so whenever a situation arises, you respond according to the set patterns. Because you respond according to the ready-made answer, it is not a true response; it is only a reaction. (…) Character is needed by those who don't have consciousness; (…) character is needed because people are unconscious. Character is just a

lubricant; it helps you to run your life in a smooth way. (…) Character helps, (…) but it does not transform you. My work consists of transformation. This is an alchemical school; I want you to be transformed from unconsciousness into consciousness, from darkness into light. I cannot give you character; I can only give you insight, awareness. I would like you to live moment to moment, not according to a set pattern given by me or given by the society, the church, the state. I would like you to live according to your own small light of awareness, according to your own consciousness. Be responsive to each moment. (…) The man of character reacts; the man of consciousness responds. (…) Character is stagnant; it is a dirty pool of water. Consciousness is a river. That's why I don't give people a code of conduct; I give them eyes to see, a consciousness to reflect, a mirrorlike being to be able to respond to any situation that arises. (…) character can at the most give you only a skin-deep, pseudo mask – not even skin-deep; just scratch your saints a little bit, and you will find the animal hidden behind. On the surface, they look beautiful – but only on the surface. I don't want you to be superficial; I want you to *really* change. But a real change happens through the center of your being, not through the circumference. Character is painting the circumference; consciousness is transformation of the center.

Buddhas teach you consciousness, not conscience. Conscience is a trick played upon you by others – others are telling you what is right and what is wrong. They are forcing their ideas upon you, and they go on forcing them from your very childhood, (…) from the very beginning. (…) That conditioning is called conscience, and that conscience goes on dominating your whole life. Conscience is a strategy of society to enslave you.

The moment you know you are ignorant, you have become wise. (…) That's the only criterion of sanity.

At the center, you are already a Buddha, one who has already arrived home. On the periphery, you are in the world – in the mind, in dreams, in desires, in anxieties, in a thousand and one games. (…) you are both. (…) There will be glimpses of your own center, but they cannot be permanent – again and again, you will be thrown back to the periphery. (…) Bring awareness to each act. (…) And by and by, you will become capable of moving from the periphery to the center, and from the center to the periphery very smoothly, just as you walk into your house and out of your house – you don't create any dichotomy. (…) a man of awareness and understanding moves from the periphery to the center, from the center to the periphery – he never gets fixated anywhere. From the marketplace to the monastery, from being extrovert to being introvert – he continuously goes on moving, because these two are his wings: they have to be balancing; they have to be in opposite directions. (…) Your outside and your inside are your wings; (…) they serve the same bird. (…) I would like you to become so capable that you can remain in the marketplace and yet be meditative. I would like you to move in millions of relationships, because they enrich you – and yet remain capable of closing your doors, (…) so that you can relate with your own being also. (…) But don't get lost; don't go on and on and get lost. (...) Each day, if you want to become balanced, you should balance the outer and the inner. They should carry the same weight, so that you never become lopsided. This is the meaning when

Zen Masters say, *Walk in the river, but don't allow the water to touch your feet*. (…) A man of bliss is also a man of silence; a man who is ecstatic is also a man who is centered. They both go together. And out of this togetherness of polarities, a balanced being is born. And that is what the goal is.

Don't be bothered about perfection. Replace the word *perfection* with *totality*. Don't think in terms of having to be perfect; think in terms of having to be total. Totality will give you a different dimension. (…) There is a tremendous difference between perfection and totality. Perfection is a goal somewhere in the future; totality is an experience in the here and now. Totality is not a goal; it is a style of life.

The difference between ambition and longing is that ambition is goal-oriented, and longing is source-oriented. Ambition means that there is something to achieve "out there"; it depends on a goal. (…) Longing has no goal, but it has a source – the heart is the source.

Be life-affirmative. Life is synonymous with God; (…) life *is* God. Live with reverence, with great respect and gratitude. You have not earned this life; it has been a sheer gift from the beyond. Feel thankful and prayerful, and take as many bites of it as possible, and chew it well and digest it well. And experience life in all possible ways – good/bad, bitter/sweet, dark/light, summer/winter. Experience all the dualities. Don't be afraid of experience, because the more experience you have, the more integrated you become.

Unless you can be blissful in your total aloneness, anything that you think is happiness is only a deception.

The majority consists of fools, utter fools. Beware of the majority. If so many people are following something, that is enough proof that it is wrong. Truth happens to individuals, not to crowds.

Man is born as a seed – he can become a flower, or he may not. It all depends on you, what you do with yourself; it all depends on you whether you grow or whether you don't. It is your choice – and each moment, the choice has to be faced; each moment, you are on the crossroads.

Living consists only of those things which are pointless. Let me repeat it: living consists only of those things which have no point at all, no meaning at all – meaning in the sense that they don't have any goal, that they don't lead you anywhere, that you don't get anything out of them. In other words, living is significant in itself.

Contemporary mind is a contradiction in terms. Mind is never contemporary; it is always old.

Mind knows only conflict. Even where there is no conflict, mind creates it; even where there is no problem, mind creates it. Mind cannot exist without problems; problems are its nourishment. Conflict, fight, disharmony – and the mind is perfectly at ease and at home. Silence, harmony – and the mind starts becoming afraid, because harmony, silence and peace are nothing but death to the mind.

Don't reject the mind – understand it. When you understand something, you go beyond it; it is below you. The mind has its utility, a great utility. There will be no science without the mind, no technology. All human comforts will disappear without the human mind. Man will fall back into the world of the animals, or even far below the animals, without the mind. The mind has given much. The problem is not the mind; the problem is your identification with it. You think you *are* it; that is the problem. Disidentify. You be the watcher and let the mind be there – watched, witnessed, observed. And a great, radical change happens through observation. The mind functions far more efficiently when you observe it, because all that is rubbish drops and the mind need not carry any unnecessary weight – it becomes light. And when you become a watcher, the mind can have some rest too. Otherwise, your whole life, the mind is working, day in, day out, year in, year out – it stops only when you die. It creates a deep fatigue, a mental fatigue. (…) The mind is not the master, but only an instrument in the hands of the master. (…) Handle it carefully.

The mind is a robot. The robot has its utility; this is the way the mind functions. You learn something – when you learn something, for example swimming, driving, in the beginning you are aware, (…) very alert. (…) But the moment you have learned it, this awareness will not be needed. Then the robot part of your mind will take over. That's what we call learning. Learning something means that it has been transferred from consciousness to the robot – that's what learning is all about. Once you have learned a thing, it is no longer part of the conscious mind – it has been delivered to the unconscious. Now, the unconscious can do it; now, your consciousness is free to learn something else. This is in itself tremendously significant – otherwise, you will remain learning a single thing your whole life. (…) The mind is a great servant, a great computer. Use it, but remember that it should not overpower you. Remember that you should remain capable of being aware, that it should not possess you *in toto*, that it should not become all and all, that a door should be left open from where you can come out of the robot.

Real love is not an escape from loneliness; real love is an overflowing aloneness. One is so happy in being alone that one would like to share. Happiness always wants to share. It is too much; it cannot be contained, like the flower cannot contain its fragrance – it has to be released.

Loneliness is where you are missing the other; aloneness is where you are finding yourself.

Love is a by-product of freedom – it is the overflowing joy of freedom; it is the fragrance of freedom. First, the freedom has to be there; then love follows.

Love is the only commandment.

Before you can relate with somebody else, relate with yourself – that is the basic requirement to be fulfilled. Without it, nothing is possible; with it, nothing is impossible.

Drop these ideas of being men and women; we are all human beings. To be a man or a woman is a very superficial thing; don't make much fuss about it. It is not anything important; don't make it a big deal.

The mind is not separate from your body; it is the inner part of the body. You are separate from the body and the mind, both. You are a transcendental entity; you are a witness to the mind and the body both. But your mind and your body are one and the same energy. The body is visible mind; and the mind is invisible body. The body is the exterior mind; and the mind is the interior body.

Don't be bothered about tomorrows; today is enough. (…) Don't think of tomorrow. The moment you think of tomorrow, your living today remains half-hearted. Just live today and leave tomorrow alone; it will take its own course.

There is no home, unless we find it in ourselves.

You come into the world just an open potentiality, a multidimensional potentiality. You have to write your fate; you have to create your destiny. You have to become yourself.

You are suffering from all kinds of people's judgments; and you are throwing those judgments on other people. This game has got out of all proportion, and the whole humanity is suffering from it. If you want to get out of it, the first thing is: don't judge yourself. Accept humbly your imperfection, your failures, your mistakes, your frailties. Just be yourself; there is no need to pretend that you are otherwise. Once you accept yourself, you will be able to accept others, because you will have a clear insight that they are suffering from the same disease. And your accepting of them will help them to accept themselves.

Ordinarily, religion is thought of as a practice. It is not. That is one of the most fundamental misunderstandings about religion. (…) You cannot force your life into principles unless those principles are of your own experience, (...) unless your vision has changed. (…) But so-called religious people try to practice virtue – that's why they are the most unvirtuous people on the earth. (…) If you practice a virtue, it is no longer a virtue. A practiced virtue is a dead thing, a dead weight. Virtue is virtue only when it is spontaneous; virtue is virtue only when it is natural, unpracticed – when it comes out of your vision, out of your awareness, out of your understanding.

The only authentic responsibility is toward your own potential, your own intelligence and awareness – and to act accordingly. Values should not be imposed on you. They should grow with your awareness, in you.

Have a goal, and sooner or later you will end up on the psychoanalyst's couch. My vision is that of a goalless life. That is the vision of all the Buddhas. Everything simply is, for no reason at all. Everything simply is utterly absurd. If this is understood, then where is the hurry, and for what?

The really egoless person is not humble at all. He is neither arrogant nor humble; he is simply himself.

The greatest obsession that humanity suffers from is of "that which should be". It is a kind of madness. The really healthy person has no concern with that which should be. His whole concern is the immediate, that which is. And you will be surprised: if you enter into the immediate, you will find the Ultimate in it. If you move into that which is close by, you will find all the distant stars in it. If you move in the present moment, the whole eternity is in your hands.

In this whole existence, man is the only animal which is imperfect. And that is where his glory is – because in imperfection, there is growth; in imperfection, there is opening; in imperfection, there is evolution.

The perfectionist is at a loss, utterly at a loss, because he knows only one way of life, and that is to go on improving.

You see people who are miserable because they have compromised on every point, and they cannot forgive themselves because they have compromised. They know that they could have dared, but they proved to be cowards. In their own eyes, they have fallen; they have lost self-respect. That's what compromise does.

Habits cannot be dropped by fighting against them. That's what people ordinarily do. If they want to change a habit, they create another habit against it to fight with it; they move from one habit into another habit. (…) They exchange one habit for another, but they remain the same unconscious person. (…) To drop the habit and not compensate for it, and to remain utterly aware and alert so that you don't start moving into another substitute, is one of the hardest things in life – but it is not impossible. (…) Real life has to be lived without habits, (…) moment-to-moment in freedom.

The ordinary mind always throws the responsibility on somebody else. It is always the other who is making you suffer. Your wife is making you suffer; your husband is making you suffer; your parents are making you suffer; your children are making you suffer. Or the financial structure of the society, capitalism, communism, fascism, the prevalent political ideology, the social structure. Or fate, karma, God… you name it. People have millions of ways to shirk responsibility. (…) Excuses and excuses and excuses – excuses just to avoid one single insight: *I am responsible for myself. Nobody else is responsible for me; it is absolutely and utterly my responsibility. Whatever I am, I am my own creation.* (…)

When you have seen a little glimpse that you are the creator of your own misery, it will be very difficult for you to go on creating it.

The golden rule for life is that there are no golden rules; there cannot be. Life is so vast, so immense, so strange, mysterious – it cannot be reduced into a rule or maxim. All maxims fall short. (…) The authentic human being does not live by rules, maxims, commandments. The authentic human being simply lives.

Maturity has nothing to do with your outer life experiences. It has something to do with your inward journey, with the experiences of the inner. Maturity is another name for realization: you have come to the fulfillment of your potential; it has become actual. The seed has come on a long journey, and it has blossomed.

What is my definition of right? That which is harmonious with existence is right; and that which is disharmonious with existence is wrong. You will have to be very alert each moment, because it has to be decided each moment afresh. You cannot depend on readymade answers for what is right and what is wrong.

It takes time to grow up, to mature, to come to such a maturity where you can say yes and yet remain free, where you can say yes and yet remain unique, where you can say yes and yet not become a slave. The freedom that is brought by saying no is a very childish freedom. It is good for seven- to fourteen-year-olds. But if a person gets caught in it and his whole life becomes a no-saying, then he has stopped growing. The ultimate growth is to say yes (…) with tremendous freedom and joy. (…) That is a second childhood. (…) And the one who can say yes (…) with no hesitation, with no strings attached, with no conditions, a pure and simple joy, a pure and simple yes – that person has become a sage; that person lives in harmony again.

Only the lived is transformed into godliness; the unlived turns poisonous. Today you postpone; and whatsoever remains unlived in you will hang around like a weight. If you had lived it, you would be free of it.

If something is deepened by your awareness, it is something good; if something is dissolved through awareness, it is something bad. That which cannot remain in awareness is sin; and that which grows in awareness is virtue. Virtue and sin are not social concepts; they are inner realizations.

There can be no political revolution, no social revolution, no economic revolution. The only revolution is that of the spirit; it is individual. And if millions of individuals change, then the society will change as a consequence – not vice versa. You cannot change the society first and hope that individuals will change later on.

Nobody is superior; nobody is inferior – but nobody is equal either. People are simply unique, incomparable. You are you; I am me. I have to contribute my potential to life; you have to contribute your potential to life. I have to discover my own being; you have to discover your own being.

When you see anger in others, go and dig within yourself, and you will find it there. When you see too much ego in others, just go inside, and you will find ego sitting there. The inside functions like a projector: others become screens, and you start seeing films projected on others that are really your own tapes.

The one who knows how to live knows how to die. The one who knows how to fall in love knows when the moment has come to fall out of it. He falls out of it gracefully, with a good-bye, with gratitude. (…) If you know how to love, you will know that everything begins and everything ends, and there is a time for beginning and there is a time for ending, and there is no wound in it. One is not wounded; one simply knows the season is over. (…) one simply understands, (…) with tremendous gratitude, with great love, with thankfulness in the heart.

Truth needs meditative eyes. If you don't have meditative eyes, then the whole of life is just dull dead facts, unrelated to each other, accidental, meaningless, a jumble, just a chance phenomenon. If you see the truth, everything falls into line; everything falls together into harmony; everything starts having significance. Remember always, significance is the shadow of truth. And those who live only in facts live an utterly meaningless life.

The really religious person has nothing to do with the Bible, or the Koran, or the Bhagavad Gita. The really religious person has a deep communion with existence. He can say yes to a rose flower; he can say yes to the stars; he can say yes to the people. He can say yes to his own being, to his own desires. He can say yes to whatsoever life brings to him.

The word *religion* has to be understood: (…) it means putting the parts together so that the parts are no longer parts, but become a whole. The root meaning of the word *religion* is to put things together in such a way that the part is no longer a part, but becomes the whole. Each part becomes the whole, in togetherness. Each part, separate, is dead. Joined together, a new quality appears – the quality of the whole. And to bring that quality into your life is the purpose of religion. It has nothing to do with God or the devil. But the way the religions have functioned in the world, they have changed its whole quality, the very fabric. Instead of making it a science of integration, so that man is not many, but one, the religions around the world have helped humanity to forget even the meaning of the word.

Life is a pilgrimage from nowhere to nowhere. And between these two nowheres is the now-here.

To know that all has failed is the beginning of a new journey. To know that 'all that I have achieved is lost' is the beginning of a new search for something that cannot be lost. When one is utterly disillusioned with the world and all its successes, only then does one become spiritual.

Sex is the most powerful instinct in man. The politician and the priest have understood from the very beginning that sex is the most driving energy in man. It has to be curtailed; it has to be cut. If man is allowed total freedom in sex, then there will be no possibility to dominate him; to make a slave out of him will be impossible. Have you not seen it being done? When you want a bull to be yoked to a cart, what do you do? You castrate him; you destroy his sex energy. And have you seen the difference between a bull and an ox? What a difference! An ox is a poor phenomenon, a slave. A bull is a beauty; a bull is a glorious phenomenon, a great splendor. See a bull walking, how he walks like an emperor! And see an ox pulling a cart. The same has been done to man. The sex instinct has been curtailed, cut, crippled. Man does not exist as the bull now – he exists like the ox; and each man is pulling a thousand and one carts. Look and you will find behind you a thousand and one carts; and you are yoked to them. (…) Sex repression, tabooing sex, is the very foundation of human slavery. Man cannot be free unless sex is free; man cannot be really free unless his sex energy is allowed natural growth.

Something has to be understood: society is not outside of you; it is something within you. And unless the root causes within you disappear, wherever you go, the society will come into existence again and again and again. (…) It is not the society that follows you; it is you. You always create your society around you; you are a creator. (…) unless you are transformed completely, you can never go beyond society – you will always create your own society. And all societies are the same; the forms may differ, but the basic pattern is the same.

Love happens when you have attained a crystallized soul, a self. With ego, it never happens; the ego wants to be loved, because that is a food it needs. You love so that you become a needed person. (…) Unless this need to be needed drops, you cannot become a solitary.

When you move on an inner pilgrimage, the energies turn inward, the same energies that were moving outward, and suddenly you find yourself alone like an island. The difficulty arises because you are not really settled in being yourself, and all relationships look like a dependence, a bondage. But this is a passing phase; don't make it a permanent attitude. Sooner or later, when you are settled inside again, you will be overflowing with energy, and you will want to move into relationship again. (…) If you become disheartened because your love life is disappearing and you cling to it, that will become a barrier in your inner journey. Accept it – now the energy is seeking a new path, and for a few days it will not be available for the outward movement, for activities. If somebody is a creator and he meditates, all creativity will disappear for the time being. If you are a painter, suddenly you will not find yourself in it. You can continue, but by and by, you will have no energy and no enthusiasm. If you are a poet, poetry will stop. If you are a man who has been in love, that energy will simply disappear. If you try to force yourself to move into relationship, to be your old self, that enforcement will be very, very dangerous. Then you are doing a contradictory thing: on the one hand, you are trying to go in; on the other hand, you are trying to go out. It is as if you are driving a car, pressing the accelerator and at the same time pressing the brake. It can be a disaster, because you are doing two opposite things together.

Meditation is only against false love. The false will disappear, and that's a basic condition for the real to appear. The false must go; the false must vacate completely – only then are you available for the real. So, for a few days, forget all about relationships. (…) don't be disheartened, or make it a style of life – it is just a passing phase. Renunciation is a passing phase; celebration is the goal of life.

My whole teaching consists of two words: *meditation* and *love*. Meditate, so that you can feel immense silence; and love, so that your life can be a song, a dance, a celebration. You will have to move between the two; and if you can move easily, if you can move without any effort, you have learned the greatest thing in life.

The mountain of aloneness rises only in the valleys of relationship. In fact, you can enjoy aloneness only if you can enjoy relationship. It is relationship that creates the need for aloneness; it is a rhythm. (…) Love arises out of aloneness. Aloneness makes you overfull; love receives your gifts. Love empties you, so that you can become full again. Whenever you are emptied by love, aloneness is there to nourish you, to integrate you. And this is a rhythm. To think of these two things as separate has been the most dangerous stupidity that man has suffered from. (…) great moments of silence are followed by peaks of love; and the peaks of love are always followed by great moments of silence and aloneness. Meditation leads into love; love leads into meditation. They are partners; it is impossible to divide them. (…) It is not a question of creating a synthesis; (…) it is a question of understanding, seeing that they are indivisible (…) – they are one. (…) I say, don't choose; I say, live both in their togetherness. (…) Be alert, aware, intelligent. See the rhythm and move with the rhythm, without any choice. (…) Accept life in all its dimensions. (…) Deep down, there is a complementariness; it is the same pendulum that goes to the left and to the right. (…) Love and meditation are two wings, and they balance each other. And between the two, you grow; between the two, you become whole.

Those who have chosen relationship are called the worldly; and those who have chosen aloneness are called the monks, the otherworldly. But both suffer, because they remain half – and to be half is to be miserable. To be whole is to be healthy, happy; to be whole is to be perfect. (…) The monk is one who has chosen to be alone – but soon he is overfull, ripe, and he knows nowhere to pour himself. (…) Now his energies start getting sour. (…) Energy has a fundamental principle about it: it cannot remain static; it has to move. Movement is its nature. (…) any energy that stops flowing becomes bitter. Even nectar, stagnant, becomes poison; and vice versa, even poison, flowing, becomes nectar. To flow is to know what nectar is; and to become stagnant is to know what poison is. Poison and nectar are not two things, but two states of the same energy. (…) Whenever some energy is there, and there is no outlet for it, it goes sour; it becomes bitter; (…) it becomes ugly. Rather than giving you wholeness, it makes you ill. All monks are ill; all monks are bound to be pathological. (…) The worldly people are empty, bored, exhausted, dragging themselves somehow, in the name of duty, in the name of family, in the name of nation – all sacred cows – somehow dragging toward death, just waiting for death to come and deliver them. They will know their rest only in their graves. They will not know any rest in life – and a life that knows no rest is not a life, really. It is like music that has no silence in it – then it

is just noise, nauseating; it will make you sick. Great music is a synthesis between sound and silence. And the greater the synthesis, the deeper the music goes. (…) Listening to great music, you will always feel prayerful, whole. Something integrates in you; you become centered, rooted. The earth and the sky meet; they are no longer separate. The body and the soul meet and merge; they lose their definitions. And that is the great moment, the moment of mystic union.

In a society, there is a deep expectation that you will behave exactly like others. The moment you behave a little bit different, you become a stranger – and people are very much afraid of strangers. (…) People continuously want to be in a crowd in which they fit. The moment you behave differently, the whole crowd becomes suspicious: something is going wrong. They know you, and they can see the change.

Man is a crowd, a crowd of many voices – relevant, irrelevant, consistent, inconsistent – each voice pulling in its own way, all the voices pulling you apart. Ordinarily, man is a mess, virtually a kind of madness. You somehow manage; you somehow manage to look sane. Deep down, layers and layers of insanity are boiling within you – they can erupt at any moment. Your control can be lost at any moment, because your control is enforced from without. It is not a discipline that has come from your center of being. (…) you are not one; you are many.

Real repentance is remembering, going into the details fully aware of what happened, going backward, reliving the experience. Reliving the experience is like unwinding; it erases. And not only that – it makes you capable of more awareness, because awareness is practiced when you are remembering it, when you are again becoming aware about the past incident. You are getting a discipline in awareness, in mindfulness. Next time, you will become aware a little earlier.

Buddha means one who has become absolutely aware. In no situation does he lose his mindfulness; his mindfulness has become just as natural like breathing. Just as you breathe in and breathe out, in exactly the same way a Buddha inhales awareness, exhales awareness. His centering has become permanent. He does not function from personalities: the personality of the child, the parent, the adult – no. He simply functions from a point that is beyond all personalities.

Nobody can solve the problems of others; nobody can be the salvation of the world. (…) Buddhas can only point the way. (…) There is no need for any savior or salvation; (…) it can't be done by anybody else except you, yourself.

All the religions have been trying to keep humanity immature, juvenile, childish. They are all afraid that once humanity becomes mature, then they will not be of any value; they will lose all luster. They will not be able to exploit a mature humanity; they can exploit only children.

You are not living in sin; you are living in nature. But if nature is condemned, you start feeling guilty. And that is the trade secret of the priests: to make you feel guilty. (…) Sin is the invention of the priest to create guilt in you. (…) Beware of the priests. They are the people who crucified Jesus – how can they interpret Jesus? They are the people who have always been against the Buddhas; and the irony is that finally they become the interpreters.

It is almost impossible to understand Jesus through the priests. The only pure way, the only possible way, is to go in, to return inside. There you will meet Christ-consciousness. The only way to understand Christ is to become a Christ. Never be a Christian; be a Christ. Never be a a Buddhist; be a Buddha. Never be a Hindu; be a Krishna. And if you want to be a Krishna, a Christ, or a Buddha, then you need not go into the scriptures, and you need not ask the scholars. You will have to ask the mystics how to go in. And that's exactly what I am doing here: helping you to become aware of yourself.

They could not forgive Jesus, and he never went outside the traditions. (…) To become one of my people is certainly far more dangerous, because it means going out of all traditions. It is not just changing one tradition for another; it is dropping the very traditional mind itself. It is dropping being traditional as such; it is becoming nontraditional, unconventional. It is pure revolution!

Intellect is the functioning of the head; instinct is the functioning of your body; and intuition is the functioning of your heart. And behind these three is your being, whose only quality is witnessing. (…) A wise person creates a harmony between the head, the heart and the body. In this harmony comes the revelation of the source of one's life, the very center, the soul. And that is the greatest ecstasy possible; (…) nothing more is possible.

Truth is known only when mind is not. To know truth, mind has to cease; it has to stop functioning. It has to be quiet, still, unmoving. Thought cannot operate in truth, but truth can operate through thoughts. You cannot attain to truth by thinking, but when you have attained it, you can use thinking in its service. That's what I am doing; that's what Buddha has done; that's what all the Masters have done.

Insight is a state of nonthinking, no-thought. It is a gap, an interval in the process of thought; and in that gap is the glimpse, the truth. (…) the occupied mind is the devil's workshop; the empty mind is God's workshop. (…) An empty mind is pure presence. (…) Only in emptiness do you open to truth and truth enters in you; only in emptiness do you become pregnant with truth.

Freedom should never be misunderstood as license; (…) freedom has its own discipline. It comes out of your awareness, out of authenticity.

Happiness has nothing to do with success; happiness has nothing to do with ambition; happiness has nothing to do with money, power, prestige. Happiness has something to do with your consciousness, not with your character.

Action comes out of a silent mind; it is the most beautiful thing in the world. Activity comes out of a restless mind; it is the ugliest. (…) Activity is goal-oriented; action is not. (…) Action is when it has relevance; activity is irrelevant. Action is moment to moment, spontaneous; activity is locked with the past. It is not a response to the present moment; rather, it is pouring your restlessness, which you have been carrying from the past, into the present. (…) Action is overflowing of energy; (…) action is creative. Activity is very destructive – it destroys you; it destroys others.

Relaxation means this moment is more than enough, more than can be asked and expected. (…) This moment is all. (…) Nothing to ask, more than enough, more than you can desire – then, the energy never moves anywhere; it becomes a placid pool. In your own energy, you dissolve. This moment is relaxation. Relaxation is neither of the body nor of the mind; relaxation is of the total.

What is to be practiced? To be more and more at ease. To be more and more here and now. To be more and more in action, and less and less in activity. To be more and more hollow, empty, passive. To be more and more a watcher – indifferent, not expecting anything, not desiring anything. To be happy with yourself as you are. To be celebrating. And then, any moment, when things ripen and the right season comes, you bloom into a Buddha.

Sleep is an animal way to contact the source. Animals are horizontal; man is vertical. When you want to go into sleep, you have to fall into a horizontal position. Only in a horizontal position can you fall asleep – you cannot fall asleep standing; it will be very difficult. You have to go back again, millions of years back, just like an animal. You are horizontal, parallel to earth – suddenly, you start losing consciousness; suddenly, you are no longer responsible. It is because of this factor that Sigmund Freud chose the couch for the patient; (…) it is a strategy: once the patient is horizontal, he starts getting irresponsible. (…) If he remains vertical, he will be continuously judging whether to say a thing or not; he will be censoring. (…) But this is going back; this is regression.

Man is born to achieve life, but it all depends on him. He can miss it. He can go on breathing; he can go on eating; he can go on growing old; he can go on moving toward the grave – but this is not life; this is gradual death. From the cradle to the grave… a seventy-year-long gradual death. And because millions of people around you are dying in this gradual, slow death, you also start imitating them. Children learn everything from those who are around them; and we are surrounded by the dead.

The mature person is no longer a self – he has a presence, but he is not a person.

People only pretend to love because they are expected to love. They love their children, they love their wife or husband, their spouses, their friends, because they are expected to do certain things. They fulfill these things as if they are duties; there is no celebration in them.

Whatever you come across in your inner journey, you are not it; you are the one who is witnessing it. (…) You are the one who is experiencing it, and if you go on and on and on, the ultimate in the journey is the point when there is no experience left. (…) There is nothing left as an object for you, but only your subjectivity. The mirror is empty; it is not reflecting anything. It is you.

The earth is pulling your life energy down and this is natural, because the life energy comes from the earth. You eat food and you are creating life energy within you; it comes from the earth, and the earth is pulling it back – everything goes to its source. (…) You become transformed only when your energy starts to move in a totally opposite direction, when the energy starts to flow within. This inner flow of energy changes you completely; you become transformed – you give birth to yourself. (…) Right now, your energy is flowing out, but then it begins to flow within. Now, it is flowing down, but then it flows upward. This upward flow of energy is what is known as *kundalini*.

Make it a style of life, a way of living, to include. Try to include more and more. The more you include, the more you expand, the more your boundaries recede to the very corners of existence. One day, only you are; the whole existence is included. This is the ultimate of all religious experience.

Silence and laughter is the key – silence within; laughter without. (…) These two are the parts. The inner silence, so deep that there is no vibration in your being; (…) and on the periphery, celebration and laughter. (…) whenever silence happens, laughter will come into your life; a vital celebration will happen all around. When silence is too much, it becomes laughter; it becomes so overflooded that it starts overflowing in all directions. (…) Be silent and festive. (…) Your enlightenment is perfect only when silence has come to be a celebration.

A deep gratitude, a deep thanksgiving, must be shown towards the Whole just for the opportunity that you are, that you can meditate, that you can be silent, that you can laugh.

Experience is something outside you; the experiencer is your being. And this is the distinction between true spirituality and false: if you are after experiences, the spirituality is false; if you are after the experiencer, then it is true. (…) You will go on moving towards the inner center where nothing remains except you in your total aloneness. Only the consciousness remains, without content. Content is the experience; whatsoever you experience is content. (…) You can experience silence; then silence is the content. You can experience bliss; then bliss is the content. (…) you can go on changing the content *ad infinitum*, but this is not the real thing – the real is the one to whom these experiences happen.

The function of the mind is to keep your sleep intact and to create a barrier for anything that disturbs your sleep. (…) It can create the illusion of enlightenment; that is its intrinsic power.

A witness is not a spectator. (…) A witness is one who participates in life, yet remains alert. A witness is in the state of *wei-wu-wei* – (…) action through inaction. (…) action has to be enlightened by awareness. (…) A witness is not one who has escaped from life. He lives in life, lives far more totally, far more passionately, but yet remains a watcher deep down, goes on remembering, *I am consciousness*.

Awareness while you are working needs a tremendous training and discipline, and one has to start from very simple actions, for example, walking. (…) One should not start with something like painting, dancing – those are very deep and complex phenomena. Start with small actions of daily routine life. As you become more and more accustomed to awareness, as awareness becomes just like breathing, (…) without any effort, spontaneous, then in any act, any work, you can be aware. But remember the condition: it has to be effortless; it has to come out of spontaneity. (…) First, with small acts, replace thinking by awareness. (…) Again and again, you will forget; again and again, you will remember – but each time, the gap of forgetfulness will become smaller and smaller. (…) And as you become more and more articulate, use more complicated activities. A day comes that there is no activity in the world in which you cannot remain alert at the same time, doing the act with totality. (…) you should start very carefully and from the very beginning and move very slowly. Just a little patience, and the goal is not far away.

Compassion is possible only with understanding and awareness. Not only do you understand and respect the other person, but you have come to your deepest core of being. Seeing your own deepest core, you have become capable of seeing the deepest core in the other also. Now the other does not exist as a body or a mind; the other exists as a soul. And souls are not separate; when two souls meet, they are one. Compassion is the highest form of love.

Passion means a state of biological fever – it is hot; you are almost possessed by biological, unconscious energies. You are no longer your own master; you are just a slave. Compassion means you have transcended biology; you have transcended physiology. You are no longer a slave; you have become a master. Now you function consciously. You are not driven, pulled and pushed by unconscious forces; you can decide what you want to do with your energies. You are totally free. Then, the same energy that becomes passion is transformed into compassion. Passion is lust; compassion is love. Passion is desire; compassion is desireless. Passion is greed; compassion is sharing. Passion wants to use the other as a means; compassion respects the other as an end unto himself or herself. Passion keeps you tethered to the earth, to the mud, and you never become a lotus; compassion makes you a lotus – you start rising above the muddy world of desires, greed, anger. Compassion is a transformation of your energies. Ordinarily, you are scattered, fragmentary. Some energy is being absorbed by your anger; some energy is being absorbed by your greed; some energy is being absorbed by your lust – and so on, and so forth. And there are so many desires surrounding you that you are left without energy; you are left hollow, empty. (…) you don't have any energy left; all your energy keeps on going down the drain. When all these energies are no longer being wasted, they start

filling your inner lake, your inner being. You become full. A great delight arises in you. When you start overflowing, you have become a Buddha, and you have come upon an inexhaustible source. And when you are a Buddha, only then will you experience what compassion is. It is cool love – not cold, mind you – cool love. It is a sharing of your joy with the whole of existence. You become a blessing to yourself and a blessing to the whole existence. That is compassion. Passion is a curse; compassion is a blessing.

Desire is just a form of energy; that's why you can turn one desire into another. Anger can become sex; sex can become anger. Sex can become greed; so whenever you find a very greedy person, he will be less sexual. If he is really perfectly greedy, he will not be sexual at all; he will be celibate – because the whole energy is moving into greed. And if you find a very sexual person, you will always find that he is not greedy, because nothing is left over for greed. If you see a person who has suppressed his sexuality, he will be angry; anger will always be ready to come to the surface. (…) Sex becomes anger – these are the forms; life is the energy. (…) Energy cannot disappear; energy is indestructible. Ask the physicist; even they say that energy cannot be destroyed. A certain energy was existing in Gautam Buddha when he became enlightened. That energy had been moving in sex, anger, greed, in millions of ways. Then, all those forms disappeared – so what became of that energy? Energy cannot go out of existence; and when desires are not there, it becomes formless, but it still exists. Now, what is the function of it? That energy becomes compassion. You cannot be in compassion, because you have no energy. All your energy is divided and spread into different forms – sometimes sex, sometimes anger, sometimes greed. Compassion is not a form. Only when all your desires disappear does your energy become compassion. You cannot cultivate compassion. When you are desireless, compassion happens; your whole energy moves into compassion. And this movement is very different. Desire has a motivation in it, a goal; compassion is non-motivated. There is no goal to it; it is simply overflowing energy.

Buddha makes enlightenment for the first time unselfish; he makes it a social responsibility. (…) Gautam Buddha is not only enlightened, but an enlightened revolutionary. His concern with the world, with people, is immense. He was teaching his disciples that when you meditate and you feel silence, serenity, a deep joy bubbling inside your being, don't hold onto it; give it to the whole world. And don't be worried, because the more you give it, the more you will become capable of getting it. The gesture of giving is of tremendous importance once you know that giving does not take anything from you; on the contrary, it multiplies your experiences. But one who has never been compassionate does not know the secret of giving, does not know the secret of sharing.

Only the words coming from an enlightened person can create trust. If they come from unenlightened scholars, the words cannot create trust. The word spoken by the enlightened man starts breathing, starts having a heartbeat of its own. It becomes alive; it goes directly to your heart – it is not intellectual gymnastics. But with a scholar, it is a different thing. He himself is not certain of what he is talking about, what he is writing about. He is in the same uncertainty as you are.

Compassion is love coming of age. Ordinary love is very childish; it is a good game for teenagers. The faster you grow out of it, the better, because your love is a blind biological force. It has nothing to do with your spiritual growth; that's why all love affairs turn in a strange way, become very bitter. That which was so alluring, so exciting, so challenging, that for which you could have died… now you could still die, but not for it – you could die to get rid of it! (…) Each love affair ends in a disillusionment. (…) Once lovers get married, then there is no love story left. (…) Because both are blind and unconscious, the outcome cannot be a great harmony – the outcome can only be a battlefield of domination, of humiliation, of all kinds of conflicts. But when passion becomes alert and aware, the whole energy of love comes to a refinement; it becomes compassion. Love is always addressed to one person; and its deepest desire is to possess that person. The same is the case from the other side – and it creates hell for both people. Compassion is not addressed to anybody. It is not a relationship; it is simply your being. You enjoy being compassionate (…) to everybody – unconditionally, not for anything in return.

With condemnation, there is no possibility of transformation. (…) Don't repress your love energy – refine it, and use meditation to refine it. So, side by side, as meditation grows, it goes on refining your love energy and makes it compassion.

To become enlightened is simple, but to become a Master is a very complex phenomenon, because it needs meditation plus compassion. (…) Only the Masters have been able to raise consciousness. Whatever small consciousness you have, the whole credit goes to the few Masters who managed to remain compassionate, even after their enlightenment. (…) You have known through compassion, slowly, that the more you share, the more you have. If you can share your enlightenment too, your enlightenment will have much more richness, much more aliveness, much more celebration, many more dimensions. Enlightenment can be one-dimensional – that's what has happened to many people. It satisfies them, and they disappear into the universal source. But enlightenment can be multi-dimensional; it can bring so many flowers to the world. And you owe something to the world, because you are sons and daughters to this earth. (…) Your enlightenment should not have a selfish motive; it should not be just yours – you should make it shared as widely, to as many people as possible. That's the only way to rise consciousness on the earth – which has given you life, which has given you the chance to become enlightened.

Compassion is very understanding; it is the finest understanding that is possible to man. A man of compassion should not be disturbed by small things in life, which are happening every moment. Only then, in an indirect way, are you helping your compassionate energies to accumulate, to crystallize, to become stronger, and to go on rising with your meditation.

Masters have tried in every possible way to cling to something, so that they are not swept away to the other shore. According to Buddha, compassion is the best, because compassion is also a desire, in the final analysis. The idea to help somebody is also a desire, and as long as you keep the desire, you cannot be taken to the other shore. It is a very thin thread that keeps you attached to the

world. Everything is broken; all chains are broken – except a thin thread of love. But Buddha's emphasis is, keep hold of that thin thread as long as possible; as many people that can be helped, help them.

Meditation is a flower, and compassion is its fragrance. (…) The flower blooms, and the fragrance spreads on the winds in all directions, to be carried to the very ends of earth. (…) Undirected, unaddressed, it is moving to the very ends of the world. (…) But the basic thing is the blooming of the flower. (…) Unless the inner being of man flowers, the fragrance of compassion is not possible.

The very method of science is concentration; and because of that method, science can never know the Divine. (…) Science is one-pointed; the search is objective. (…) But God is not an object. God is this wholeness of existence, this moment; God is the totality.

Meditation is not concentration; it is not attention – meditation is awareness. (…) Any meditation that leads you deep into concentration is wrong. (…) If you narrow down your consciousness, concentrate on something, and you exclude the rest of existence and become one-pointed, it will create more and more tension in you – hence the word *attention*. (…) Concentration, the very sound of the word, gives you a feeling of tenseness. (…) Concentration makes you one-pointed at a very great cost: ninety-nine percent of life is discarded. (…) Concentration has its uses, but it is not meditation. (…) A Buddha is not a man of concentration; he is a man of awareness. He has not been trying to narrow down his consciousness; on the contrary, he has been trying to drop all barriers, so that he becomes totally available to existence. (…) Meditation is not concentration, but relaxation – one relaxes into oneself.

Accept – because if you deny anything, you will become tense. All denials create tension. Accept. If you want to relax, acceptance is the way. Accept whatever is happening all around you; (…) accept whatever is happening within you – (…) let it become an organic whole. (…) acceptance of existence is the only way to relax.

Be alert to the life energy that moves in breath. (…) breathing is a bridge – one part of it is joined with you; another part is joined with existence. (…) Existence is breathing you. It comes into you; it goes out of you. Each moment it rejuvenates you; each moment it makes you alive again and again. (…) Buddha makes breathing the very foundation. A deep, relaxed breathing, an awareness of it, gives you such tremendous silence, relaxation, by and by you simply merge, melt, disappear. You are no longer a separate island; you start vibrating with the Whole. Then you are not a separate note, but part of this whole symphony.

Once meditation settles in you and you fall into rhythm with existence, compassion is a consequence. Suddenly you feel you are in love with the Whole, and the other is no longer the other – in the other also you live.

When you look with worshipful eyes, then anything becomes divine. (…) It is a question of attitude.

A real person of understanding is neither hard towards others, nor hard towards himself, because it is one and the same energy. A real person of understanding is not a masochist; he is not a sadist nor a masochist. A real person of understanding simply understands that there is no separation; all including himself is divine. And he lives out of this understanding. To live out of understanding is compassion.

Desire is desire; there is no difference at all. Whether you want to help people or you want to harm people, the nature of desire remains the same. (…) There is neither material nor spiritual desire. It is an ego trip – helping people, and you become holier than others. (…) A Buddha does not desire to help people. (…) Desire is always exploitation. (…) A Buddha helps not because he desires to help, but because compassion is his nature. (…) Every meditator becomes compassionate, but not a 'servant of the people'. (…) A Buddha helps people, but there is no desire in it; it is spontaneous. It is just the fragrance of a flower that has bloomed. The flower is not desiring the fragrance to be released to people on the winds. Whether or not it reaches people is not the concern of the flower at all. If it reaches, that is accidental; if it does not reach, that too is accidental. The flower is spontaneously releasing its fragrance. The sun rises – there is no desire to wake up people, no desire to open the flowers, no desire to help the birds to sing. It all happens of its own accord.

The whole process of society is a sort of hypnosis. (…) You are hypnotized; (…) whatsoever you think you are is a sort of hypnosis. The society has given you those ideas, and now you are full of those ideas and conditionings.

A Buddha knows that trust is something so basic that once you lose trust, you lose all. And if you don't lose trust and everything is lost, then nothing is lost. You can take everything from him, but you cannot take his trust.

The ego is created with hate, enmity, struggle. If you want to drop the ego, you will have to create more love feelings. When you love, ego disappears. If you love tremendously and unconditionally, and if you love all, then the ego cannot exist.

The joy of advising others is a very subtle, egoistic joy. (…) Advice is the only thing in the world which everybody gives and nobody takes; and it is good that nobody takes it, because it is given by people who know nothing. (…) in the very nature of things, if you want to change the world, you have to change yourself first. The revolution must come to you first; only then can you radiate it into others' hearts. (…) First cleanse yourself; make your eyes more transparent, so that you can see better. Then perhaps, and only perhaps, you may be able to help others. (…) Before you have experienced, never try to help anybody, because you will simply mess up the other person more. They are messed up already; centuries of heritage have been messing up everybody. It will be very kind of you not to help, because it is going to be dangerous; your help will be very risky for the other person. First travel the path; know exactly where it leads – only then can you hold the hands of others and take them on the path.

The other is not a consideration at all in compassion. (…) Compassion is spontaneous; (…) because you have so much, you go on overflowing. (…) Compassion is not coming from you; compassion is from existence, from the Divine.

The man of compassion is sharp. Without tears, without emotions, he simply moves into action. He is not cold, but neither is he hot. He is simply warm – and cool. That is the paradox of the man of compassion. He is warm because he is loving; and yet he keeps his cool. His cool is never lost; whatsoever happens he remains cool, and out of his coolness he acts. And because he remains cool, he helps.

Your thoughts, your worries, they come and go; they are just ripples on the surface. Deep down in your depth, not a single ripple ever arises. And you are there, and you are that. You are that being. Zen people call it the state of being a host. (…) The one who does not stay is the guest; and the one who does stay is the host. (…) Ordinarily, you have become too identified with the guests, hence your misery. (…) Guests are guests; they have not come to stay forever. (…) Watch. Let them come; let them be there; let them pack; let them leave. You remain. (…) Don't get identified; that's all. (…) Can you see the peace that arises if you always abide? That is silence. (…) That which remains unchanging, that's you. And that is godliness. And to know it, to be it, and to be in it, is to attain to *samadhi*. Meditation is the method; *samadhi* is the goal. Meditation, *dhyana*, is the technique to destroy the identification with the guest. And *samadhi* is dissolving into the host, abiding in the host, getting centered there.

Some time once a day, sit silently and disconnect yourself from all connections. Just as you disconnect the phone, disconnect yourself of all connections. (…) A thousand and one connections are there; just go on disconnecting. (…) Disconnect all. Then you are in yourself; then for the first time, the host is alone, and there is no guest. (…) This is what virginity is.

You can, authentically, only be yourself. All else will be false; all else will be just masks, personalities, but not your essence. (…) It will just be on the outside. A face, but never your face.

Accept the other and give him a feeling that he is welcome. (…) All those who are trying to change him give him a feeling of guilt, and guilt is poison. (…) All expectation is condemning; all expectation is denial; all expectation is a rejection. (…) When love flows without motivation, it helps; and nothing helps like it. Once you feel that even one single human being accepts you as you are, you feel centered. You are not unwelcome in this existence; at least one human being accepts you unconditionally. That gives you a grounding, a centering; that gives you a feeling that you are at home. When you are far away from yourself, you are far away from existence, from your home. The distance between you and yourself is the distance between you and your home, and there is no other distance. So whosoever says, "become somebody else", is pushing you away from your home. You will become false; you will carry masks. You will have personalities, character, and a thousand other things, but you won't have a soul –

you won't have the essential. You will not be an awareness; you will be a deception – a pseudo-phenomenon, not authentic. (…) To help the other to be himself is the most difficult thing in the world, because that is against your ego. (…) Your ego wants to change others according to you; (…) your ego wants to force others, to pull, and push, and manipulate. (…) Love has to be a free gift. The moment there is a price tag on it, it is no longer love.

People are told to help others, and they are empty within themselves. (…) A person who hates himself cannot love others; he can only pretend. The basic thing is to love yourself so totally that your love overflows you and reaches to others. (…) I am for sharing, but first you must have something to share.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (…) *'With all thy heart'* means with all your feelings. That is what prayerfulness is. (…) When you live in feelings, so many feelings, you are just a confusion, a madhouse. (…) When all your feelings are together, integrated into one unity, it is prayer. Prayerfulness is your total heart, throbbing with the desire of the unknown, throbbing with a deep urge, a deep enquiry into the unknown, each beat of your heart devoted. *'With all thy mind'* – that is the meaning of meditation, when all your thoughts have become one. When all your thoughts become one, thinking disappears; when all your feelings become one, feeling disappears. When your feelings are many, you are sentimental. When your feelings are one, all sentimentality disappears – you are full of heart, but without sentimentality. (…) when thoughts are one, then there comes a moment that this oneness of thought becomes almost synonymous with no-thought. To have one thought is to have no thought, because the one cannot exist alone. The one can exist only with the many; the one can exist only in a crowd. When the crowd has disappeared, the one also disappears, and there comes a state of no-thought. (…) *'And with all thy soul'*… the soul is the transcendence of thinking and feeling. The soul is beyond prayer and beyond meditation. The soul is your nature; it is the transcendental consciousness in you.

If you really want to love God, you have to start by loving your fellow human beings, because they are the nearest to you. And by and by, ripples of your love can go on expanding. Love is like a pebble thrown into a silent lake: ripples arise, and then they start spreading to the faraway shores. But first there is the touch of the pebble on the lake; close to the pebble the ripples arise, and then far and far away they spread. First, you will have to love those who are like you – because you know them, because at least you can feel a certain familiarity, a certain at-homeness with them. Then, the love can go on expanding. Then, you can love animals; then, you can love trees; then, you can love rocks. And then only can you love existence as such, not before then. So, if you can love human beings, you have taken the first step. (…) And if you cannot love human beings, don't be deceived – no temple is going to help.

Thou shalt love thy neighbor as thyself… because, in fact, all humanity is you, in many faces and in many forms. Can't you see it – that your neighbor is nobody other than you, your own being, in a different shape and form?

All the so-called Christianity has been teaching you is hatred towards yourself, condemnation of yourself. Love yourself, because you are the nearest to godliness. It is there that the first ripple has to arise. Love yourself! Self-love is the most fundamental thing; if you ever want to be religious, self-love is the basis. (…) the basis is you. So don't condemn yourself; don't reject yourself. Accept. The Divine has taken abode in you. Existence has loved you so much, that's why it has taken abode in you. Existence has made a temple of you; the Divine lives in you. If you reject yourself, you reject the nearest to godliness that you can find. And if you reject the nearest, it is impossible that you will be able to love the faraway.

To be mad, you need a little bit of comfort in your life situation. You can see it – the more comfortable a society, the more people go mad. The poorer a society, starving, hungry, the less people go mad. Madness needs, in the first place, a mind. But a hungry person has no nourishment for the mind; he is undernourished, so his mind is not in a situation to go nuts. For that, the mind needs more energy than ordinarily is involved in survival. Madness is a rich man's disease; the poor can't afford it.

When people are poor, their problems are of the world. When people are rich, their problems are of a higher quality. Only an affluent country can be really spiritual; a poor country cannot be. I am not saying that a poor individual cannot be – yes, a poor person can be really spiritual; exceptions are there. But a poor country cannot be. A poor country, on the whole, thinks in terms of money, medicine, houses, cars, this and that. And it is natural; it is logical.

Whatever you are with yourself, you are with others. Let that be a basic understanding.

All poetries about love are just compensations – (…) not an iota of love exists; only mountains of talk. (…) Because we cannot love, we have somehow to believe through poetry, through singing, that we love. What we miss in life, we put in our poetry; what we go on missing in life, we put into the film, in the novel. But love is absolutely absent, because the first step has not been taken. And the first step is to accept yourself as you are: drop all shoulds; don't carry any 'ought' in your heart. (…) Don't go on copying others' signatures. (…) And when you are not trying to become anybody else, then you simply relax; then a grace arises. Then you are full of grandeur, splendor, harmony – because then there is no conflict, (…) nothing to enforce upon you violently. You become innocent. In that innocence, you will feel compassion and love for yourself. (…) The moment you can say to existence, "I am perfect as I am; I am happy as I am", this is what in the East we call *shraddha*, trust. Then you have accepted yourself; and in accepting yourself, you have accepted existence. Denying yourself, you deny the existence that created you.

The moment you say, "I should be like this", you are trying to improve upon existence. You are saying, "You committed blunders – I should have been like that, and you have made me like this". (…) Your struggle is in vain; you are doomed to failure. And the more you fail, the more you hate. The more you fail,

the more you feel condemned. The more you fail, the more you feel yourself impotent. And out of this hatred, impotency, how can compassion arise? Compassion arises when you are perfectly grounded in your being.

I want you to understand; that's all. Understanding is enough. Let understanding be the only law; there is no other. (…) Only understanding, only awareness, only the capacity to see into things as they are… (…) And out of understanding, transformation comes. The transformation is natural – you have not to do it; it simply happens on its own accord. Zen transforms, but does not talk about transformation. (…) In Zen, a totally new dimension opens: the dimension of effortless transformation; the dimension of transformation that comes naturally with clearer eyes, with clarity, by seeing into the nature of things more directly, without any hindrance or prejudices.

Nobody is here to fulfill your expectations. And only very cowardly people try to fulfill others' expectations. A real man will destroy all people's expectations about him, because he is not here to be imprisoned by anybody's ideas. He will remain free. He will remain inconsistent – that is what freedom is. He will do one thing today, and he will do something exactly opposite tomorrow, so that you cannot carry an idea about him. A real, genuine human being is inconsistent. Only bogus people are consistent. A real, genuine human being carries contradictions within him. He is utter freedom. He is such a freedom that he can be this and he can be that too, just the opposite too. It is his choice – if he wants to be a leftist, he is a leftist; if he wants to be a rightist, he becomes a rightist. There is no hindrance in him. If he wants to be inside, he can be inside; if he wants to be outside, he can be outside. He is free. He can be an extrovert; he can be an introvert – he can do whatsoever. His freedom chooses in the moment what to do. (…) Zen says: remain true to your freedom. And then, a totally different kind of being arises in you, which is very unexpected, unpredictable. Religious, but not moral. Not immoral – amoral: beyond morality, beyond immorality. (…) This new dimension has a new quality: that of characterlessness. (…) Because man has a soul, he can only be authentic if he remains without a character. (…) He lives moment to moment; he lives in the present – (…) that's why he is unpredictable. (…) He has no fixed ideas of how to live; he has only awareness – (…) he has spontaneity; (…) he is responsive. His life remains a constant flow. (…) A characterless man is a man who has no answers, who has no philosophy, who has no particular idea how things should be. Howsoever they are, he remains open. He is a mirror; he reflects.

Zen is non-judgmental; Zen is non-evaluative; Zen imposes no character on anybody. Because to impose character, you will need an evaluation – good or bad; to impose character, you will have to create shoulds and should-nots; (…) to impose character, you will have to create fear and greed – otherwise, who will listen to you? You will have to be a B. F. Skinner and treat people like rats – train them, punish them, reward them, so that they are forced into a certain pattern. That's what has been done to you. (…) Zen, instead of giving you a character, and a conscience to manipulate the character, gives you consciousness. This difference has to be noted, remembered. All other religions give you a conscience; Zen gives you consciousness. (…) Zen makes you luminous from

within; (…) it simply creates a lamp inside at your center, at your very center. And that light goes on growing, and one day, your whole personality is luminous.

Out of meditation, trust arises, and trust makes existence divine. *Tathata* arises; suchness arises. How can you go on condemning if you know everything is godly? (…) *Tathata* means coming to a moment when you suddenly see that existence is one, interrelated, dancing in one dance, an orchestra. (…) And this suchness is the innermost core of religiousness.

If an old man says that his childhood was paradise, that means that his whole life has been a hell. He has not been growing up; he is growing down. Just to grow old is not growing up. Growing up is a totally different phenomenon – that means the last moment on the earth for you will be the most precious moment; the departure from this life will be the climax of your joy.

If you can do only one thing, everything else that is ugly will disappear from your life, and everything that is beautiful will come on its own. And that simple thing is: learning to be silent; learning to be meditative; being a witness; being natural, and yet alert and conscious of whatever you are doing, whatever you are thinking.

The moment truth is organized, it dies. It becomes a doctrine, a theology, a philosophy, but with no more experience, because the crowd cannot experience. Experience happens only to individuals separately.

Truth is simple, obvious, uncomplicated; all that it needs is just a silent awareness – and a great understanding descends on you: an understanding that does not become knowledge; an understanding that deepens your innocence, and that deepens the mystery of life.

I do not believe in anything; it is not a question of God – I do not believe in believing. My approach is to know, and knowing is a totally different dimension. It starts from doubt; it does not start from believing. The moment you believe in something, you have stopped enquiring. Belief is one of the most poisonous things to destroy human intelligence. All the religions are based on belief; only science is based on doubt. And I would like the religious enquiry also to be scientific.

Mind can conceive only the dual… – day and night as separate. Mind cannot conceive that day is just another form of night – light is a little less dark, and darkness is a little less light. The distinction between them is not of duality, but only of relativity – they are one. That's why it is so easy that day changes into night, night changes into day – if there was any duality, then any day, night may have said, "I don't want to go"; or the sun may have said, "enough! today I go fishing". But they are not separate; they are just two phases of one energy. In the same way, life and death – two phases of the same energy. Death is not the end of life; death itself is part of life, and life goes on. (…) Your life is eternal; death is a small episode here and there, when you change your house. The essential of your

being remains the same; how many houses you change, it does not matter – but it is inconceivable to the mind.

Meditation is your nature, is your very potential. (…) Meditation is something natural, something that is already hidden inside you, and it's trying to find its way. (…) But mind is surrounding it from all sides. (…) Just a small piece of straw can go into your eye, and it will prevent you from seeing the vast sky – because you cannot open your eyes. It is absolutely illogical that just a small piece of straw, or sand, can prevent you from seeing the great stars, the infinite sky. But in fact, they can – they *do*. Techniques are needed to remove those straws, those pieces of sand, from your eyes.

It is none of your business to save the world. In the first place, we never created it. It is none of our responsibility where it goes and what happens to it. Our only responsibility is that, while we are here, we live a life of joy, love and blissfulness. While we are here, our responsibility is to know who we are and what this life is all about. And the miracle is that in doing that, you are already changing the world without being aggressive.

Whatever you see in me, feel in me, is there in you, but only as potential. (…) You have wings, but nobody has pushed you. You have not taken the jump on your own; you are still sitting in the shelter. The whole sky is yours, but you are not claiming it. My function here is to drag you out of your shelter. Whatever is needed to be done, I am ready to do it. If you need a push, good; if you need a hit, good. I am ready to do anything to give you just a little experience, for you to experience that you have wings – then my work is finished.

If you can understand meditation, don't be worried at all – meditation surely leads to no-mind, just as every river moves towards the ocean without any maps. Every river, without exception, finally reaches the ocean; every meditation, without exception, finally reaches to the state of no-mind. But naturally, when the Ganges is in the Himalayas, wandering into the mountains and in the valleys, it has no idea what the ocean is; it cannot conceive the existence of the ocean. But it is moving towards the ocean, because the water has the intrinsic capacity of always finding the lowest place – and the oceans are the lowest place. The rivers are born on the peaks of the Himalayas, and they start moving immediately towards lower spaces, and finally they are bound to find the ocean. Just the reverse is the process of meditation. It moves upwards, to higher peaks, and the ultimate peak is no-mind. No-mind is a simple word, but it exactly means enlightenment, liberation, freedom from all bondage, experience of deathlessness and immortality. Those are big words, and I don't want you to be frightened; so I use a simple word, no-mind. (…) Once *this* mind is non-functioning, you become part of the mind of the cosmos, the universal mind. When you are part of the universal mind, your individual mind functions as a beautiful servant. It has recognized the Master, and it brings news from the universal mind to those who are still chained by the individual mind. When I am speaking to you, it is in fact the universe using me; my words are not *my* words – they belong to the universal truth. That is their power; that is their charisma; that is their magic.

Your emotions, your sentiments, your thoughts – the whole paraphernalia of the mind – are manipulated by the outside. Scientifically, it has become more clear now; but even without scientific investigation, the mystics have been saying exactly the same thing for thousands of years – that all these things your mind is filled with are not yours; you are beyond them. You get identified with them; and that's the only problem.

The mind certainly is a mechanism for recording experiences from the outside, and reacting and responding accordingly. It is not you. But unfortunately, the psychologists think the mind is all, and beyond mind there is nothing. That means you are nothing but a collection of impressions from the outside; you don't have any soul of your own. Even the very idea of the soul is given by the outside. This is where mystics differ. They will agree absolutely with the contemporary scientific research about the mind. But it is not right about the human being's totality. Beyond the mind, there is an awareness that is not given by the outside, and is not just an idea – and there is no experiment up to now that has found any center in the brain that corresponds to awareness. The whole work of meditation is to make you aware of all that is mind, and disidentify yourself from it. (…) A certain situation is pressing the remote control and you feel sad, you feel angry, you feel frustrated, you feel worried, you feel tense – all these things are coming from the outside, and the mind is responding to them. But you are the watcher; you are not the actor. It is not *your* reaction. Hence the whole art of meditation is to learn awareness, alertness, consciousness. (…) Just become aware. (…) Slowly go on cutting your identifications with the mind. Then you have found your real individuality, you being, your soul. Finding this awareness is enlightenment; you have become luminous. You are no longer in darkness; and you are no longer a puppet in the hands of the mind. You are a Master, not a servant. Now, the mind cannot react automatically, autonomously, the way it used to do before. It needs your permission. (…) Unless this Master becomes crystal clear in you, crystallized, you don't have any soul. You are just a phonograph record, and as you grow older, your recording goes on expanding. You become more knowledgeable, and people think you are becoming wiser – but you are simply becoming a donkey loaded with books. Wisdom consists of only one thing – not of knowing many things, but of knowing only one thing, and that is your awareness and its separation from the mind.

People go on doing the same things every day. (…) Nothing you do is new. (…) somehow you go on doing the same things again and again, as if you are helpless. And you will remain helpless unless you create a separation between the mind and awareness. That very separation is the greatest revolution that can happen to a human being. And from that very moment, your life is a life of celebration. (…) Now, you can do and act on only that which makes you more joyous, fulfills you, gives you contentment, makes your life a work of art, a beauty. But this is possible only if the Master in you is awake. Right now, the Master is fast asleep, and the servant is playing the role of the Master. And the servant is not even *your* servant; the servant is created by the outside world. It belongs to the outside world; it follows the outside world and its laws. This is the whole tragedy of human life: you are asleep, and the outside world is dominating you, creating your mind according to its own needs – and the mind is a puppet. Once your

awareness becomes a flame, it burns the whole slavery that the mind has created. And there is no blissfulness more precious than freedom, than being a master of your own destiny.

The mind is not your friend. (…) the mind is pretending to be the Master; (…) it has to be put into its right place as a servant. (…) the struggle for freedom, for bliss, for truth, is not with the world; it is a fight with this puppet mind. (…) And once the Master is awakened within you, (…) for the first time you become alive.

The door opens into reality not through the mind, but through the heart. (…) there is an inner chamber of your being, absolutely uncontaminated (…), completely unpolluted (…), utterly free (…), still virgin. (…) once you have contacted that source of your being, your life is lived on a different plane. That plane is divine. To live in the mind is the human plane; to live below the mind is the animal plane; to live beyond the mind, in the heart, is the divine plane. And with the heart, we are connected to the Whole; that is our connection. All the meditations that I have devised are meant for a single purpose: to throw you from your head into your heart, somehow to pull you out of the mire of the head into the freedom of the heart, somehow to make you aware that you are not just the head. The head is a beautiful mechanism, but don't be used by it – it has to serve the heart. Once the mind serves the heart, everything is balanced. A great tranquility and a great joy arise in your being, and not from anything outside, but from your own inner resources. It wells up; it transforms you – and not only you: it makes you so luminous that whosoever comes in contact with you will have a little taste of something unknown.

Every child is born feeling the whole universe, not knowing his separation from it. It is by slow education that we teach him to become separate. We give him a name; we give him an identity; we give him qualities; we give him ambitions – we create a personality around him. Slowly, slowly, the personality becomes thicker through upbringing, education, religious teaching. And as the personality becomes thicker, the child starts forgetting who he used to be in his mother's womb (…) – there he had no name; there he was not separate from existence. (…) Why is every child born crying? Because his home is being taken away; his world is being destroyed – suddenly, he finds himself in a strange world amongst strange people. And he continues to cry, because every day his freedom becomes less and less, and his responsibility becomes more and more weighty. Finally, he finds there is no freedom left, but only duties to be fulfilled, responsibilities to be carried out – he becomes a beast of burden. Seeing this with the clarity of innocent eyes, if he cries, you cannot condemn him. The psychologists say the search for truth, for God, for paradise, is really based on the experience of the child in the womb. He cannot forget it. Even if he forgets it in his conscious mind, it goes on resounding in his unconscious. He is searching again for those beautiful days of total relaxation with no responsibility, and all of the freedom available. There are people who have found it. My word for it is *enlightenment*.

In his tensions, in his anxieties, his problems, man loses himself in the crowd and becomes someone else. Deep down, he knows that he is not the role he is playing – he is somebody else. And this creates a tremendous psychological split in him. He cannot play the role correctly, because he knows it is not his authentic being; and he cannot find his authentic being, either. He has to play the role, because the role gives him his livelihood, his wife, his children, his power, his respectability – everything. He cannot risk it all, so he goes on playing the role (…). Slowly, slowly, he starts believing it himself – he *has* to believe it, otherwise it will be difficult to play the part. The best actor is the one who forgets his individuality and becomes one with his acting – then, (…) it looks authentic, almost real. (…) Everybody is playing some part, knowing perfectly well that this is not what he is supposed to be. This creates a rift, an anxiety; and that anxiety destroys all your possibilities of relaxation, of trusting, of loving. (…) You become self-exiled, and then you suffer.

Your saints, your mahatmas, are uglier than you will find ordinary people. (…) Even prisoners, even those who have been sentenced for their whole lives, are far more innocent than your saints, far simpler, far better people than your saints. Your saints are cunning, clever. Your saints have only one quality, and that is that they are able to repress themselves. They go on repressing; and then, naturally, they become split. Then, they have two kinds of lives: (…) one that they live as a showpiece; and the other, the real one, that they don't show to anybody. They are afraid even to see it themselves. (…) Your so-called saints are really insane people. They have repressed their sex; they have repressed their greed; they have repressed their anger – and they are boiling within themselves. Their inner life is nightmarish. There is no peace, no silence. All their smiles are painted. (…) And that's the case with you too – on a smaller scale, of course, because you are not a saint. Your illness is not yet incurable; it can be cured. It is not yet so acute; it is not yet so chronic. Your illness is just like the common cold; it can disappear easily. (…) What is needed is not repression or destruction; you have to learn the art of creating harmony in your energies. You have to become an orchestra. (…) if you know the art of playing on a musical instrument, you can create beautiful music, you can create celestial music – you can bring something of the beyond to the earth. Life is also a great instrument; you have to learn how to play upon it. Nothing has to be cut, destroyed, repressed, rejected. All that existence has given to you is beautiful. If you have not been able to use it beautifully, it simply shows that you are not yet artful enough. (…) We have been given only *potential* for life; we have to learn how to actualize it. All possible resources have to be used.

Every energy that you have can become its polar opposite, because the polar opposite is always contained in it.

Accept yourself; rejoice in being yourself. You are not to be a Jesus; you are not to be a Buddha or anyone else. You have to be just yourself. Existence does not want carbon copies; it loves your uniqueness. And you can offer yourself to life only as a unique phenomenon. You can be accepted as an offering, but only as a unique phenomenon. An imitation of Jesus, Krishna, Christ, Buddha, Mohammed – these won't do. Imitators are bound to be rejected. Be yourself, authentically

yourself. Respect yourself; love yourself. And then, start watching all kinds of energies in you – you are a vast universe! And slowly, as you become more conscious, you will be able to put things right, into their right places. You are topsy-turvy, that is true; but nothing is wrong with you. You are not a sinner; with a little rearrangement, you will become a beautiful phenomenon.

Repression is to live a life that you were not meant to live. Repression is to do things that you never wanted to do. Repression is to be the person that you are not; repression is a way to destroy yourself. Repression is suicide – very slow, of course, but a very certain, slow poisoning. Expression is life; repression is suicide. (…) Live is expression, creativity, joy. When you live the way existence wanted you to live, you live the natural way. (…) Listen to your instincts; listen to your body; listen to your heart; listen to your intelligence. Depend on yourself; go wherever your spontaneity takes you; and you will never be at a loss. And going spontaneously with your natural life, one day you are bound to arrive at the doors of the Divine. Your nature is the Divine in you; the pull of that nature is the pull of life within you. Don't listen to the poisoners; listen to the pull of nature. Yes, nature is not enough – there is a higher nature too, but the higher comes through the lower. The lotus grows through the mud. Through the body grows the soul; through sex grows transcendence; (…) through food grows consciousness. (…) The lowest is linked with the highest; the shallowest is linked with the deepest. The priests have been teaching you to repress the lower.

Nature gives sleep to the beggars who have been working the whole day, moving from one place to another in the hot summer, begging. Nature gives a good sleep to laborers, to stonecutters, woodcutters. The whole day they have been working hard and getting tired. Out of that tiredness, they fall into deep sleep. This is the polarity. The more you are exhausted energy-wise, the more is your need for sleep, because you can only get more energy from deep sleep. If you exhaust your energy, you create a situation in which you will fall into deep sleep. If you don't work at all, then there is no need. You have not used even the energy that was given to you, so what is the point of giving you any more? Energy is given to those who use it.

[In therapy,] the whole group is working hard: they are expressing their emotions, catharting, bringing everything up, throwing everything out – they become exhausted. Then come a few moments when they are so exhausted that there is nothing else to throw out. In that moment, suddenly, there is a contact – silence descends. Out of work is rest; out of expression is silence. This is how life works. Its ways are very irrational. If you really want to be alive, you will have to be ready to die at any moment. This is the illogic of life! If you want to be authentically true, then you will have to risk. Repression is a way to avoid the risk.

You think that a person who is never angry is bound to be very loving. You are wrong. A person who is never angry will not be able to love either. They go together; they come in a package.

If you love yourself – and that is a must in life, otherwise you will miss life – you will never be repressive; you will be expressive of whatsoever life gives you. You will be expressing it: its joys, its sadness, its peaks, its lows, its days, its nights. But you have been brought up in such a way as to become a hypocrite. When you feel angry, you go on smiling a painted smile. When you are in a rage, you repress the rage. You are never true to what is within you. (…) Repression is not listening to your nature. Repression is a trick to destroy you, (…) a trick to cripple you, (…) to weaken you, (…) to put you against yourself. It is a way of creating conflict within you, and whenever a man is in conflict with himself, of course he is very weak. (…) Continuously fighting, (…) you don't have any energy to do anything else. (…) The society has divided you into a split person; it has made you schizophrenic and it has confused you. You have become driftwood. You don't know who you are; you don't know where you are going; you don't know what you are doing. You don't know why you are here in the first place.

Be expressive. But remember, expression does not mean irresponsibility. Be expressive intelligently, and no harm will happen to anybody because of you. A person who cannot harm himself will never harm anybody else. And a person who harms himself or herself is dangerous in a way. If you are not even in love with yourself, you are dangerous; you can harm anybody. In fact, you *will* harm.

If you are living joyfully, you would like everybody to be joyful; that is true religiousness. Out of your own joy, you bless the whole of existence.

Repression makes you false. It is not through repression that anger, sex, greed are destroyed – no. They are still there; just the labels are changed. They go into the unconscious, and they start working from there. They go underground. And, of course, when they are underground, they are more powerful. The whole psychoanalytic movement tries to bring what is underground to the surface. Once it becomes conscious, you can be freed of it.

Your parents and your society have destroyed you; and you are destroying your children. Now, this is a vicious circle; somebody has to come out of it. (…) Each generation destroys the next generation. Unless somebody becomes very alert, aware, the destruction is bound to happen. (…) If you understand me rightly, then my effort is to bring you out of the vicious circle. Don't be angry at your parents; they could not do better than they have done. But now become more conscious, and don't do the same thing to your children. Make them more expressive; teach them more expression. Help them, so that they become more authentic, so that they can bring out whatsoever is inside them.

When you know exactly what you want, you can work for it. When you don't know what you really want, how can you work for it? Then anybody who takes hold of you, anybody who gives you any ideas, you start following. Some leader comes who can convince you argumentatively, and you start following him. You have followed many people, and they have all destroyed you. Follow your nature.

Go in; (…) take your commandments from there. The Bible is there inside you – the real book, the real knowledge. Get your instructions from there; and once you start getting your instructions from your innermost core, you will be free and happy. A free person is happy; an unfree person is never happy. You are not meant to be slaves.

As far as the ultimate truth is concerned, man's problem is his reason, and woman's problem is her feeling. Both are barriers to enlightenment. The man has to drop his reasoning; the woman has to drop her feeling. Both are at an equal distance from enlightenment. Man's distance is of reasoning, of the mind; woman's distance is of feeling, of the heart – but the distance is equal. Man has to drop his logic, and woman has to drop her emotions. Both have to drop something that is obstructing the path. (…) meditation brings you from the head or from the heart to the being. Meditation is the way to your own center of existence. (…) When meditation deepens in you, your thoughts and your feelings all start disappearing. Meditation makes you a silent pool without any ripples – so silent that it looks like a mirror; you can see your face. And it takes nothing from your intelligence or from your feelings; it only makes everything more authentic, more real, more total, more pure. Intelligence reaches to its highest peak, just as love reaches to its highest peak. To know your being and to be centered in your being is to have found the meaning of life – you have found the purpose for which you have come here on this planet; the intention of existence is revealed to you.

If you really want to communicate with your woman, or a woman wants to communicate with her man, the only way is that both should step aside from reason and emotion. Both should become more meditative. Meditation is neither reason or emotion; it is going beyond the polarity. It is transcendental. Meditation takes you beyond reasoning and beyond emotions; it is neither of the head nor of the heart. And the only possibility of any communion, of any communication between man and woman, is meditation. Otherwise, there is no possibility. The woman will call your reason rationalization. And what do you call it when the woman starts being emotional? You call it sentimentality. These are condemnatory words. (…) when you love a woman and the woman loves you deeply, there is communion, because in that love there is meditation. But that what you generally call love comes and goes. You are not yet capable enough of containing it forever; so the honeymoon disappears soon.

Your body is not simply physical. In your muscles, the structure of your body, many other things have entered through suppression. If you suppress anger, the poison goes into the body. It goes into the muscles; it goes into the blood. If you suppress anything, it is not only a mental phenomenon; it is also physical – because you are not really divided. You are not body 'and' mind; you are body-mind, psychosomatic. You are both together. So whatever is done with the body affects the mind, and whatever is done with the mind affects the body. Body and mind are two aspects of the same entity. (…) Mind is the subtlest part of the body; and body is the grossest part of the mind. And they affect each other; they run parallel. If you are suppressing something in the mind, the body will start a journey of suppression. If the mind releases everything, the body is also

releasing everything. That's why I emphasize catharsis very much in the meditations that I have developed; catharsis is a cleansing process.

When an animal gets angry, it just gets angry. It has no morality about it, no teaching about it – it simply gets angry, and the anger is released. When you get angry, you get angry in a way similar to any animal; but then, there is society, morality, etiquette, and thousands of things – you have to push the anger down. (…) If you could be violent and aggressive, then the energy would be released. But you cannot be – it is not convenient, so you push it down. Then what will happen to all those muscles that were ready to be aggressive? They will become crippled. The energy pushes them to be aggressive, and you push them back down in order not to be aggressive. There will be a conflict. In your muscles, in your blood, in your body tissues, there will be a conflict. They are ready to express something, and you are pushing them not to express. You are suppressing them; then your body becomes crippled. This happens with every emotion, and it goes on day after day. Then your body becomes crippled all over. All the nerves become crippled: they are not flowing; they are not liquid; they are not alive. They have become dead; they have been poisoned; they have become all tangled up. They are not natural. Look at any animal and see the grace of the body. What happens to the human body? Why is it not so graceful? (…) You have done something with it – you have crushed it; and the natural spontaneity of its flow has gone. It has become stagnant. In every part of your body, there is poison. In every muscle of your body, there is suppressed anger, suppressed sexuality, suppressed greed, jealousy, hatred. Everything is suppressed there. Your body is really diseased. (…) Your whole body has become blocked. (…) If the anger is not released, that anger is blocking your energy, and love cannot flow. (…) When your body has again become receptive and there is no block, no poisons around it, (…) when your body is flowing, when it is a riverlike flow, (…) you will always have a subtle feeling of joy wrapped around it. Really, joy only means that your body is in a musical rhythm, (…) in a symphony, nothing else. Joy is not pleasure; pleasure is that which has to be derived from something else. Joy is just to be yourself – alive, fully vibrant, vital.

Animals exist with only two *chakras* or centers: the *muladhar*, or sex center, the center of life, and *svadhistan*, the *hara*, or the center where life leaves the body. Animals are born and they die; between the two events, there is nothing much. If you are also born and you die, and only that, you are an animal – you are not human yet. And many millions of people exist only with these two *chakras*; they never go beyond them.

Man is not a machine, but an organism, and the difference is very significant to understand. The machine has parts; the organism has members. You can take the parts apart; nothing dies. You can put the parts together again, and the machine starts functioning. But in an organism, if you take the members apart, something dies. You can put them back together again, but the organism will not be alive again. The organism is a living unity; everything is connected with everything else. Whatever happens to you, in the body, or in the mind, or in the heart, or in your awareness, is going to change everything in the whole organism. You are going to be affected as a whole. The members of the organic unity are not just

parts put together; there is something more (…) – and that 'more' is your soul, which penetrates everything in you. So every change, wherever it happens, is going to ring bells all over your being.

From the lowest to the highest in you, everything is connected. (…) That's why there are different systems. For example, *yoga* is one of the most prominent systems for those who are working for self-realization. (…) almost its whole function is with the body, the body postures. It is a tremendous research; the people who have created it have done an almost impossible job. They have found in what postures your mind takes a certain attitude, your heart takes a certain rhythm, your awareness becomes more acute or less acute. They have developed all the body postures in such a way that just working on the body, not touching anything else, they will change your total being. But it is long, tedious, difficult work, because the body is an absolutely unconscious part of your being. To train it, and in strange postures that are not natural, is bound to be a difficult job. (…) The reason yogis became interested in methods to lengthen life was not out of their lust for life itself, but because they had chosen a very slow vehicle of transformation: the body. But, through the body people have reached to enlightenment. They have not done anything but learn and practice certain body postures. In a certain posture, the mind functions in a certain way. In one posture, the mind stops functioning; in another posture, you become very alert, and so on. You can see this happening in ordinary life also. With every mood, emotion, thought, your body takes a certain posture. If you are just watchful, you will see that there is a relationship, and the relationship is such that you cannot change it. For example, a person like me – if you tie down both my hands, I cannot speak! I simply cannot speak; I will simply be at a loss for what to do – because my hands are so deeply connected with my expressions.

Yoga has worked on the body; it is a long, arduous process. (…) Modern man cannot afford that much time; shorter ways have to be found. If you are working with the mind, that is a shorter way than the body, and the work is easier, because with the mind, nothing much has to be done – only awareness, only watchfulness. No psychoanalysis – that is again prolonging the process unnecessarily. (…) Psychoanalysis never comes to an end, because the mind goes on creating new garbage every day; it is very productive. You go on sorting out dreams; and it goes on creating new dreams. (…) And analyzing all this rubbish helps a little bit, gives a little relief, but it is an unending process. Those who have really worked with the mind have worked with watchfulness, witnessing; and as you witness the mind, the mind slowly starts becoming silent, stops its gibberish, becomes calm and quiet. And as the mind becomes calm and quiet, your body will go through changes, amazing changes. (…) When your mind becomes calm and quiet, your body also starts becoming calm and quiet; there is a certain stillness in the body, a certain aliveness that you had never felt before. (…) Now that the mind is silent, the awareness for the first time becomes alert about the body. (…) The body is now not following the mind; mind is not in the way. Now it is following awareness, the innermost quality of your being.

Society does not want you to be a person of the heart. Society needs heads, not hearts. (…) Society is divided between heads and hands. (…) Poor people working with their hands, manual workers, are called *hands*; and there are people above them who are called *heads*. But the heart is completely missing – nobody is called the *heart*.

Your heart is far more valuable than your head. Your head is all borrowed; it has nothing of its own. But your heart is still yours. Your heart is not Christian or Hindu; your heart is still existential. It has not been corrupted and polluted. Your heart is still original. It is a great quantum leap from the head to the heart. One step more, from the heart to being, and you have arrived home – the pilgrimage is over. Nobody can move directly from the head to the being. (…) The heart is the bridge. Part of the heart knows the head; and part of the heart knows the being. The heart is a midway station. When you are moving toward your being, the heart is going to be an overnight stay. From the heart, you will be able to see something of the being – but not from the head. Hence, philosophers never turn into mystics. Poets turn into mystics, are transformed… painters, sculptors, dancers, musicians, singers are closer to the being.

Our whole society is dominated by the head, because the head is capable of earning money. It is very efficient; machines are always more efficient. It is capable of fulfilling all your ambitions. The head is nurtured by your educational systems, and your whole energy starts moving there and bypassing the heart.

The heart is the most significant thing, because it is the gateway to your being, to your eternal life source. (…) Go on slipping from your head to your heart; and then just take a little greater risk and slip from the heart to the being. That is the very foundation of your life.

The mind knows only questions; and the heart knows only answers. The mind goes on asking, but it cannot answer. (…) The heart knows what love is, but doesn't ask. (…) But the mind will not listen to the heart; there is no communion between the two, no communication, because the heart knows only the language of silence (…) – and the mind knows nothing of silence. The mind is all noise, a tale told by an idiot, full of fury and noise, signifying nothing. The heart knows what significance is. The heart knows the glory of life, the tremendous joy of sheer existence. The heart is capable of celebrating, but it never asks. Hence the mind thinks the heart is blind. The mind is full of doubts; the heart is full of trust – they are polar opposites.

I am not here to teach you the ways of the heart – yes, I use them, but only as a device to bring you out of your mind. I use the heart as a vehicle to take you to the other shore; I use the heart as a boat. Once you have reached the other shore, the boat has to be left behind – you are not expected to carry the boat on your head. The goal is to go beyond duality; the goal is to go beyond no and yes both. (…) They are polar opposites, (…) but they are holding hands, they are supporting each other – (…) they cannot exist separately. (…) There is a conspiracy: (…) no has meaning only because of yes. And you have to go beyond this conspiracy; you have to go beyond this duality. I am not teaching you a

positive way of living; and I am not teaching you a negative way of living – I am teaching you the way of transcendence. All dualities have to be dropped. (…) The beyond is neither positive nor negative – the beyond is godliness; the beyond is enlightenment.

As your meditation becomes deeper, as your identification with the head and the heart starts falling away, you find yourself becoming a triangle. And your reality is in the third force in you, the consciousness. Consciousness can manage very easily, because the head and the heart both belong to it. (…) A conscious person uses the head as a servant and the heart as the master. And this is so simple for a man of consciousness to do. Once you are unidentified with the head or heart, and you are simply a witness of both, you can see which qualities should be higher, which qualities should be the goal. (…) The heart is life's juice. Once the head is in the service of the heart, it has to do what the heart decides. And the head is immensely capable of doing anything; just right guidance is needed. Otherwise, it is going to go berserk, (…) mad. For the head, there are no values. For the head, there is no meaning in anything. For the head, there is no love, no beauty, no grace – only reasoning. (…) The head is barbarous. The heart is far more civilized, far more innocent. (…) The heart has all feminine qualities: love, beauty, grace. (…) You have to create a synthesis between the heart and the head. And the synthesis should be (…) that the heart remains the master, and the head becomes the servant. (…) We have to rearrange the whole inside of man; (…) we have to change the very alchemy of man (…) – and the most basic revolution will come when the heart decides the values. (…) The head has to be dethroned; and the heart has to be crowned again. (…) But this miracle is possible only by disidentifying yourself from both. Watch the thoughts, because in your watching them, they disappear. Then watch your emotions, sentimentalities; by watching them, they also disappear. Then your heart is as innocent as that of a child; and your head is as great a genius as Albert Einstein, Bertrand Russell, Aristotle. (…) Once you are aware, (…) once you become a conscious human being, (…) there is no problem. Your very awakening will start shifting things to their right places. (…) My way is the way of meditation – neither of the head nor of the heart, but of a growing consciousness that is above both mind and heart.

There are three layers of the human individual: the physiology, the body; the psychology, the mind; and the being, the eternal self. (…) Remember it as a ground rule: wherever you live, you cannot see beyond that.

When you use your energy as awareness, that brings you close to the very center of existence. Your thinking takes you a little far away, and your expression takes you even further away. In turning back from expression to thinking, and from thinking to nonthinking – just pure awareness – you are closest to your own center and to the center of existence itself. In emotions, in thoughts, in expressions, the energy is moving toward the periphery, the circumference. And the closer you are to the circumference, the farther away you are from yourself. Drop backward step by step. It is a journey to the source; and the source is all that you need to experience… because it is not only your source; it is the source of the stars and the moon and the sun. It is the source of all.

Man is in misery; man is in anguish. Hence, everybody is searching for a state of bliss, a state of unity with existence. Man feels alienated, uprooted. Hence, the desire is natural to get roots into existence again, to be green again, to be blossoming again. (…) to establish that perfect unity with existence, consciousness must first unify itself. And that is only possible when we reject nothing that is experientially real. This is the first thing to be understood. (…) You feel fear; (…) you feel cowardice; (…) you feel anger – you can manage not to look at it, but it is a fact, an experiential reality: just by not looking at it, it is not going to disappear. (…) But you are behaving like an ostrich; (…) you are hiding your head in the sand. (…) You see it, and you try not to notice it – but it is a fact. (…) that's what people are doing. (…) By refusing to notice, (…) by rejecting, (…) by repressing, (…) by not accepting, (…) you have divided yourself into segments. (…) And whatever you stop looking at remains. (…) Then, many more parts of your being become separate; you have separated them on your own. And the more fragmentary you are, the more miserable you will be. The first step toward bliss is to be one. That's what all the mystics have been insisting again and again: to be one is blissful; to be many is to be in hell. So whatever is experientially real, accept it. (…) By denying it, the problem becomes more complex. (…) in order to accomplish that, consciousness must first disidentify from all the fixed ideas with which it has identified itself. If your mind holds onto its ideas about who you are, holds onto some fixed and enduring concept of what you are, there will be no space in you for any reality that contradicts its ideas. If you have a certain idea of how you should be, then you cannot accept the experiential truths of your being. If you have the idea that you have to be brave, that bravery is valuable, then it is difficult to accept your cowardice. If you have the idea that you have to be a Buddha-like person, compassionate, absolutely compassionate, then you cannot accept your anger. It is the ideal that creates the problem. If you don't have any ideals, then there is no problem at all.

Don't condemn the fact, (…) don't reject it; don't repress it; (…) don't throw it into the basement of your being. Anything that you throw into your unconscious will go on functioning from there; it will go on creating problems for you. It is like a disease that you have pushed inward. It was coming to the surface; and from the surface, there was a possibility that it might have disappeared. (…) If you force it inward, if you don't allow it to come to the surface, then it is going to become a cancer. Even a small disease, repressed, can become a dangerous disease. No disease should ever be repressed. But the repression is natural if you have some ideal – any ideal will do. (…) If you don't have any ideal, (…) then nothing is rejected – then, there is no division. Then, there is communion, and that communion brings joy. Self-communion is the base of all joy. So, (…) don't carry ideals. (…) The more ideals you have, the more you will be suffering, and the more will be your hypocrisy, because if you cannot fulfill the ideals, then at least you have to pretend. That's how hypocrisy comes in. (…) accept experiential facts without judgment. Whatever is, is. (…) live with the is-ness of existence, and not with the 'oughts' and the 'shoulds'. (…) So, (…) don't have certain ideas about yourself, (…) of how you should be. (…) Sacrifice fantasies to reality; drop all ideas – and then, life starts becoming integrated. All the rejected fragments start coming back home, and the repressed starts surfacing. For the first time, you start feeling a kind of togetherness; you are no longer falling apart.

(…) Moment to moment, whatever happens is accepted. Then you become one. And this oneness is the most fundamental thing to understand.

My purpose here, my function here, is to take all ideals away from you. (…) I want to give you roots in the earth – and you are hankering for the sky; you have completely forgotten the earth. Yes, the sky is also available, but only to those whose roots have gone deep into the earth. If a tree wants to rise high in the sky and whisper with the clouds and play with the winds and have some communion with the stars, then the tree will have to send deeper and deeper roots into the earth. The first thing is sending roots into the earth; the second thing happens of its own accord. The deeper the roots go, the higher the tree goes; there is no need to do anything else. My effort is to send your roots deep into the soil of truth. And the truth is that which you are. Then suddenly things will start happening; you will start rising. The ideals that you have always tried for and have never been able to achieve will start happening of their own accord.

If a person can accept reality as it is, in that very acceptance, all tension disappears. Anguish, anxiety, despair – they all simply evaporate. And when there is no anxiety, no tension, no fragmentariness, no division, no schizophrenia, then suddenly there is joy. Then suddenly there is love; then suddenly there is compassion. These are not ideals; these are very natural phenomena. All that is needed is to remove the ideals, because those ideals are functioning as blocks. The more idealistic a person is, the more blocked he is.

Yes, cowardice gives you pain; fear gives you pain; anger gives you pain – these are negative emotions. But peace can be attained only by accepting and absorbing the painful, not by rejecting it. By rejecting it, you will become smaller and smaller and smaller; and you will have less and less power. And you will be in a constant inner war, a civil war in which one hand will fight with the other, in which you will simply dissipate your energy. A very fundamental thing to be remembered is that only communion with psychological pain opens the door for its liberation and transcendence – *only communion with psychological pain*. All that is painful has to be accepted; a dialogue has to be created with it. It is you. There is no other way to go beyond it; the only way is to absorb it. And it has tremendous potential. Anger is energy; fear is energy; so is cowardice. All that happens to you has great momentum, a great quantity of energy hidden in it. Once you accept it, that energy becomes yours. You become stronger; you become wider; you start becoming more spacious. You have a bigger inner world then.

Psychological pain ends only by accepting the pain in its totality. (…) The pain is produced by your interpretation of the reality. Try to understand it: psychological pain is your own creation. Cowardice is not painful – only your idea that cowardice is wrong, your interpretation that cowardice should not be there. It is because of that condemnation and interpretation that pain arises. The cowardice *is* there; so it becomes a wound. You cannot accept it; and you cannot destroy it by rejecting it. Nothing is destroyed by being rejected; sooner or later, you will have to cope with it. Again and again, it will erupt; again and again, it

will disrupt your peace. (…) Don't recoil from the facts; (…) recoiling from a fact creates pain. Watch it inside yourself; become a lab of great experimentation.

You are not the observed and you are not the observer; you are both. You are the observer and the observed, both. (…) when you are not divided in any way, when the observer has become the observed – this is the experience of godliness, enlightenment, or whatever you want to call it.

The biblical story of the Fall is just a fiction. The real fall is the fall from being a witness into getting identified with something and losing your witnessing.

As you become less identified with the mind, the mind starts becoming less powerful, because its power comes from your identification. It sucks your blood. But when you start standing aloof and away, the mind starts shrinking. The day you are completely unidentified with the mind, even for a single moment, there is the revelation: the mind simply dies; it is no longer there. (…) You look around and it is emptiness, it is nothingness. And, along with the disappearance of the mind, the self disappears. Then there is only a certain quality of awareness with no 'I' in it. At the most, you can call it 'is-ness', but not 'I-ness'.

Mind is just a procession of thought passing in front of you on the screen of the brain. You are an observer. But you start getting identified with beautiful things; those are bribes. Once you get caught in the beautiful things, you are also caught in the ugly things, because mind cannot exist without polarity.

People get identified with anything, (…) and then they create misery for themselves. (…) Identification is the root cause of their misery. And every identification is identification with the mind.

It is my whole teaching to live as beautifully as possible. (…) I live naturally; and it is very natural to live in comfort and convenience. It is simply stupid, if comfort is available, not to live in it. If it is not available, that is another thing. Then whatever is available, live in it comfortably; manage to live in it comfortably. I have lived in many kinds of situations, but I have always lived comfortably. (…) Comfort is an attitude of mind; it is an approach toward life.

Go inward and enquire, and you will see that all your miseries exist because you support them. Without your support, nothing can exist. Because you give it energy, it exists; if you don't give it energy, it cannot exist.

Life is a rhythm. Sometimes you have to be in the form; then you have to rest from the form. Sometimes you have to be active and moving, a wave; and sometimes you go to the depth and rest, unmoving. (…) Movement, rest; rest, movement – this is the rhythm.

Death is not the enemy; (…) death is a necessity. It is just a change of the rhythm; (…) soon you will be born – alive, younger, fresher. (…) You are not dying in death; only all the dust that has gathered around you has to be washed. Death is the only way to be rejuvenated.

Look at people; (…) just go on watching their faces. The whole of humanity is divided into two types of people. One is the sad type, who will look very sad, dragging somehow. Another is the angry type, just bubbling with madness, ready to explode at any excuse. Anger is active sadness; sadness is inactive anger – they are not two things. Watch your own behavior: when do you find yourself sad? You find yourself sad only in situations where you cannot be angry. (…) The people you see on the streets who have become sad, so permanently sad that their faces have taken a certain mold, are the people who are so helpless, so far down the rung of the ladder, that they can't find anybody to be angry with. These are the sad people; and higher on the rung, you will find the angry people. The higher you go, the sadder. In India, you can see that the untouchables, the lowest class, look sad. Then look at the Brahmins: they are angry. A Brahmin is always angry; for any small thing he will go mad. An untouchable is simply sad because there is nobody else below him on whom he can throw his anger. Anger and sadness are two faces of the same energy, repressed.

Ordinarily, anger is not bad. Ordinarily, anger is part of natural life; it comes and goes. But if you repress it, then it becomes a problem. Then you go on accumulating it. Then it is not a question of coming and going; it becomes your very being. Then it is not that you are sometimes angry – you remain angry, you remain in rage, and you just wait for somebody to provoke it. Or even a hint of provocation, and you catch fire, and you do things for which later on, you will say "I did it in spite of myself". Analyze the expression *in spite of myself* – how can you do anything in spite of yourself? But the expression is exactly right. Repressed anger becomes a temporary madness. Something happens that is beyond your control. If you could have controlled it, you would have – but suddenly, it was overflowing. Suddenly, it was beyond you; you couldn't do anything; you felt helpless – and it came out. Such a person may not be angry, but he moves and lives in anger. (…) This has to be understood. A person who lives moment to moment is sometimes angry, sometimes happy, sometimes sad. But you can depend on the fact that he will not carry these things forever. A person who is very controlled and does not allow any emotion to arise in his being is dangerous. If you insult him, he does not get angry; he holds it back. By and by, he will accumulate so much anger that he is going to do something really nasty. There is nothing wrong in a momentary flare-up of emotion – it is beautiful in a way; it simply shows that you are not dead, that you respond to situations authentically. When you feel that the situation is such that an emotional response is needed, the emotional response is there; when you feel that happiness or anger is needed, then happiness or anger is there. You move with the situation; you have no projection for or against. You have no ideology as such. I am not against anger; I am against accumulated anger. I am not against sexuality; I am against accumulated sexuality. Anything that is in the moment is good; anything that is carried from the past is diseased, is illness.

Man has always lived with hope, a future, a paradise somewhere far away. He has never lived in the present; his golden age was always still to come. It kept him enthusiastic, because greater things were going to happen; all his longings were going to be fulfilled. There was great joy in anticipation. He suffered in the present; he was miserable in the present – but all that was completely forgotten

in the dreams that were going to be fulfilled tomorrow. Tomorrow has always been life-giving. (…) The old situation was not good, because the tomorrow, the fulfillment of his dreams, never became true. Man died hoping. Even in his death, he was hoping for a future life, but he never actually experienced any rejoicing, any meaning. But it was tolerable; it was only a question of getting through today – it will pass, and tomorrow is bound to come. The religious prophets, messiahs, saviors, were promising people all kinds of pleasures in paradise. The political leaders, the social ideologists, the utopians, were promising the same thing, not in paradise, but here on earth, somewhere far away in the future, when the society goes through a total revolution and there is no poverty, no government, and man is absolutely free and has everything that he needs. Both were basically fulfilling the same psychological need. To those who were materialistic, the ideological, political, sociological utopians were appealing; to those who were not so materialistic, the religious leaders were appealing. But the object of appeal was exactly the same: all that you can imagine, can dream of, can long for, will be absolutely fulfilled. With those dreams to fall back on, the present miseries seemed to be very small. There was enthusiasm in the world; people were not depressed. Depression is a contemporary phenomenon, and it has come into being because now there is no tomorrow. All political ideologies have failed. (…) Simultaneously, man has become more mature – (…) he knows there is no paradise; he knows that no savior is going to come. (…) The idea that our misery, our pain, our anguish will be taken away is no longer appealing. The idea that there is a God who cares for us seems to be simply a joke. Looking at the world, it doesn't seem as if there is anybody who cares. (…) The reality is that man has always lived in poverty. Poverty has one beautiful thing about it: it never destroys your hope; it never goes against your dreams; it always brings enthusiasm for tomorrow. One is hopeful, believing that things will be better: "The dark period is already passing; soon, there will be light." But that situation has changed. And remember, the problem of depression is not epidemic in undeveloped countries. In the poor countries, people are still hopeful – it is only in the developed countries, where they have everything they had always longed for. Now, paradise will not do anymore; nor can a classless society help anymore. No utopia is going to be better. They have achieved the goal, and this achievement of the goal is the cause of depression. Now there is no hope – tomorrow is dark; and the day after tomorrow will be even darker. (…) You have everything, but the appetite has disappeared, the hunger and the hope that was driving your struggle all along. You succeeded – and I have said again and again that nothing fails like success. You have reached the place that you wanted to reach, but you were not aware of the by-products. You have millions of dollars, but you cannot sleep. (…) those dollars give no satisfaction. This is the cause of depression; that is why it is prevalent only in the developed countries, and among people in the richer classes of the developed countries. (…) It is not a depression of the society, because then it would affect the poor too. It is simply natural law, and people now will have to learn it. Up to now, there was no need, because not so many people had reached a point where they had everything, while inside there was complete darkness and ignorance.

Enjoyment is something that has to be nourished. It is a certain discipline, a certain art – how to enjoy. And it takes time to get in contact with the great things in life. But the man who is running after money bypasses everything that is a door to the Divine, and by the time he realizes what he has lost, he is at the end of the road, and there is nothing ahead of him except death. (…) The whole life's accumulated misery that he has ignored, the suffering he has ignored, explodes in his being. The richest man, in a way, is the poorest man in the world. To be rich and not to be poor is a great art; to be poor and to be rich is the other side of the art. There are poor people whom you will find immensely rich; (…) and there are rich people who have everything, but are absolutely poor and hollow and empty – deep inside, there is just a graveyard.

The first thing in life is to find meaning in the present moment. The basic flavor of your being should be of love, of rejoicing, of celebration. Then you can do anything; then dollars will not destroy it. But instead, you put everything else aside and simply run after dollars, thinking that dollars can purchase everything. Then, one day, you find they cannot purchase anything, and you have devoted your whole life to dollars. That is the cause of depression.

Gautam Buddha, Mahavira, and many other mystics of the East were at the peak of richness, and then they saw that it was a burden. Something else has to be found before death takes you over – and they were courageous enough to renounce all. Their renunciation has been misunderstood. They renounced it all because they did not want to bother a single second more about money, power, because they had seen the top, and there was nothing there. They went to the very highest rung of the ladder and found that it leads nowhere; it is just a ladder leading nowhere. While you are somewhere in the middle, or lower than the middle, you have a hope – because there are still higher rungs to climb. But there comes a point when you are on the highest rung of the ladder, and there is only suicide or madness – or hypocrisy, and you go on smiling till death finishes you. But deep down, you know that you have wasted your life.

The West needs very urgently a great movement of meditation; otherwise this depression is going to kill people. (…) The West is really in a far worse condition than the East, although to those who do not understand, it seems that the West is in a better condition than the East, because the East is poor. But poverty is not as big a problem as the failure of richness; then, a man is *really* poor. An ordinary poor man at least has dreams, hopes – but the rich man has nothing. What is needed is a great meditation movement reaching to every person. And in the West, these people who are depressed are going to psychoanalysts, therapists, and all kinds of charlatans who are themselves depressed, more depressed than their patients – naturally, because the whole day they are hearing about depression, despair, meaninglessness. And seeing so many talented people in such a bad state, they themselves start losing their spirit. They cannot help; they themselves need help.

I don't teach renunciation of your wealth or of anything. Let everything be as it is. Just add one thing more to your life. Up to now, you have been adding only *things* to your life. Now, add something to your being – and that will create the music; that will do the miracle; that will do the magic. That will create a new thrill, a new youth, a new freshness.

Every emotion arising in you is a great opportunity. Just watch (…). Slowly, slowly, all these emotions will disappear; they will not come anymore – they don't come uninvited. Watchfulness, or alertness, or awareness, or consciousness, are all different names of the same phenomenon of witnessing. (…) One who has a simple art of watchfulness has a golden key. Then, it does not matter whether it is anger, or greed, or sensuality, or lust, or infatuation. It may be any kind of disease; it doesn't matter: the same medicine functions. Just watch, and you will be free of it. And watching, slowly, as the mind becomes more and more without content, one day mind itself disappears. It cannot remain without anger, without fear, without love, without hate – all these are absolute necessities for mind to exist. By watching, you are not only getting rid of anger; you are getting rid of a part of the mind. And one day, you are suddenly awake, and there is no mind at all. You are just a watcher, a watcher on the hills. That is the most beautiful moment. Only from then, your real life begins.

Don't think of tomorrow. The moment you think of tomorrow, your living today remains half-hearted. Just live today and forget tomorrow; it will take its own course.

Life cannot be possessed. You cannot have it in your fist. If you want to have it, you have to keep your hands open.

Marriage is an invented institution; it is not natural – hence, nature has not provided you with a mind that can adjust to marriage. But society found it necessary that there should be some kind of legal contract between lovers, because love itself is the stuff of dreams. It is not reliable; it is here this moment, and the next moment it is gone.

To see your own husband or wife in a dream is a rare phenomenon. (…) No, in your dreams, you have the wives of your neighbors, the husbands of your neighbors. You should understand that somehow we created a wrong society, a society that is not according to human nature. The desire for variety is an essential quality in anyone who is intelligent. The more intelligent you are, the more variety you would like. There is some relationship between intelligence and variety. A cow is satisfied with one kind of grass; for her whole life, she will not touch another kind of grass. She does not have the mind to change, to know new things, to discover new territories, to venture into new spaces. The poets, the painters, the dancers, the musicians, the actors – you will find these people more loving, but their love is not focused on individuals. They are more loving, but to as many individuals as they come in contact with. They are the intelligent people; they represent our creative part. Idiots don't want to change anything. They are afraid of change, because any change means that they will have to learn

something again. The idiot wants to learn something once and remain with it his whole life. It may be a machine; it may be a wife – it does not matter.

We have been taught to compare; we have been conditioned to always compare. Somebody has a better house; somebody has a more beautiful body; somebody has more money; somebody else has a more charismatic personality. Compare, go on comparing yourself with everybody else you pass by, and a great jealousy will be the outcome. It is a by-product of the conditioning for comparison. Otherwise, if you drop comparing, jealousy disappears. (…) Comparison is a very foolish attitude, because each person is unique and incomparable. Once this understanding settles in you, jealousy disappears. Each is unique and incomparable – you are just yourself; nobody has ever been like you, and nobody will ever be like you. And you need not be like anybody else, either. Existence creates only originals; it does not believe in carbon copies.

Next door, great things are happening. The grass is greener; the roses are rosier; everybody seems so happy – except you. You are continually comparing. And the same is the case with others; they are comparing too. (…) Everybody is jealous of everybody else. And out of jealousy, we create such hell; we become very mean. (…) But why does the idea of the other enter into your head in the first place? Again, let me remind you: it is because you have not allowed your own juices to flow. You have not allowed your own blissfulness to grow; you have not allowed your own being to bloom – hence, you feel empty inside. But you look at each and everybody's outside, because only the outside can be seen. You know your inside, and you know the other's outside – that creates jealousy. They know your outside, and they know their inside – that creates jealousy. (…) You know your interiority – and only you know it; nobody else. (…) There, you know you are nothing, worthless. (…) You know your smile is phony, because you heart is not smiling at all. (…) People have made their exteriors beautiful, just as you have. Exteriors are showpieces, and they are very deceptive. (…) The jealous person lives in hell. Drop comparing, and jealousy disappears, meanness disappears, phoniness disappears. But you can drop it only if you start growing your inner treasures; there is no other way. Grow up; become a more and more authentic individual. Love yourself and respect yourself the way existence has made you, and then immediately the doors of heaven will open for you. They are always open; you simply had not looked at them.

Whatever you reject in your own being, whatever you condemn in your own being, you will condemn in others' beings too. My criterion of a saint is one who is able to forgive all and everybody, because he knows himself.

The mind is cunning, calculative, suspicious (…) – this is the mind of everybody. The mind lives constantly in a kind of distrust, in doubt. The mind's whole climate is that of doubt; the mind feeds on doubt. And unless you know how to put the mind off when it is not needed and descend into the heart, you will not know how to trust. The climate of the heart is trust. Mind cannot trust; mind is incapable of trusting – and we have all become hung up in the head. Hence, even though we say we trust, we don't trust. (…) We want to trust; we pretend to trust; we want the other to believe that we trust – but we don't trust. The head is

impotent as far as trust is concerned. The head is a mechanism for doubt; the head is constantly a question mark. You will have to know how to come down to the heart, which has been bypassed by the society. The society does not teach you the ways of the heart; it only teaches you the ways of the head. (…) Start meditating; start putting off the constant chattering of the head. Slowly, the mind becomes quiet. Get into things where the mind is not needed – for example, dancing. Dance, and dance to abandon, because in dance, the mind is not needed. You can lose yourself in dance. In losing yourself in dance, the heart will start functioning again. Drown yourself in music, and slowly you will see that there is a totally different world of the heart. And in the heart, there is always trust. The heart does not know how to doubt, just as the mind does not know how to trust.

Everybody is born with everything they need to live. And the more you live, the more capable you become of life. That is the reward. The less you live, the less capable you are. That is the punishment.

The wholeness you have to seek is within you. You have to watch your life moment to moment, and drop all that seems to be momentary, fragmentary. It may be very exciting, but futile in the end. Drop it! Look deep into these moments that may not be so exciting. The eternal cannot be very exciting, because that which has to be forever and ever has to be very silent, peaceful. Blissful, of course, but not exciting. Deeply blissful, but with no noise around it. More like a silence than like a sound. You will have to grow in awareness so you can sort it out.

Death and life exist together; there is no way to separate them. (…) Life implies death; death implies life. They are polar opposites, but complementary to each other. Death is the pinnacle of life; (…) and the capacity to live, the capacity to live at the maximum, comes only when you are ready to die, and ready to die at the maximum. It is always proportionate. If you live in a lukewarm way, you will die in a lukewarm way. If you live intensely, totally, dangerously, you will also die in a deep orgasm. (…) Death is the disappearance of a false entity in you, the ego. Death also happens in love on a smaller scale, in a partial way; hence the beauty of love. For a moment, you are no more; the Whole possesses you. You disappear as a part; you become rhythmic with the Whole. You don't exist as a ripple in the ocean; you exist as the ocean. That's why all orgasmic experiences are oceanic experiences. The same happens in deep sleep: the ego disappears, the mind functions no more, and you relapse into the original joy. But these are nothing compared to death; these are partial things. (…) Death is a great sleep. The whole turmoil of life… seventy, eighty, or ninety years' turmoil, and all the miseries of life, and all the excitements and the distractions and the anxieties simply disappear, are no longer relevant. You fall back into the original unity of existence.

Death is not the enemy; death is the greatest friend. Death has to be welcomed; death has to be waited for with a loving heart. If you think of death as the enemy, (…) you will die in agony, because you will be resisting, you will be fighting. In resistance, in fight, you will destroy all the joys that death and only death can deliver to you. The death that could have been a great ecstasy will be just an

agony. And when something is too much of an agony, one falls unconscious. There is a limit to tolerance; one can bear only so much. Hence, ninety-nine out of a hundred die in a state of unconsciousness. They struggle, they fight to the very end. And when it becomes impossible to fight anymore, when they have put all their energies at stake, they fall into a kind of swoon – they die an unconscious death. And to die an unconscious death is a great calamity, because you will not remember what has happened. You will not remember that death was a door into the Divine. You will be carried through the door, but on a stretcher, unconscious. You have missed a great opportunity, again. That's why we go on forgetting about our past lives. If you die consciously, you will not forget, because there will be no gap; there will be a continuity. You will remember your past life – and to remember your past life is of great import. If you can remember your past life, you will not commit the same mistakes again. Otherwise, you will go on moving in a vicious circle: the same cycle, the same wheel will move again and again. You will cherish the same ambitions again, and you will commit the same foolishness again, because you will think this is the first time you are doing them. You have done them millions of times, but each time you died, a gap appeared, because you were unconscious. You became discontinuous with your past. Then life starts from ABC again. That's why you cannot evolve into Buddhas. Evolution needs a continuous awareness of the past, so that the same mistakes are no longer committed. Slowly, mistakes disappear; slowly, you become aware of the vicious circle; slowly, you become capable of getting out of it, too. If you die unconsciously, you will be born unconsciously, because death is one side of the door, and birth is the other side of the same door.

Have you ever seen a real man dying? It is very rare to see a real man dying, but if you have, you will be surprised that death makes the person so beautiful. He has never been so beautiful before – neither in his childhood, because then he was ignorant, nor in his youth, because then passion was too much of a fever. But when death comes, all is relaxed. The foolishness of childhood is no longer there, and the madness of youth is also gone. The miseries of old age, the illnesses and the limitations of old age, are also gone. One is being freed from the body. A great joy arises from the innermost core and spreads all over. In the eyes of the real man dying, you can see a flame that is not of this world. And in his face, you can see a grandeur that is of the beyond. And you can feel the silence, the nonstruggling silence, the nonresistant silence of the man who is slipping slowly, slowly into death… with a deep gratitude and acceptance for all that life has given to him and for all that existence has been so generous with. A gratitude surrounds him. You will find a totally different space around him. He will die as one should die. And he will release such freedom that those who are close will be simply stoned on that freedom, will be transported.

We have been told that death comes and destroys life. That is utter nonsense – death comes and fulfills life. If your life has been beautiful, death beautifies it to its ultimate. If your life has been a life of love, then death gives you the maximum experience of love. If your life has been a life of meditation, then death will bring you to the ultimate consciousness. Death only enhances – of course, if your life

has been a wrong life, then death enhances that too. Death is a great magnifier. (…) Death is just a mirroring phenomenon.

Love life. Never be negative; negatives lead nowhere. Don't hate darkness; love light. Put your total energy into loving. (…) Love life, love this world, because when your love comes to its total intensity, you will discover godliness here and now. (…) If you hate life, if you hate the world and you escape from it, you are going away from godliness. Affirm life; let your energies be focused on the positive. The negative is not the way to live; nobody can live in the negative. In the negative, people commit suicide. All negatives are suicidal. Only affirmation, total affirmation, brings you to reality.

Death can be dissolved only when you dissolve birth. (…) The day you were born, you died – because in the very birth, death is determined. If you really want not to die again, then you will have to do something so that you are not born again. That is the whole Eastern approach: how not to be born again. There are ways not to be born again. If desire disappears, you will not be coming again. It is desire that brings you into the body; desire is the glue that keeps you glued to the body. One body disappears, and desire creates another body, and so on and so forth. Dissolve desire, so you will not need any birth. If birth disappears, death disappears of its own account. Then, there is life eternal: no birth, no death.

Accept death totally – and in that very acceptance, death disappears. Because *you* never really die; only the ego dies. And if you accept death totally, you have renounced the ego on your own. Then, there is nothing left for death to do; you have done its work on your own.

There is a need for order, and there is a need for chaos too. When order is needed, use order, use the conscious mind; when chaos is needed, use the unconscious and let chaos be. A whole person, a total person, is one who is capable of using both – who does not allow any interference of the conscious into the unconscious, or of the unconscious into the conscious. (…) The conscious is only utilitarian – it is a utility, but it is not life's joy; it is not celebration. The conscious is good if you are thinking of livelihood, but not of life. Life comes from the unconscious, from the unknown, and the unknown is always scary. Allow it. That's my whole work here, to help you to allow the unconscious. And once you start to allow it, your nervousness will disappear. (…) Otherwise, it is a vicious circle. You feel nervous; you repress energy – (…) and that repressed energy creates more trembling inside you, so you feel more nervous; and as you feel more nervous, you repress more; and so on and so forth. The more you repress, the more nervous you will feel; the more nervous you feel, the more you will repress. You will have to break through, out of this vicious circle. Just take a jump.

Disidentifying from your thoughts is easier than disidentifying from your feelings, because thoughts are more superficial. Disidentifying from the feelings is a little difficult, because they are deeper, and they are rooted more in your biology, in your chemistry, in your hormones. Thoughts are just floating clouds without any roots. (…) But feelings have roots; so it is difficult to uproot them.

(…) But witnessing is such a sharp sword: it cuts thoughts, feelings, emotions, in a single blow. And you will know it by experience as you go deeper in your meditation. The body is left far behind, the emotions, the thoughts… only the witnessing remains. That is your authentic nature.

The most important thing to understand in life is that life is a paradox; life exists through being paradoxical. Life is not logical; it is paradoxical. It exists between birth and death; it exists between night and day; it exists between hate and love; it exists between man and woman. It exists between the positive electricity and the negative electricity; it exists between yin and yang, between Shiva and Shakti. Just look around, look in, look out, and you will find the paradox everywhere. (…) Life is dialectical, not logical – it is a movement between polarities. Those polarities are not really opposite, although they look opposite; they are complementary also. (…) It is like the peaks of the Himalayas and the valleys: the peaks cannot exist without the valleys, and the valleys cannot exist without the peaks – they are together. And this paradox will be found on every plane, everywhere.

You have to love, and you have to meditate. Meditation and love should not be divided; they should be like the valley and the peak together. (…) I teach you not to choose, but to accept both, and both will help each other to become more and more sharp. On one side is Zorba the Greek; on the other side is Gautam the Buddha – I teach you Zorba the Buddha. (…) Love tires you, exhausts you, empties you. (…) then, you start feeling that you need nourishment; (…) then, you simply move inward. (…) In those moments of inwardness, your energies accumulate; you are again feeling full. And then, too full, and out of that too-fullness, overflowing arises. (…) Out of aloneness, a great desire arises to share your song. (…) This is the rhythm.

If you want to live your life in its multidimensionality – as matter, as spirit, as body, as soul, as love, as meditation, as outward exploration and inward journey – if you want to live life in its totality, the ingoing breath and the outgoing breath, you need not choose. If you choose, you will die. That's why, in the marketplace and in the monasteries both, you will find people who are dead. A few have chosen only to exhale, and a few have chosen only to inhale. The breath needs both – the breath becomes a perfect circle when you exhale deeply and out of that exhalation comes a deep inhalation; and when you inhale deeply, out of that inhalation comes a deep exhalation. And remember: if your exhalation is not deep, your inhalation cannot be deep; if your inhalation is poor, your exhalation will be poor – they keep balancing each other. The deeper you go out, the deeper you will go in, and vice versa. I teach this unity.

Love creates a great need to be alone, and aloneness creates a great need to be together. (…) if you don't go into aloneness, your love will become flat. It will become only a phony thing; it will lose all authenticity. (…) I teach you love; I teach you meditation – and I teach you a tremendous synthesis of both. (…) This synthesis is natural.

Reading can give you philosophy; but meditation can give you truth. (…) Reading is good after meditation, very good; but before, it can be dangerous. If you read too much, you can become addicted to books, and they destroy you, because then, information goes on being piled up and it becomes a heavy burden. (…) Books are good when you have been meditating. Then you can see the point. If you read the Gita, you will be able to see that it is only a different language; it is the same thing as the Bible. Then you read Buddha, and you see it is exactly the same thing as the Gita. You go on reading a thousand and one books, but you always fall upon your own experience. You have something like a touchstone, a criterion; you can fall upon it and you can judge through it. Then, things are never going apart; they start falling into harmony – but that is possible only when you have your own experience. Reading is not going to give you that experience; but if you have the experience, then reading can give you much confirmation that you are on the right track, that you are not groping in the darkness. Scriptures can become witnesses to you – that many have passed, and may have come to know, and you are not alone. It can give you great courage and confidence. Otherwise, it will give you conflict.

Thoughts are figures; consciousness is the background. Mind consists of figures; and no-mind is the background. Just start looking into the gaps. Fall in love with the intervals! Go deeper into them; search more into them – they have real secrets in them. The mystery is hidden there. It is not in the words that pass in your mind; those words are trivia, impressions from the outside. But see on what they pass, those ripples; look into that consciousness. And it is infinite; it is your being. That consciousness is called no-mind. That is the meaning of the English expression *reading between the lines*. Read between the lines, and you will become a wise man. Read the lines, and you will become an ugly scholar, a pundit, a parrot, a computer, a memory – a mind. Read between the lines, and you will become a no-mind. And no-mind is here-now.

This is attaining to reality: when you don't ask why, when you drop the longing, the neurotic longing for meaning. That neurotic longing is driving you to such despair that life has become almost impossible; it is a miracle how you go on living. Yes, Freud may be right as far as you are concerned: "Human life is more a matter of endurance than of enjoyment." – He himself never enjoyed life; he endured. But that is ugly: to endure, to endure such benediction in which you can disappear, in which you need not remain separate, in which you can become part of the dance and the song. This is reality: dropping the question *why?*, dropping philosophical attitudes towards life, dropping the longing for meaning – then you attain to reality.

Know thyself means, know that you are not. And great courage is needed to know this.

It takes a little time for the seed to grow and to become a sprout, and for the sprout to grow and to become a tree. And the tree also takes time, the right season, to grow flowers, and then fruits come. It takes time. When you sow the seeds, you don't see the flowers or the fruits. Be watchful when you are sowing your seeds, because once sown, you will have to suffer the consequences.

Whatsoever you sow, you will have to reap. It is just that the time gap creates illusions in people's minds. They think that they can escape; that they can sow wrong seeds and reap right crops. But that is impossible; that is against the eternal law.

Craziness is part of the logical mind. Craziness simply means that your logic is no more functioning, and you are at a loss as to what to do.

Pseudo-reasoning, rationalizations, explanations, excuses – all are borrowed. Not a single one is your own authentic experience, but they give a kind of satisfaction: you think that you are a very rational being. But you cannot become rational by accumulating borrowed arguments and proofs. The real reason arises only when you are intelligent. And remember, there is a difference between an intellectual and the man whom I call intelligent. The intellectual is hidden behind the pseudo-reasoning. His reasoning may be very logical, but it can never be reasonable. His reason is just pseudo; it just appears like reason. Pseudo-reasoning is just apparent reasoning; it is not knowing. It is more for the sake of finding excuses; it is more for the sake of argumentation. In this kind of deceiving, the male mind is very much expert. This is the male mind's expertise. (…) Real reasoning arises only when pseudo-reasoning has been dropped. And what is real reason? Karl Jaspers has defined it perfectly. He says: *Reason is openness; reason is clarity; reason is the will to unity.* Reason uses logic, its methods and categories of understanding, just to transcend them. Reason is the ultimate flowering of wisdom. But not pseudo-reasoning. Beware of the pseudo. The pseudo always creates a filter; and the real always becomes a door. The real is always a bridge; and the pseudo is always a block.

This has been my observation: it is difficult for people to love, but there is one thing which is even more difficult than to love – and that is to receive love. To love is difficult, but to receive love is almost impossible. – Why? (…) Because in receiving love, your ego starts disappearing.

Don't be a miser in receiving. People are miserly in giving; they are miserly in receiving too. When great gifts descend on you, you shrink away; you back away – you become afraid, because those great gifts are so great that you feel you may be drowned. When bliss comes to you, it is like a flood. Hence the Buddha says: *Do not turn away anything that is given to you.* Because if you turn away, you will miss the opportunity, and it may not knock on your door again for a long time. One never knows when the moment will come again. So, whenever something happens to you in meditation, open up your heart. Even if you are afraid of the unknown, still go into the unknown. And go dancing, go joyously, because in meditation, nothing wrong can ever happen to you. In meditation, only blessings are possible.

Truth cannot be sought – one can simply be receptive; that's all. One can open the doors and wait – and wait prayerfully. (…) That's all that a seeker can do; and that's all that is needed to be done. More than that is not possible and not needed. So let this posture be your deep attitude. One has to become receptive.

Religion is simply a deep receptivity – a readiness, an open door. If God comes as a guest, He will not be refused; that's all – He will be received with great gratitude; He will be a welcome guest. So meditate, dance and sing, but remain deep inside with a welcoming heart. And everything will come in its own right time; nothing happens before its right time. And it is good; it should not happen before the right time has come. If it happens before its time, you will never be able to understand it, to digest it. It will never become part of you; it will even become a burden – it may prove poisonous.

Play the game as beautifully as you can; but it is a game – don't get serious about it. And even if sometimes seriousness is needed, let it be a game, nothing more. Sometimes it is needed; it gives a taste to life – sometimes you need to be serious also. Be serious, but never become serious; let that also be a game. Let everything be a game. And *sannyas* is the last game. Beyond it, the whole world of game disappears. Then, there is reality; so this is just the last thing that you are going to do. Do it as perfectly as possible – delight in it; dance in it; let it be a deep singing, a rejoicing.

The Buddhists have what they call three refuges. The *first refuge*, they call refuge in the Buddha, in the awakened one. That is becoming a disciple, surrendering to a Master. (…) The *second refuge*, they call taking refuge in the commune, taking refuge in the family of the Master – not only surrendering to the Master, but surrendering to the commune that is happening around the Master. (…) And the *third refuge*, they call taking refuge in the *dhamma*, in the ultimate law of life. A Buddha is a Buddha because he has become one with the ultimate law of life. His commune is a commune of a Buddha because the people who have gathered around him are trying to reach to the ultimate law of life. So the ultimate refuge, the final refuge, is in the *dhamma*, in the universal law. These are the three refuges.

The theory of reincarnation made India very lethargic, dull. It made India utterly time-unconscious. It helped people to postpone. And if you can postpone for tomorrow, then today you will remain the same as you have been, and the tomorrow never comes. And India knows how to postpone – not only to tomorrow, but even to the next life. (…) When Buddha, Mahavira and Krishna tried the device of reincarnation, they were trying it from a totally different angle. India was a very rich country in those days. It was thought to be the golden country of the world, the richest. And in a rich country, the real problem, the greatest problem, is boredom. That is happening now in the West. Now, America is in the same situation, and boredom has become the greatest problem. People are utterly bored, so bored that they would like to die. Krishna, Mahavira and Buddha used this situation. They told people, "This is nothing; one life's boredom is nothing. You have lived for many lives, and remember, if you don't listen, then you are going to live many more lives: you will be bored again and again and again. It is the same wheel of life and death moving." – They painted boredom in such dark colors that people who were already bored with even one life became really very deeply involved with religion. One has to get rid of life and death; one has to get out of this wheel, this vicious circle of birth and death. Hence, it was relevant in those days. Then, India became poor. And once the

country became poor, boredom disappeared. A poor man is never bored, remember; only a rich man can afford boredom – boredom is a rich man's privilege. The moment India became poor, the theory of reincarnation became an escape, (…) a possibility to postpone: "I am poor in this life – nothing to worry about; there are many lives. Next life, I am going to strive a little harder, and I will be richer." – The device of reincarnation became a postponement. Jesus saw it, that the device was no longer working in the way it was meant to work. The situation had changed. Now Jesus had to create another device: there is only one life – so if you want to be religious, if you want to meditate, if you want to become a *sannyasin*, then be one *right now* – because the tomorrow is not reliable: there may be no tomorrow. Hence, the West has become too conscious of time – everybody is in a hurry. This hurry is because of Christianity. The device has failed again; no device can work forever. My own experience is that a particular device works only while the Master is alive, because he is the soul of it; he manages it in such a way that it works. Once the Master is gone, the device falls out of use, or people start finding new interpretations for it.

Whenever enlightened Masters are rejected by any tradition, that is an indication that the tradition is absolutely dead; it cannot absorb any fresh new insight. The living tradition is that which is capable of absorbing new insights. And they are always coming – God is not finished yet with creation; (…) God is still working. (…) Judaism and Hinduism both have remained immature. They had the opportunity to become mature. Buddha could have transformed the whole Hindu world; he could have given it splendor – but he was rejected; the priest would not allow him entry. The Jews would have been the most significant people on earth if Jesus had been absorbed. But strange are the ways of man, very strange: the Jews had been waiting and waiting for centuries for this same man Jesus to come. They were waiting for the messiah to come, and when he came, they rejected him – they rejected him absolutely. The priesthood is like a cancer to every religion. The priesthood destroys every religious possibility, the very potential – it poisons the source.

Rejoicing is ongoing, riverlike: it knows no stopping; the full stop never comes. And life is more like rejoicing than like joy, because the moment joy ends, you will fall into its polar opposite: you will become sad; you will be in despair; you will start longing for joy again. (…) Rejoicing is an art. (…) One goes on flowing from one peak to another; and the flow is continuous. (…) The dance continues. (…) Day or night, in success or failure, young or old, together or alone, in life or in death – rejoicing continues; (…) everything is absorbed in rejoicing. (…) So my emphasis is more on rejoicing than on joy. Rejoicing is comprehensive: it contains the polar opposites in it; it has totality. And whatsoever is total is divine; whatsoever is partial is no more divine.

There is a rhythm: sometimes enjoy relationships; sometimes enjoy aloneness. And enjoying both again and again, one day you will come to the understanding that there is no need to be in a relationship, and there is no need to be alone. You can be in a relationship and alone; and you can be alone and in a relationship. Then you have become wise; then they are not two opposites. You are not to choose; both are there – one remains in relationship; and yet one remains alone.

One knows that one's aloneness is eternal; it cannot be broken. Still, one shares one's joys with the other; but one doesn't feel related in any way.

This is the difference between the feminine mind and the male mind: (…) For a man, the love for a woman is only one of his loves. He may also love poetry, music, painting, hunting, and a thousand and one foolishnesses. (…) But for a woman, one love is enough. Once she finds a lover, she surrounds him from everywhere. She wants to fill every part and every crevice of his being. But then, the lover becomes afraid, because he would like some independence; he would like to be alone somewhere, to be himself. (…) For a woman, love is her whole being. And this is a natural thing and has to be understood; a maturity is needed. If the woman had the capacity, she would make her lover a small child again and put him in her womb, so she could surround him and have no fear of him escaping. But that cannot be done, and so she creates a psychological womb around him – that's what home is. (…) And whatever her lover is doing, she becomes afraid that he is more interested in it than in her. (…) Everything seems to be competitive; she wants his total attention. But this is impossible for a man; and if you force him too much, then he will escape – or surrender, but then he will be dead. If a man surrenders totally to a woman, he is dead – then he is a husband and no more a lover; then he is a slave. And then, the woman is not satisfied, because who is satisfied with a slave? She wants someone to whom she can surrender, not someone to surrender to her – if he surrenders to her, he will be useless. So this is the dichotomy, the dilemma: that a woman wants the husband to be hers completely; but when he becomes hers, she is not interested. (…) So, every man needs a space of his own. – And if a woman wants to love a man, and love him forever, and if she wants him to love her, then she must never fill his space completely. At least a part, one fourth, has to be given to him. (…) So one fourth she has to leave to him if she wants three fourths of him. – This is a bargain! – Otherwise, one day, she will lose the whole man.

Never choose; remain choicelessly aware and accept life as it is. Don't impose any choices of your own. The absolute is there; the relative is there. Your mind is relative; but your consciousness is absolute. Your body changes; your mind changes – they are like a wheel. But your witnessing is like an axle; it remains always the same, never changing. And it is on that axle that the body-mind wheel moves. And they are not against each other: they are supporting each other; they are complementary to each other.

There are religions – Hinduism, Christianity, Buddhism, Jainism, and many more. But they are religions, not *the* religion. They are the reflections of the moon in many kinds of minds; they are not the real moon. The moon is one, but it can be reflected in millions of lakes. Reflections differ, but the reflected is one. Mind is a mirror. When religion is reflected through the mind, then a Hinduism is born, or a Mohammedanism, or a Jainism. But when the religion is not a reflected one, when one comes face to face with a reality without any mind whatsoever, when there is no mind between you and the truth, then *the* religion is born. Hassidism is *the* religion; Sufism is *the* religion; Zen is *the* religion.

The word *religion* is beautiful. It comes from the root *religere*, which means to rejoin, to reunite. With whom? With yourself, with the source of your being. And why reunite? Because you already come from source; (…) and deep down, you are still in the source. (…) Just on the periphery, you have simply forgotten; (…) the branches have forgotten about the roots. (…) – Religion is a reunion.

Religion is not a mission; you need not force anybody towards it. When the urge arises, it arises. The religious urge cannot be artificially created; nobody can create an artificial spiritual urge. That is impossible. (…) One comes to a maturity, a spiritual maturity: something has ripened in you, and then the search starts. Nobody can enforce it. But all the religions have tried to enforce it; and by enforcing it, they have killed the very possibility of the urge.

Religion is not concerned with others, (…) with society, with the periphery. Religion is concerned with *you*, absolutely with *you*. Religion is personal; it is not a social phenomenon. (…) Religion is when you are so alone that there is nobody left to be met. (…) You have to come to a ripeness. Remember, ripeness is all – before it, nothing can be done. And you may be thinking that you are ready; or somebody else may be thinking that he is ready – but your curiosity may give you a wrong feeling, a notion that you are ready. Readiness only means that you are ready to stake your life; otherwise, it is not readiness. Religion is higher than life, because life is with others; life is a relationship – and religion is a non-relationship. It is higher than life. It is the capacity to be alone; it is total independence from the other. And unless you are ready to sacrifice life to it, unless you are ready to die completely as you have been up to now, you are not ready. And in that readiness, a small message can become so powerful that it can transform you.

The word *enlightenment* is beautiful. We come from the source, the ultimate source of light – we are small rays of that sun – and howsoever far away we may have gone, our nature remains the same. Nobody can go against his real nature: you can forget about it, but you cannot lose it. Hence, "attaining it" is not the right expression: it is not attained; it is only remembered. That's why Buddha had called his method *sammasati*: *sammasati* means right remembrance of that which is already there. (…) George Gurdjieff used to call his method *self-remembering*. Nothing has to be achieved, nothing at all – (…) only discovery is needed, because we go on gathering dust on our mirrors. (…) Krishnamurti calls it awareness, alertness, attentiveness. – These are different expressions for the same phenomenon. They are to remind you that you are not to go anywhere, not to be somebody else – you just have to find out who you are. And the finding is not difficult, because it is already your nature. Just a little reshuffling inside is needed; just a little cleaning inside is needed.

The word *remembering* really means, becoming part of the Whole, becoming a member again of the family that existence is: *re-member*. It means that we suddenly learn the language that we had forgotten. (…) It is very significant to understand the word *remembrance*. The whole religion is contained in that small word. God is not lost, but only forgotten. It is not a question of seeking and searching. He is already here – He is with us; He is our very life, our very being.

We cannot lose Him; there is no way to lose Him. The only possibility is that we can forget all about Him – and He is so close that it is very easy to forget Him. There is no distance; hence, we become oblivious. All meditations, all prayers, all methods developed down the ages are nothing but devices to make you remember that which you have forgotten.

There are foolish people who renounce the world in search of silence. But the world does not disturb them; what disturbs them is their mind – and they don't renounce the mind. (…) Do you see the absurdity? They have renounced the society, but they still carry the mind. (…) I don't teach you to renounce the world; I teach you to renounce the mind. And that's what is meant by this immensely beautiful Zen saying: *Sitting silently, doing nothing, The spring comes and the grass grows by itself.* – All that is needed on your part is just to be absolutely silent. (…) Your inner being is not something that has to be developed; it is already perfect. No spiritual development is needed; it only has to be discovered. And once silence falls over you, you start discovering it. It is the noise and the dust that the mind creates that go on hindering the discovery.

Repression is not the way to freedom. Repression is a far worse kind of bondage than indulgence – because through indulgence one becomes tired sooner or later; but through repression, one never becomes tired. See the point: indulgence is bound to tire you and bore you; and sooner or later, you will start thinking about how to get rid of it all. But repression will keep things alive: because you have not lived – how can you be bored? You have not lived – how can you be fed up? Because you have not lived, the charm continues; the hypnosis continues. (…) And the people who indulge are in a way normal compared to the people who repress. The repressing person becomes pathological; the indulgent person is at least natural: that's how nature has made you. But to repress is to become unnatural. It is easy to go from lower nature to higher nature; but it is very difficult to go from being unnatural to higher nature.

Expression is life; repression is suicide. (…) Repression is to live a life that you were not meant to live. Repression is to do things which you never wanted to do. Repression is to be the fellow that you are not. Repression is a way to destroy yourself. Repression is suicide – very slow of course, but a very certain, slow poisoning. (…) And this is the *tantra* message: Don't live a repressed life; otherwise you will not live at all. Live a life of expression, creativity, joy. Live the way God wanted you to live; live the natural way. (…) Listen to your instincts; listen to your body; listen to your heart; listen to your intelligence. Depend on yourself; go wherever your spontaneity takes you – and you will never be at a loss. And going spontaneously with your natural life, one day you are bound to arrive at the doors of the Divine. Your nature is God within you; the pull of that nature is God's pull within you. Don't listen to the poisoners; listen to the pull of nature. Yes, nature is not enough; there is a higher nature too – but the higher comes through the lower; the lotus grows out of the mud. Through the body grows the soul; through sex grows *samadhi*.

Buddha says, *Do what you have to do resolutely*. – But by *resolution*, he does not mean will. (…) By *resolution*, he means out of a resolved heart, not out of will power. (…) Will power is part of the mind. A resolved heart is a heart without any problems, a heart which is no more divided, a heart which has come to a state of stillness, silence. (…) Mind can never be one; by its very nature, it is many. And the heart is always one; by its nature, it cannot be many. (…) The mind lives in doubt; and the heart lives in love. The mind lives in doubt; and the heart lives in trust. The heart knows how to trust; it is trust that makes it one: when you trust, suddenly you become centered. (…) It is out of your trust that you become integrated, which is far more important than anything else. (…) The mind is always indecisive. That is one of the basic characteristics of the mind: indecisiveness. The moment a resolution arises in you, the mind disappears. To be decisive is to go beyond the mind; to remain indecisive, hesitant, divided, is to live in the mind. Resolution means totality, commitment, involvement. (…) Resolution is one of the ways to go beyond misery, schizophrenia. Ordinarily, man is a crowd; a thousand and one desires are dividing him. And when all these desires become a single pool of energy – that is resolution. *Sannyas* is resolution; it is a total effort to get out of the mind. (…) Life gains significance only when you know something which is beyond the mind.

We have been taught to condemn ourselves; we have been taught that we are worthless. We have been told in a thousand and one ways that we are dirt; and that has become part of our conditioning. The first step in *sannyas* is: respect yourself, because if you don't respect yourself, you cannot respect anybody else in the world. Not even God can be respected, because even God comes number two. (…) And when there is no love and no respect for one's being, life becomes a desert, because it is only through love and respect that one makes a garden out of one's being, that one starts learning how to play on one's own heart's harp. Then one starts learning how to be more and more poetic, graceful, aesthetic, sensitive… because life is such a great opportunity; it has nothing to be missed. It is such a treasure; it has not to be wasted. So the first step and the most fundamental step is: love yourself; respect yourself.

The first step toward Buddhahood, towards the realization of your infinite potential, is to recognize that up to now, you have been wasting your life; that up to now, you have remained utterly unconscious. Start becoming conscious; that is the only way to arrive. It is arduous; it is hard. To remain accidental is easy: it needs no intelligence; hence, it is easy. Any idiot can do it; and all the idiots are already doing it. (…) You can go on throwing the responsibility onto somebody; hence it is easy. To be conscious means to take the whole responsibility on your shoulders. To be responsible is the beginning of Buddhahood. (…) To be responsible means to be alert, conscious; to be responsible means to be mindful: act with as much awareness as you can find possible. (…) Slowly, slowly, small acts become luminous; and by and by, those luminous acts go on gathering inside you – and finally, the explosion: the seed has exploded; the potential has become actual. (…) But one has to begin from the beginning.

You reap as you sow – (…) this is the whole theory of *karma*, that whatsoever we are reaping, we have sown. Take the whole responsibility of your life. (…) Responsibility brings freedom, and responsibility brings creativity. The moment you see that whatsoever you are is your own creation, you are freed from all outer causes and circumstances. Now it is up to you: you can sing a beautiful song; you can dance a beautiful dance; you can live a life of celebration – your life can be a constant festival; nobody can disturb it. This is human dignity. God is a great respecter of individuals; and a person becomes individual only when he takes the whole responsibility for himself upon himself.

Learn to sit silently, doing nothing, just sitting, resting in yourself. It takes a little time, because we have been brought up to be restless; we have been brought up by people who have been restless themselves. They have poisoned us; they have corrupted us – not knowingly, not intentionally. They may have been good people; they may have even tried to help you, but they were unconscious; and unconscious people cannot help – they can only harm. In spite of all their good intentions, they are bound to harm. And they have made everybody restless, fidgety. Everybody is always running, rushing, not knowing where, not knowing why, what for. Speed in itself has become important, as if it has some intrinsic value. (…) A meditator has to learn to do only the essential, and not to waste one's life in the unessential. A meditator has to learn to relax, how to rest, and enjoy rest. And slowly, slowly, one settles into one's own center. And the moment you touch your own center, you have touched eternity; you have touched timelessness; you have tasted nectar for the first time. The whole of religion exists for this experience. If religion is not going to give you the experience of the immortal, of the eternal, then it is absolutely pointless.

Revolution is possible only in the individual soul. The social revolution is a pseudo-phenomenon, because the society has no soul of its own. Revolution is a spiritual phenomenon. There can be no political revolution, no social revolution, no economic revolution. The only revolution is that of the spirit; it is individual. And if millions of individuals change, then the society will change as a consequence, not vice versa. You cannot change the society first and hope that individuals will change later on.

Rewards are meant for purposes where the process itself is that of misery – then a reward is needed. So the reward is like a carrot hanging in front of you; and to get the carrot, you have to pass through all kinds of miseries. The Nobel Prize, the gold medals in universities, the presidencies, the prime ministerships of the world – these are just prizes. They are very childish, because to hanker for a prize is childish; to ask for a reward is childish. The really mature person lives in such a way that each moment itself is a reward – it is not that the reward will be coming later on. The mature person has such an insight into things that the journey and the goal are not more separate; so each step of the journey is a goal in itself – tremendously blissful, beautiful. Who cares about the goal? Every moment is such a benediction that one enjoys it as an end unto itself; it is not a means to anything. And when a man has come to this state, when everything is an end unto itself, only then has he lived his life truly; only then has he really become grownup. Growing old has nothing to do with you; it is not to your

credit. Every donkey becomes old; it does not need any intelligence. But to be grownup needs great intelligence, great courage, and a heart which is ready to risk, to gamble. One can be my *sannyasin* only if one is ready to gamble; if one is ready to risk without holding anything back. When one is ready to be really committed, then only is transformation possible.

I have been poor; I have lived in utter poverty. And I have lived in richness. And, believe me, richness is far better than poverty.

I am a man of very simple interests: I am utterly satisfied with the best of everything; I don't ask for more.

The *eightfold path* is simply a way of expressing the Buddha's experience, of giving you a certain direction. The essence of the eightfold path is the word *rightness*. Buddha uses the word *rightness* about everything. He divides life into eight parts, and he uses *rightness* about each part: right food, right effort, right mindfulness, right *samadhi*, and so on, and so forth. And it is not only a question of eight things; if you understand, then it has to be used as a direction. Whatsoever you are doing can be done in a wrong way or in a right way; both alternatives are always there. So you have to understand what the Buddha means by *rightness* – the essence of it. You have to taste the flavor of rightness; then you can apply it in everything that you are doing. (…) You can make effort to the extreme, and then you will miss. You can make too much effort, and you will miss. Or you can make too little effort, and you will miss. You can become enlightened only when the effort is exactly balanced, in equilibrium. Buddha's word is *samyaktva*. It is difficult to translate. Only one of the meanings has been translated: rightness. Another meaning is equilibrium. And it has a few other qualities too. The third meaning is equanimity. The fourth meaning is: looking at things with a similar eye, with no judgment; looking at things equally, without any a priori judgment, conclusion; looking at things with no conclusion at all – because if you already have a conclusion, you can't look at the thing as it is; your conclusion will interfere. But the most important thing is rightness. Right effort means neither leaning too much to the left, nor leaning too much to the right. Right effort is exactly like walking on a tightrope. Have you seen the tightrope walker? He continuously balances himself between the right and the left. If he leans a little too much to the left, he will fall; so he immediately balances himself by moving to the opposite side. But if he leans a little too much to the right, he will fall again; then he balances himself by moving to the left. He is continuously moving between right and left. Balance is not something static; it is a dynamic process. Hence you cannot decide your character once and for all. And those who decide their character once and for all are dead people. They simply go on following a dead routine; they are not transformed by this dead routine. Life is a continuous process, a movement; it is a river. You have to adjust yourself according to the situations; otherwise you remain fixed, and life goes on changing all around. (…) Either you are in the past or in the future. A few people live in their memories; and a few people live in their imaginations. And to live rightly means to be in the present, to be exactly in the middle – in the middle between past and future, in the middle between imagination and memory, in the

middle between that which is no more and that which is not yet. In that exact middleness is rightness: *samyaktva*.

Sannyas is the greatest risk possible, because it is going into the uncharted without a map. It is entering into the mysterious, not knowing exactly where you are going. But some intuitive force pulls you, calls you; some unknown source of energy functions like a magnet. You cannot resist; you cannot avoid; you cannot escape. But it is a risk, because all that you have known will be useless in this venture. All that you are familiar with will have to be dropped, because it becomes an unnecessary burden on the journey. And the journey can be made only if you are very light, utterly unburdened with philosophies, theologies, ideologies, religions. (…) The search for God needs you to be innocent and ignorant; the knowledgeable never reach.

If you are alive, you have to take risks. Life *is* a risk. Only death is secure; life is never secure. (…) Life is alive only because there is risk, danger – that's why there is so much thrill. (…) So don't be so cautious; have the spirit of adventure. Yes, I know sometimes you may commit a mistake, but nothing is wrong in it. Sometimes you may go astray, but nothing is wrong in it. Those who can go astray, they can come back; but those who never go anywhere, they are dead. Never commit the same mistake again and again, that's true – invent new mistakes every day. Be creative. Risk in new ways. And that's what *sannyas* is all about: to be risky, to live dangerously, to live without security and safety. To be tremendously in love with life is what *sannyas* is. And don't postpone it, because all postponement is again being very cautious. Do it right now; if you have understood the thing, let it happen.

I am against rituals, but that does not mean that a religious person cannot go into a ritual. But when a religious person goes into a ritual, it is not a ritual at all. His heart is in it; then his words have wings. So remember it: I am against the ritual when there is no heart in it. (…) I am not saying, don't pray, but let the prayer arise. Let it be of your own. (…) I am not against rules, but the rules should arise out of your understanding. They should not be imposed from the outside. I am not against discipline! But discipline should not be slavery. All true discipline is self-discipline. And self-discipline is never against freedom – in fact, it is the ladder to freedom. Only disciplined people become free, but their discipline is not obedience to others: their discipline is obedience to their own inner voice. And they are ready to risk anything for it. Let your own awareness decide your own lifestyle, life-pattern. Don't allow anybody else to decide it. This is a sin: to allow anybody else to decide it. And why is it a sin? Because you will never be in it: it will remain superficial; it will be hypocrisy.

A *sannyasin* has to learn pure acting. He has to look at the world as a great drama. A thousand and one plays are going on, and you have to participate in many games. You are constantly moving from one stage to another: from the house to the office, from the office to the church, from the church to the club, and so on, and so forth. They are all different stages, different sets, and you have to play different roles. But they are all roles – don't take them seriously. There is no need to renounce them; to renounce them means that you have been taking them

seriously. That's why I say never to renounce anything. Live your role; enjoy it – but take it lightly; take it easily. It is not worth worrying about. So whatever role you have to play in a certain circumstance, play it to your utmost ability; play it totally – but once it is finished, whether you have succeeded or failed is irrelevant. Don't look back; go ahead: there are other plays you have to play. Failure or success are unimportant. What is important is the awareness that everything is a game. And when your whole life becomes full of this awareness, you are freed; then nothing binds you. Then you are no more tethered to anything; then you don't have any chains around your hands; then you are no more imprisoned by anything. You use masks, but you know that that is not your original face. And you can remove the mask, because now you know that it is a mask – it can be removed; it is removable. And now you can know your original face too. The man who is aware that life is a game comes to know his original face. And to know one's original face is to know all that is worth knowing, because that is the face of God; that is the face of truth; that is the face of love; that is the face of freedom.

Love is the ancientmost religion, the original religion; all other religions are offshoots. Love is the root; all other religions are like leaves or at the most, small branches. (…) Love has no temple, and love has no scripture. It is like the roots hidden underneath: it is underground, but it is the nourishment. Without it, the whole tree will die. It is love that goes on creating more and more leaves, more foliage, more flowers, more fruits. Love is the original religion. My effort here is to introduce you to the original. You are clinging to the branches. Branches are beautiful, but they are not the source. A Buddha, a Jesus, a Zarathustra – they go to the very roots; it is from there that they experience God. And the only way to experience God is to go to the roots of life, of existence. Find the roots; be more loving; and you will enter into the invisible temple.

All routines are anti-life; routines are in the service of death. (…) Find out new ways in everything. Let that be one of your *sadhanas*. *Tantra* says: if you can go on finding new ways every day, then your life will remain a thrill, an adventure. You will never be bored.

One can rule others, or one can rule oneself. To rule others is a poor substitute, because the real ruler is one who rules himself. But because it is arduous to rule oneself, people have chosen the cheaper thing; and the cheaper thing is to rule others. The lowest thing in the world is power politics; and by power politics, I mean every effort in which you are trying to possess, to dominate, to rule the other. The highest thing in the world is religion; and by religion, I mean the effort to rule oneself, to become a master of oneself. If you rule others, you remain a slave. Your being a ruler is only a façade: deep down, you are a slave – maybe a slave of your slaves. Ruling others does not bring freedom. But when one is able to rule oneself; when one is centered, rooted in one's being; when one is not dominated by desires, dreams, thoughts; when one is not just a crowd of many, many minds inside, but when one has become a master who can direct his body, mind, soul, into a particular rhythm, in a particular harmony, who can start moving as a togetherness, not like a multiplicity, not like a crowd, but like a unity, who has created inside a cosmos instead of a chaos – then one has become

a real king. And that's what *sannyas* is all about. The kingdom is within, and the king is asleep: the king has to be awakened!

Until a Master becomes your very heart, you are not yet a disciple. You may be a student, but not a disciple. You may be learning through him, but you are not gaining being.

Yes is life-giving. And *yes* has not to be partial; it has to be total. *Yes* has not to be something against the *no*; otherwise it will be partial. *Yes* has to be so huge that it contains the *no* in itself. And when the *yes* is so huge, so enormous, so infinite, that it is capable of containing its opposite, then it becomes a sacred *yes*. *Sannyas* is a sacred *yes* to life and all that is contained in life. And to live with this *yes* needs courage! To live with this *yes* means that one is ready to dissolve into the ocean. But the moment the dewdrop drops into the ocean, it also becomes the ocean. Go beyond *no*; try to reach the ultimate *yes*. That is prayer, and that is true religion.

To be religious means to live a life full of love, joy, innocence, freedom, individuality – to the extent that even if life has to be sacrificed for the higher values of freedom, love, truth, then one sacrifices it joyously. It is worth it! Freedom cannot be sacrificed; bliss cannot be sacrificed; love cannot be sacrificed – and life is significant only if these things are flowering, blossoming. The moment these things are sacrificed, there is no point in living. Then, life is simply vegetating. (…) A life is life only when there is something higher in it – something higher than life itself. Remember, only that which is higher than life brings significance to life, brings meaning to life. If life has nothing higher than itself, then it is empty, utterly futile; then it is absurd. I am giving you something to live for and something to die for! And the greatest joy in life is to have something to die for: only when you have something to die for do you have something to live for.

Parents sacrifice their lives for their children. The children again in turn will sacrifice their lives for their children, and so on, and so forth. And nobody will ever live. I am against the very idea of sacrifice. Never sacrifice! Live this moment; live it totally, intensely, passionately. (…) Live in the right way. And by the right way, I don't mean the moral way; by the right way, I mean the total way. To live partially is to live wrongly; to live totally is to live rightly. (…) To sacrifice is immoral! Whether you sacrifice for the country or for the religion or for the children, it is immoral. It is immoral, because it does not allow you to live your life. You become sad; you become frustrated – and then, in return, you start coercing others to sacrifice for you. Then, the whole life of the whole world becomes simply crippled and paralyzed: (…) we are at each other's throats continuously, demanding sacrifice. The whole idea is to be dropped.

One has to learn that everything is good. Goodness is not a quality of anything; it is just your approach, how you look at it. (…) God comes to you in everything, in different forms and in different ways. Sometimes, He comes as sadness to give you depth; sometimes, He comes as happiness to create ripples of laughter on

your surface. Sometimes He comes as life; sometimes as death – but only He is coming through different forms.

Real love always brings sadness. (…) If love does not create sadness, then know well it is not love. Love is bound to create sadness: the greater the love, the greater will be the sadness in the wake of it. Love opens the door to God. (…) Sadness gives you a depth which no happiness can ever give. Happiness remains shallow, superficial. Sadness goes to the very depths of your being, reaches to the very center, penetrates you to the very heart.

To be a *sannyasin* means not to be bothered about questions and answers. The whole process of *sannyas* is about getting rid of the mind. Mind consists of questions and answers – the moment you get rid of the mind, then only consciousness is left in its purity, not even a ripple. The lake is so silent, so unperturbed, so still – it starts reflecting the stars, the clouds, the moon, the trees, the flowers, the birds on the wing. There is a Zen saying that the birds have no desire to be reflected in the lake, the lake has no desire to reflect the birds, but it still happens. The birds are reflected; the lake reflects – although the desire exists neither on the part of the birds, nor on the part of the lake. In this desirelessness, everything happens; nothing is done.

Sannyas is to give you a sense of direction, a togetherness, a rootedness, an awareness of what you are and what you can be. (…) *Sannyas* is basically a rebellion about all structures; hence the difficulty to define it. *Sannyas* is a way of living life unstructuredly. (…) Sooner or later, every kind of structure becomes heavy on the heart of man; sooner or later, every structure becomes a prison – and one day or other, you will have to rebel against it. (…) *Sannyas* is to have a character which is characterless. (…) *Sannyas* has no morality – (…) or, it has a *higher* morality that never comes from the outside, but from within. All impositions from the outside convert you into serfs, into slaves – and my effort here is to give you dignity, to give you glory, to give you splendor. (…) A *sannyasin* is unpredictable, because a *sannyasin* is freedom: (…) he no longer lives in the past or through the past. (…) A *sannyasin* is one who cares about himself, and thereby naturally cares about everybody else – because you cannot be happy alone. (…) The first love, naturally, is the love for oneself; then, other loves follow. (…) *Sannyas* is an exploration, not a program. (…) *Sannyas* is just a beginning. (…) And these can be indications, fingers pointing to the moon:

> The *first quality of a sannyasin* is an openness to experience. People are ordinarily closed; they are not open to experience. Before they experience anything, they already take prejudices about it. They don't want to experiment; they don't want to explore. (…) A *sannyasin* will not carry many beliefs – in fact, none. He will carry only his own experiences. (…) And experience is never finished; it always remains unfinished. While you are living, (…) your experience is growing; it is changing; it is moving. It is continuously moving from the known into the unknown, and from the unknown to the unknowable. (…) Belief is always complete and finished; (…) experience always remains open.

The *second quality of a sannyasin* is existential living. The *sannyasin* does not live out of ideas: that one should be like this, one should be like that; behave like this, behave like that – he is responsive to existence. He responds with his total heart to whatsoever is the case. His being is here-now. Spontaneity, simplicity, naturalness – these are his qualities. (…) He does not carry valuations; he is not judgmental. (…) Existential living means that each moment has to decide on its own. (…) The *sannyasin* does not live a ready-made life; he does not carry maps. (…) He allows life: wherever it leads, he goes with it. A *sannyasin* is not a swimmer; and he does not try to go upstream. He goes with the Whole; he flows with the stream. He flows so totally with the stream that by and by, he is no longer separate from the stream – he becomes the stream.

The *third quality of a sannyasin* is a trust in one's own organism. People trust others; the *sannyasin* trusts his own organism: body, mind, soul – all are included. (…) And that trust helps him to relax into his being, to relax into the totality of existence. It brings a general acceptance of oneself and of others. It gives a kind of rootedness, centering. And then, there is great strength and power, because you are centered in your own body, in your own being. You have roots in the soil.

The *fourth quality of a sannyasin* is a sense of freedom. A *sannyasin* is not only free; he is freedom. He always lives in a free way. Freedom does not mean licentiousness – (…) freedom is not the other extreme; it is not a reaction. (…) Freedom is the insight that there is no other way to be. (…) Freedom is not very convenient; it is not very comfortable: freedom is risky. A *sannyasin* takes that risk. (…) A *sannyasin* does not bother about trivia, (…) but about essential things; the *sannyasin* will always keep his freedom intact. And because he respects freedom, he will respect others' freedom too: he will not interfere with anybody's freedom; (…) he will not trespass. (…) And this sense of freedom gives the *sannyasin* an individuality: he is not just a part of the mass mind; he has a certain uniqueness – his way of life, his style, his climate, his individuality. He exists in his own way; he loves his own song. He has a sense of identity: he knows who he is; he goes on deepening his feeling for who he is; and he never compromises. Independence, rebellion – (…) that is the quality of a *sannyasin*. (…) A *sannyasin* is one who has understood the stupidity of all patterns. (…) He has understood that all patterns are alike; and he has simply slipped out. (…) A *sannyasin* is not against any pattern – because if you are against a pattern, then you have to create another pattern to fight with it. (…) A *sannyasin* has looked into the foolishness of all patterns and he has slipped out – hence, he is rebellious.

The *fifth quality of a sannyasin* is creativity. (…) My conception of a *sannyasin* is that his energy will be creative; that he will bring a little more beauty into the world; that he will bring a little more joy into the world; that he will find new ways to get into dance, singing, music; that he will bring some beautiful poems. He will create something; he will not be uncreative. (…) My *sannyasins* will have to be creators. And when you are in

deep creativity, you are close to God. That's what prayer really is; that's what meditation is. God is the Creator; and if you are not creators, then you will be far away from God. God knows only one language: the language of creativity. That's why when you compose music, when you are utterly lost in it, something of the Divine starts filtering out of your being. That is the joy of creativity; that's the ecstasy.

The *sixth quality of a sannyasin* is a sense of humor, laughter, playfulness, non-serious sincerity. (…) To me, laughter is a religious quality, very essential. It has to be part of the inner world of a *sannyasin* – a sense of humor.

The *seventh quality of a sannyasin* is meditativeness, aloneness. Mystical peak experiences happen when you are alone, when you are absolutely alone inside yourself. *Sannyas* makes you alone; (…) *sannyas* gives you solitude. (…) You can be happy alone; you are no longer dependent on others. (…) You close your eyes and you fall into inner blissfulness: that's what meditativeness is all about.

The *eighth quality of a sannyasin* is love, relatedness, relationship. Remember, you can relate only when you have learned how to be alone, never before it. Only two individuals can relate; only two freedoms can come close and embrace each other; only two nothingnesses can penetrate into each other and melt into each other. If you are not capable of being alone, your relationship is false; then it is just a trick to avoid your loneliness, nothing else. (…) These are the two possibilities: you can be happy alone, and you can be happy together. These are two kinds of ecstasies possible for humanity. You can move into *samadhi* when alone; and you can move into *samadhi* when together with somebody, in deep love. And there are two kinds of people: the extroverts will find it easier to have their peak through the other; and the introverts will find it easier to have their greatest peak while alone. But the other is not antagonistic; they can both move together. One will be bigger, and that will be the decisive factor in whether you are an introvert or an extrovert. The path of the Buddha is the path of the introvert; it talks only about meditation. The path of Christ is extrovert; it talks about love. My *sannyasin* has to be a synthesis of both. An emphasis will be there. Somebody will be emphatically more in tune with himself than with others; and somebody will be just the opposite – more in tune with somebody else. But there is no need to get hooked in one kind of experience; both experiences can remain available.

And the *ninth quality of a sannyasin* is transcendence, Tao, no-mind, nobodiness, nothingness, in tune with the Whole, gone beyond. (…) Transcendence is the last and the highest quality of a *sannyasin*.

That's the meaning of *satsang*: just to be close to someone who has disappeared; just to be close to someone who is no more; just to be close to someone who is a tremendous nothingness. And coming closer to this nothingness, you will also start disappearing and melting.

A *mini-satori* is a vision. (…) A *mini-satori* is a glimpse of your unity for a moment, and then you lose the glimpse again and you are many. (…) With a *satori*, the vision has become your very style. (…) When *satori* has become established, then it never leaves you: it is always there; just like your shadow it follows you. Then, you have become an individual – and then, the individuality has also to be lost. (…) A *satori* is when you have become full of light inside you, but still there is a separation between you and the Whole. A *satori* is a person becoming enlightened; a *samadhi* is when the whole existence has become enlightened through the person. (…) *Satori* gives you great individuality; (…) *samadhi* means that you are no more an individual. (…) *Satori* makes you an individual; and *samadhi* makes you universal. (…) In *samadhi*, you have disappeared. (…) These are the three stages: personality, individuality, universality. (…) Become one from many, and then become zero from one. This is the whole mathematics of spirituality: from many to one, and from one to nothingness.

The person who never begins the search will remain unconscious; the person who always remains in the search will go crazy. The search has to begin, so that you become a little more alert, a little more observant, vigilant, aware; and then, the search has to be dropped, so that you become silent, so that the mind disappears, so that the future evaporates and you are simply here-now, neither seeking nor searching. And in that stillness of no-search, truth is found.

This is a meeting of individuals. We meet because we are on the same journey. There is no ideology binding my *sannyasins* to each other; it is just because of the same enquiry for truth that accidentally we have met on the same road. We are fellow travelers. Nothing binds one *sannyasin* to another *sannyasin*; there is no bondage of belief, tradition, scripture. And in fact, *sannyasins* are not directly connected with each other at all – their connection is with me. One *sannyasin* is connected with me; another *sannyasin* is connected with me… hence, they are connected with each other – via me. There is no other organization. I am functioning only as a center, and they are all connected with me – hence, they feel connected with each other.

One has to work on oneself, but only in a negative way. One cannot work upon oneself in a positive way, because it is not a question of creating something, but a question of discovering something which is already there.

We are wanderers, strangers, outsiders – man as such is an outsider. Do whatsoever, but you can never become an insider in this world, because this world is unreal. You cannot become part of it, because you come from reality. Man is a spirit, and the world is material. We can go on playing the game, but we remain outsiders. We can try to forget ourselves; we can create a sort of oblivion – but it is just a trick; it won't help. We are strangers. This fact has to be realized. And that is the meaning of us being a discontinuity: when we are in God, we are a continuity; when we are in the world, we are a discontinuity. We are uprooted from our soil; we are no more that which we could be. We are no more in the space that is ours – we are somewhere else.

The mind is nothing but hope and desire and passion for the future. The mind is a disease, a fever, a feverish state. You will have to understand it: the problem is the mind. Understand how it functions, how it projects a desire into the future and then starts rushing towards it… And it goes on projecting like a horizon. It goes rushing. It gives activity to you, but no happiness; it keeps you occupied. But it is a slow suicide, and nothing else. So I would like you to ponder over the very mechanism of seeking, the mind, the process of mind. Once you start looking at the mind and how it functions, then the whole game becomes clear. Then one day, in that very clarity, the mind disappears as if it had never existed. It disappears like a dream – and suddenly, you are continuous again. This mind creates a barrier: it always divides, separates – so seeking is separation. And the more you seek, the more separated you become. Even if you are seeking unity, that seeking will separate you. And seeking is suffering, because the more you seek, the more frustrated you will feel. The real religion starts the day one comes to understand that this mind is the root cause of separation. God is here-now; it is already the case. You are not to achieve it; you are not to produce it; it has not to be manufactured. It is already the case; it has already happened. He is, and He has always been, and He will always be.

In the East, we have the concept of circular motion, circular change. The wheel is the Eastern symbol; that wheel is on the Indian flag. It is a Buddhist concept, very meaningful. In the West, you have a linear concept of life, in a line: evolution, progress, improvement. Things are getting better! – Nothing is getting better; nothing is getting worse – things are as they are. Things have always been the way they are; and they are always going to be the way they are. You can get very much worked up and worried if you carry this concept of progress. (…) To me, to become absolutely free of improvement, to be totally free of all nonsense – of growth, improvement, going somewhere, reaching high altitudes, *siddhis* and powers, and occult and esoteric things – is to become enlightened. Once you are finished with all that nonsense, (…) there is no problem, because there is no division. My suggestion is: simply be yourself. Don't bring in any categories, values. Once you see the fact that this is what you are, then suddenly all problems disappear. Problems are created, manufactured, homemade: you weave them and you spin them. If this is the way things have been happening, then this is the way they are going to happen – simply let them happen.

Sannyas means initiation into your own interiority. You have gone too far away from yourself; you have to be brought back home. *Sannyas* is a homecoming – and the method is meditation.

Wisdom is self-luminous. But knowledge is not self-luminous; knowledge needs supports. (…) Whenever truth arrives, it is self-luminous. It is the untruth that needs proofs, remember. It is the doubt inside you that collects proofs. Your statement is not a statement which can stand on its own; it needs props.

There is nothing like self-realization. Yes, there is realization; but the realization always makes you absolutely clear that the self has never existed in the first place – it is not there; it has never been there.

We live for sensations; we hanker for sensations. We go on seeking newer and newer sensations; our whole life is an effort to obtain new sensations. But what happens? The more you seek sensations, the less sensitive you become. Sensitivity is lost. It looks paradoxical: in sensations, sensitivity is lost. Then, you ask for more sensations, and the *more* kills your sensitivity more. Then, you ask for even more – and finally, a moment comes when all your senses have become dull and dead. Man has never before been so ill and dead as he is today. He was always more alive before, because there were not so many possibilities to fulfill so many sensations. But now, science, progress, civilization, education – they all have created so many opportunities to move further and further into the world of sensation. Ultimately, you turn into a dead person; your sensitivity is lost. (…) You are moving in dangerous terrain. You will never move in depth; you will only be moving on the surface, on the periphery. The more things you experience, the less your capacity to experience becomes. And then, in the end, when everything around you has gone dead, you ask for the Divine; you ask for bliss; you ask for truth. But a dead man cannot experience the Divine. To experience the Divine, you need total sensitivity; you need aliveness. (…) More sensitivity is needed. (…) Become capable of feeling the subtle. (…) Ask for less sensations, and grow in sensitivity. (…) Kill out all desire for sensation, and grow in sensitivity. Think about the world less, and about your senses more. Purify them: when you don't ask for sensations, they become purified; and when you ask for more sensations, you are killing the senses.

The inner sense is so inner that you cannot even prove that it exists. That's why science goes on denying it, but the denial is inhuman. (…) The inner sense has to be rediscovered, because all that is beautiful and all that is good and all that is divine can only be felt by the inner sense. Stop being influenced by people's opinions. Rather, start looking in – allow your inner sense to say things to you. Trust it. And if you trust it, it will grow. If you trust it, you will feed it; it will become stronger. (…) It is through the inner sense that God is known. (…) Meditation is nothing but the discovery of the inner sense.

Never for a single moment think that your physical senses are as they should be – they are not. They have been trained. You see things if your society allows you to see them. You hear things if your society allows you to hear them. You touch things if your society allows you to touch them. (…) Society has done its work of corruption; you will have to undo it. And once you start hearing, seeing, touching, smelling through joy, then you hear the reality; then you see the reality; then you smell the reality.

To be sensuous means to become aware of the circumference; and to be spiritual means to become aware of the center. Sensuousness is the beginning of spirituality. Become more and more sensuous: that is the way of being alive.

Man can live either by his own will, or as a part of God's will. The first is the way of the ignorant person; and because of that, the ignorant person suffers. His whole effort is futile, because he is trying to do something which is impossible. We are part of the Whole; we cannot exist as separate entities, not even for a single moment. We can believe that we exist as separate entities, but that is only

a belief, not reality. And whenever belief goes against reality, it creates suffering, because you live according to something which is not the case – you start going wrong. When you live according to the real, there is no misery; bliss is the outcome. The man who understands drops his ego, for the simple reason that it is only a false notion. There is no way to materialize it; it will remain false. And to spin and weave your life around something false is a sheer wastage of energy – but that's what millions of people go on doing; hence they suffer. The suffering is caused because without understanding the reality, they go on trying to do something against it. They are trying to go against the current. Their whole energy becomes a constant fight – and they are bound to lose, because how can the part win against the Whole? It is like a leaf fighting with the tree itself. (…) *Sannyas* means, dropping the fight with the river, going with the river, allowing the river to take you, learning the art of let-go. Those two small words, *let-go*, define the very spirit of *sannyas*. Then one can say, *Let Thy kingdom come, Thy will be done*. Then one withdraws one's will; and the moment you withdraw your will, your life becomes immensely rich. Then, suddenly, the Whole is with you; and we can be victorious only when the Whole is with us.

Those who take life seriously become pathological, because life is not a serious phenomenon; it is all playfulness, from the top to the bottom. It is a song to be sung; a dance to be danced; a love to be lived – but with utter playfulness. The moment you become serious, you become blocked: the flow stops; you are cut off from the universal energy. (…) A sense of humor is needed; a sense of playfulness is needed. (…) To be a *sannyasin* means to start looking at life in a new way. It is a play, *leela*. Play it as skillfully as possible, but don't get serious about it. When it is a play, whether you succeed or fail makes no difference. All that is needed is that one plays totally.

The Christian idea of service is that service has to be first; then ecstasy follows. The Eastern idea is just the reverse: ecstasy has to come first; then service follows. (…) Service is something outer, something you do for others – but how can you love others if you have not even arrived at your own center? That love will be only lip service. (…) It will be just a duty – imposed, cultivated; (…) it will create only a hypocrite. (…) You can force yourself into many kinds of services, but there will be greed behind it: greed to go to heaven, greed to be known as virtuous, greed to become famous as a public servant – but deep down, it will be greed. Out of this kind of service, nobody has ever known ecstasy. Ecstasy has to come first; and then service flows out of it of its own accord. When you have something to give, only then can you give. When love is overflowing in you, it can be shared; and then there is no greed in it. In fact, you are not obliging anybody; on the contrary, you feel obliged because they allowed you to serve them. You feel grateful because they did not reject your love. They could have, but they accepted it; they welcomed it. And you don't ask for anything out of the service. Now service is a joy in itself. You don't ask for any virtue; you don't ask for any account of it in the bank of God; you don't ask for paradise for it – its value is intrinsic. In fact, it is a by-product of your joy. It is just like a shadow: you move; your shadow moves with you.

Service is nothing but a way of prayer – a very substantial way, a very potential way of prayer. If you serve, you are doing prayer. And if you pray, in a subtle way, you are doing service. Both are complementaries; never divide them. Humanity has divided them and has suffered much for it. If you serve without prayer, then service remains just on the periphery. If you pray without service, then your prayer becomes isolated from life – you become like an island. If you pray and serve, and you serve in such a way that it is a way of prayer, and you pray in such a way that it is a way of service, then you are not isolated, and you are not on the periphery: you remain in the center, and yet one with the Whole. Service means feeling one with the Whole, feeling one with the other. It means a point where I and thou disappear. And when you are no more there, the Whole starts functioning through you.

The other shore is a beautiful metaphor, but let me remind you: this *is* the other shore; this *is* that. You are not going to change the shore; you are simply going to change your consciousness. The change has not to happen on the outside – (…) no, you drop the mind and you become consciousness; and the other shore has arrived. (…) You are no more in thoughts; you have become a pure witness, a *sakshin*. (…) You have become meditation.

There should be no *should*. Once the *should* enters life, you are already poisoned. There should be no goal; there should be no right and wrong. This is the only sin: to think in terms of division, values, condemnation, appreciation.

The word *shrink* exactly describes what psychotherapists are doing: they shrink people. They shrink persons into patients; that's their work – they reduce. When you go to a psychotherapist, you go as a person, with dignity. They reduce you immediately to labels: you are a schizophrenic, paranoid, neurotic. Immediately you are reduced! You are no more the same person with the dignity. A label has been put on you: you are a disease! You have to be treated. – By reducing you to a patient, the psychotherapist has become much bigger. And the more he reduces you to smallness, the bigger he feels. This is an old trip; only the names have changed. In the past, it was the priest; now, it is the psychotherapist. In the past, the priest was shrinking you – trying to create the guilt feeling, trying to create the feeling that you are wrong somehow, that you need to be changed, that you are not acceptable as you are, that you are getting ready for hell. The whole effort of the priest was to reduce you to criminals, to sinners. The priest was creating a kind of guilt-feeling in you. Now, the work has been taken up by the psychotherapist: the psychotherapist is the priest of the new age. He reduces you; he does not enhance you. He does not give you splendor, respect for your being. On the contrary, he makes you feel worthless. (…) The psychotherapists, the priests and the so-called gurus – they have all been doing the same thing to people: they have been shrinking them. They have reduced humanity to worms, crawling on the earth, ugly, afraid of seeing their own faces in the mirror, afraid to look into their own beings, because there is nothing but all that is wrong: wounds and wounds. (…) Real therapy does not shrink you – it opens you up; it makes all that is yours available to you. It gives you your lost treasure. (…) And that is my whole effort here: to help you expand. (…) You are immensely valuable.

In dictionaries, *significance* and *meaning* are synonymous; but in existence, they are not synonymous – they are antonyms. Meaning is of the mind; significance is a natural phenomenon – it cannot be proved; it can only be felt. Significance is a heart thing.

Silence is the explosion of intelligence. Silence means: inside you, you are just spaciousness, uncluttered spaciousness. Silence means, you have put aside the whole furniture of the mind: the thoughts, the desires, the memories, the fantasies, the dreams – you have pushed them all aside. You are just looking into existence directly, immediately; you are in contact with existence without anything between you and existence. That is silence.

Silence means the path of *via negativa*. Bliss is affirmative; it is *via positiva*. Bliss affirms that the whole existence is divine; hence rejoice. It says *yes* to all that is. It does not renounce; it does not eliminate; it does not negate. It learns to enjoy, to experience, to sing, to dance, to celebrate. It is the way of a beautiful garden path: many flowers bloom; birds sing. And the path of silence is just the opposite of it: it is like a beautiful desert. Remember, the desert has its own beauty; not only gardens are beautiful. They have their beauty; but the desert has also its own beauty: the immensity of it; the unboundedness of it; the silence of it; the undisturbed, virgin peace that prevails in a desert – that has its own beauty. Beauty is found not only in one color and one size – it comes in all shapes, all sizes, all colors. And there have been people who have loved deserts more than gardens. A desert you can go on and on seeing; it ends nowhere. All the horizons are available. Its vastness and its profound silence have their own song, unheard, unspoken. The same is true about the path of silence.

There are two kinds of silences: one is that which you cultivate; the other is that which arrives. Your cultivated silence is nothing but repressed noise. You can sit silently; and if you sit long and you continue to practice for months and years together, then slowly, slowly, you will become capable of repressing all noise inside. But still, you will be sitting on a volcano – it can erupt any moment; any small excuse will do. This is not real silence; this is just imposed silence. And this is what is happening all around the world. (…) Silence can be imposed, but that imposed silence is not going to help. Real silence arises from your very being; it is not imposed from without or within – (…) real silence wells up from the within towards the without; it rises from the center towards the circumference. And that is a totally different phenomenon.

I teach the silence of life – the silence which is throbbing, alive, pulsating; the silence which, when it is pulsating, is positive, affirmative. It is a joy. It is not just absence of worry; it is presence of ecstasy.

The real silence has to be in the marketplace, in the crowd. When you are alone in the crowd, you have known what aloneness is. When the crowd cannot disturb your solitude, then it is yours – otherwise, the solitude is of the Himalayas, not yours. When nothing disturbs you, when nothing distracts you, then you are centered.

Simplicity is to live without ideals. Ideals create complexity; ideals create division in you and hence complexity. The moment you are interested in becoming somebody else, you become complex. To be contented with yourself as you are is simplicity. The future brings complexity; when you are utterly in the present, you are simple. (…) Simplicity means to be just yourself, whosoever you are, in tremendous acceptance, with no goal, with no ideal. All ideals are crap; scrap all of them. It needs guts to be simple. It needs guts because you will be in constant rebellion. It needs guts because you will never be adjusted to the so-called society that exists around you. You will be constantly an outsider. But you will be simple, and simplicity has beauty. You will be utterly in harmony with yourself. There will be no conflict within you; there will be no split within you. The ideal brings the split: the bigger the ideal, the bigger the split.

Simplicity simply means, that which is. (…) Simplicity simply means, living moment to moment spontaneously. (…) Simplicity means to be in deep friendship with oneself, to live your life with no idea interfering. (…) The man who is simple will respond out of his present awareness. (…) Why should one have a philosophy? – So that it can guide you. It means that if you are stupid, you need a philosophy of life, so that it can guide you. If you are intelligent, then you don't need any philosophy of life – intelligence is enough unto itself, a light unto itself. (…) Whenever you live according to a philosophy, you have betrayed yourself; you are an enemy to yourself. (…) The man who wants to live simply will have to live in insecurity, will have to accept the fact that nothing is secure and certain; that we are on an unknown journey; that nobody can be certain where we are going, and nobody can be certain from where we are coming. (…) Life is insecure. The security is only an illusion that we create around ourselves. (…) In fact, except for stupid people, nobody has illusions of certainty. The more intelligent you are, the more uncertain you are. The more intelligent you are, the more hesitant you are – because life is vast. Life is immense, immeasurable, mysterious – how can you be certain? Living in uncertainty, living in insecurity, is simplicity.

The original Hebrew word for *sin* is so totally different from your idea of sin that it will be a surprise to you. The root word means *forgetfulness*; it has nothing to do with what you are doing. The whole thing is whether you are doing it with conscious being or out of unconsciousness. Are you doing it with a self-remembering, or have you completely forgotten yourself? Any action coming out of unconsciousness is sin. The action may look virtuous, but it cannot be. You may create a beautiful façade, a character, a certain virtuousness: you may speak the truth; you may avoid lies; you may try to be moral; and so on, and so forth – but if all this is coming from unconsciousness, then it is all sin.

Whatsoever you are doing, do it boldly. You belong to God, and God belongs to you. This is your home: don't live like a stranger; don't be here like a guest. You are part of the host. Live without fear.

Nobody is a sinner. Even while you are in the darkest hole of your life, you are still divine. You cannot lose your divinity; there is no way to lose it. It is your very being; it is the stuff you are made of.

Sincerity is the fragrance of meditation. (…) Sincerity means to live according to your own light. Hence, the first requirement of being sincere is to be meditative. The first thing is not to be moral, is not to be good, is not to be virtuous: the most important thing is to be meditative – so that you can find a little light within yourself, and then start living according to that light. And as you live, it grows and it gives you a deep integrity. Because it comes from your own innermost being, there is no division. (…) If you choose not to follow your inner voice, if you follow the dictates of others, what they call morality, etiquette, civilization, culture – then the inner voice will start nagging you; it will continuously nag you. It will say that you are being untrue to your nature. And if you feel that you are untrue to your nature, then your morality cannot be a rejoicing; it will be an empty gesture. (…) I don't teach any morality, any character. All that I teach is meditation, so that you can hear your inner voice more clearly and follow it, whatsoever the cost, because if you follow your inner voice without feeling guilty, immense is going to be your reward, and looking backwards, you will find that the cost was nothing.

The sky is very symbolic in Eastern mysticism. (…) God is like the sky: present, and yet utterly absent. The sky contains all; and nothing contains the sky. The sky penetrates everything, and yet never interferes. It is a miracle! It penetrates without trespassing. It is so non-violent. It accepts all: the sinner and the saint, the good and the bad, the beautiful and the ugly. It makes no distinctions; it has no likes, no dislikes. It has no mind. It is simply open and available to all, whosoever wants to partake of it. It makes no conditions. It is unconditionally everybody's: man and woman, animals, birds, trees, rocks, stars and sun. It is available to all. It protects, but never patronizes. It surrounds you within and without, without ever touching you. And these are the qualities of God. Black clouds come and go, and the sky makes space available for them. White clouds come and go, and the sky makes space for them with no distinction – it is choiceless. The acceptance is total; Buddha calls it *tathata*. The sky exists in a state of *tathata*, suchness: whatsoever is the case, is good. Clouds come and go; the sky remains – it abides. It is eternal; it is timeless. It is always the same. It is ancientmost, and yet as fresh as the dewdrops; it never becomes old. (…) So meditate on the sky, and whenever you have time, just lie down on the ground, and look at the sky. Let that be your contemplation. If you want to pray, pray to the sky. If you want to meditate, meditate on the sky – sometimes with open eyes, sometimes with closed eyes, because the sky is within too. (…) As the outer sky is infinite, so is the inner sky. We are just standing on the threshold. Either way, you can be dissolved; and these are the two ways to dissolve. You asked what prayer and meditation is. If you dissolve in the outside sky, then it is prayer. If you dissolve into the sky inside, then it is meditation. But finally, it comes to the same: you are dissolved. And these two skies are not two: they are two only because you are. You are the dividing line. And when you disappear, the dividing line disappears: then, in is out, and out is in.

You must have seen the symbol, a very ancient symbol and very significant too, of a snake eating its own tail. Many ancient mystery schools used that symbol; it is certainly very indicative. The snake eating its own tail means a one-hundred-and-eighty-degree turn. The snake is turned upon itself; the consciousness has

recoiled upon itself. And in almost all the cultures of the world, the snake has represented wisdom. Jesus says, "Be ye as wise as a snake." – And in the East, the snake, the serpent, has symbolized the inner energy of man, *kundalini*; hence it is called *serpent power*. The energy is coiled at the lowest center of your being; when it uncoils, the snake starts rising upwards. (…) The snake can catch hold of its own tail – (…) only the snake can do it, no other animal. And the same happens in enlightenment: your energy starts moving upon itself; it becomes a circle.

We have such a small life that we cannot hope to change the whole society. So it is better to be wise and to simply follow the rules. You will be freer if you follow the rules. If you follow the rules perfectly, you will be completely free. The moment you break a rule, you are caught. So a wise man simply follows the rules. Be a Roman when you are in Rome, and just follow the rules. You will fit there, and nobody will create trouble for you. They can create trouble, because the power belongs to them. You are a tiny individual – what can *you* do? There is no point in fighting, because you are fighting against a brick wall: you will hurt your own head. That's where the hippie attitude is wrong. They are perfect in their insight that these rules are just bogus; but they don't understand that they are needed: the bigger the group, the more rules are needed. When you are alone, no rules are needed. When two are there, a few rules; three are there, more rules; four, more… And the world is populating itself so fast that more and more rules will be needed. Otherwise, there will be chaos and madness. So don't just condemn things; try to understand. There are many evils which are needed; they are necessary. The choice is not between right and wrong. In real life, the choice is always between a bigger evil and a lesser evil, a bigger wrong and a lesser wrong.

Man is being hypnotized from the very moment he is born. He is being hypnotized to believe that the society exists in his favor, for his good. That is utterly wrong. The society is interested only in your body: your body can be put to use – your soul is dangerous. A man of soul is always dangerous, because a man of soul is a free man. He cannot be reduced to slavery. A man who has an immortal soul in him has a deeper commitment to existence itself, to God Himself. He does not care a bit about the man-made structures of society, civilization and culture – these are prison cells for him. He does not exist as a Christian, or a Hindu, or a Mohammedan. He cannot be part of a crowd. He exists as an individual. The body is part of the crowd; your soul is not. Your soul is deeply individual; its flavor is that of freedom. But your soul cannot be put to any use in the marketplace. The society needs only your body. And it is very dangerous for the society if you start striving for the soul, because then, your interest changes: you turn from being an extrovert into an introvert; you start moving inwards. The society is outside; the society wants you to remain an extrovert, interested in money, power, prestige, and all that, so your energy goes on moving outwards. If you start moving inwards, that means you have become a dropout; you are no more part of the game that is being played on the outside. You don't belong to it anymore. You start diving deep within your own being. And there is the source of immortality. The society prevents you from going inwards. And the best way is to give you a false idea that you are going inwards.

When you go to church, you are not going inwards. When you go to the temple, you are not going inwards. But the society has hypnotized you to believe that "if you want to go inwards, go to church". – But the church is as much outside as anything else. The society has hypnotized you to believe that "if you want to go inwards, go to the priest". – And the priest is an agent of the state and the society. The priest has always been against the mystics, because if you got to a mystic, you will start moving inwards. A mystic lives in a totally different way. His energy moves in a different gestalt: his river moves inwards. So one who comes to a mystic will start moving inwards naturally, spontaneously. That is the whole purpose of being with a Master, with a mystic.

Solitude it not loneliness; it is aloneness. It is not negative; it is utterly positive. It is not the experience that the other is absent, but the experience that *I am present*. It is so overwhelming an experience of one's own presence that everything else fades from the mind and one starts feeling ecstatic. (…) Then solitude becomes a tremendous temple; and bliss becomes the deity in it. And that's what meditation is all about: the art of changing loneliness into aloneness; the alchemy of changing solitariness into solitude. (…) Bliss is found in solitude; (…) it is a by-product of solitude.

The meditator has to go on peeling himself like an onion. Peel one layer, another layer comes up; but go on peeling, until you come to the point where nothing is left in your hand. So go on peeling within yourself; and when nothing is left, that nothing is the song of silence. Once heard, it transforms your life. You go beyond time; you become deathless. All fear disappears, and there is only freedom. All misery disappears, and there is only rejoicing and celebration.

Sorrow arises out of clinging to momentary things which you cannot make permanent. It is not in the nature of things. It is against the universal law; it is against *dharma*; it is against Tao. You cannot win. If you fight with the universal law, you are fighting a losing battle; you will simply waste your energies. And what is going to happen is bound to happen; nothing can be done about it. All that you can do is to go with your consciousness. You can change your vision. You can see things in a different light, in a different context, in a new space – but you cannot change things. If you think of the world as a strange dream, you will not suffer. But if you think in terms of static entities, then you will suffer. If you think in terms of nouns, you will suffer; if you think in terms of verbs, you will not suffer. Nouns don't exist; they exist only in language. In reality, there are no nouns. Everything is a verb, because everything is changing, and everything is in a process. It is never static; it is always dynamic.

Buddha says: See the world as a dream, fluctuating, changing, moment-to-moment new. Enjoy it; enjoy its newness; enjoy all the surprises that it brings. It is beautiful that it is changing; there is nothing wrong with it. Just don't cling to it. Why do you cling? You cling because you have another fallacy: that you are. The first fallacy is that things are static; and then, the second fallacy is that you are, that you have a static ego. They both go together. If you want to cling, you need a clinger. But if you have no need to cling, then there is no need for a clinger. Go deep into it. If you don't need to cling, then the ego is not needed at all

– it will be pointless. In fact, it cannot exist without clinging. (…) For it to exist, it has to cling. It has to create "my" and "mine" in every possible and impossible thing. (…) Anything and everything will be claimed by the ego. And "ours is always better", whatsoever it is. The "I" exists only as an island in the ocean of "my" and "mine". If you stop claiming things as "my" and "mine", the ego will disappear of its own accord. Neither the wife is yours, nor the husband, nor the children – all belong to the Whole. Your claim is foolish. We come empty-handed into the world, and we go empty-handed from the world. But nobody wants to know the truth – it hurts: "Empty-handed we come and empty-handed we go?" – One starts feeling shaky; one starts feeling scared. One wants to be full, not empty. It is better to be full of anything, full of any garbage, than to be empty. Emptiness looks like death, and we don't want the truth. Our whole effort is to live in convenience, even if that convenience is based on illusions.

Either you can have explanations, or you can have the truth. And people are more interested in explanations than in the truth. Hence so many philosophies. They are all explanations – explanations to explain away things, not to give you the truth; explanations to create great smoke, so that you need not see the truth. And Buddha's insistence is: See the truth – because without seeing it, you can't go above sorrow.

Mind is a by-product: it is born with the body, and it dies with the body. It is a time phenomenon. (…) Soul means that which is eternal in you, that which is not of time, that which is transcendental to time. The West has yet to enter into it. And unless Western psychology starts seeking and searching for the soul, it will remain a very ordinary thing with much jargon. But nothing really significant has come out of it. It has created a great system, but the essential core is missing.

That's what meditation is: to see your body-mind complex without getting identified with it. Then suddenly, a new center starts integrating in you. By using it, you create it; by using it more, you intensify it. And soon, a totally different phenomenon is experienced: the existence of the soul. Then, you know that birth was not your beginning: you existed before. And then, death is not going to be the end: you will exist afterwards. To be aware of this, that one is eternal, is to be aware that one is God, or part of God. And that's my whole work here: to make you aware that you are gods, goddesses, that you are eternal beings. With the experience of eternity, bliss arises, and fear disappears; love arises, and hate disappears; light arises, and darkness disappears.

Christian mystics have said that there are three stages of inner growth. The first they call *via purgativa*: one has to become completely pure, pure of all illusions – that is purgation. The second stage they call *via illuminativa*. When one has become completely pure of illusions, the second stage will come: a great light will descend; life will become glorious. One will feel very, very fulfilled, very close to home. And then, the third stage they call *via unitiva*: one becomes one with reality. Then, there is no one as the seer, and no one as the seen.

Growth in itself has no suffering in it. Suffering comes from your resistance towards growth. Suffering is created by you because you resist continuously; you don't allow it to happen. You are afraid to go totally with it; you go only half-heartedly. Hence the suffering – because you become divided; you become split. A part of you cooperates, and a part of you is against it, resists it. And this conflict inside you creates suffering.

As wisdom happens, your heart starts dancing. In fact, for the first time, you hear the *real* heartbeat. For the first time, you hear the song of the heart. For the first time, your whole being – body, mind, heart, soul – are all dancing together, and there is tremendous grace. My *sannyasins* have to achieve it. And that's the only thing worth achieving: a blissful wisdom.

Knowledge never makes you blissful; on the contrary, it makes you more and more miserable. And it can be easily observed; it is a factual phenomenon. As man has grown more and more in knowledge, he has become more and more miserable. Whenever a society is well-educated, people start feeling that life is meaningless; people start feeling a kind of deep boredom. (…) Move to a knowledgeable society where education has become available to almost one hundred percent of the people, and you will be surprised: people look very miserable. Rather than gaining something, they have lost something. In accumulating knowledge, they have forgotten to move into the world of wisdom. They have made knowledge a substitute – and remember, substitutes never fulfill.

Only a man of meditation can become a vehicle for joy, for bliss, for celebration. Meditation makes him a stranger in the world, but at the same time, simultaneously, meditation makes him immensely blissful. Even if you take his life, he loses nothing, because he has attained to something which is far more than life itself: he has found eternal life.

The image of Gautam the Buddha is exactly the image of meditation carved in marble. It represents something of the inner. The statues of Buddha were the first statues made in the world. They don't represent the physiology of Buddha; they have nothing to do with his body. They represent in a symbolic way what happened to his interiority – the silence, the peace, the tranquility, the purity, the innocence, the state of no-mind. If you observe the statue of Buddha, you will see many things. One is, it is made of white marble. White represents all the colors; it is the synthesis of all the colors. It has the whole spectrum of the rainbow hidden behind it. It is the color of light; and light can be divided into seven colors – or, if those seven colors are re-synthesized, you will have white. So the first thing is the color white; it represents the synthesis. Life should be a totality: nothing should be rejected; everything should be absorbed, transformed. Everything has some significance; you only have to put it in the right place, in the right context. The color white is the orchestra of all colors. (…) The second thing is that Buddha statues are carved out of marble. Marble is something of the earth, but it is as if it does not belong to the earth; it is as if it is part of the beyond. (…) In the beginning, the statues of Buddha were carved in pure white marble just to show that this earth can have something of the beyond. And the shape of the Buddha

statue is so symmetrical that one can see the balance, that everything is balanced. Buddha talked about meditation as the middle way, *majhim nikaya*. Meditation is really the golden mean; it is neither leaning to the right too much, nor to the left too much – remaining exactly in the middle in all extremes of life. There is success and there is failure; and there is richness and there is poverty; and one day you are full of life, and one day life slips out of your hands. There is respect and there is insult. Life consists of polar opposites; and the man of meditation walks exactly in the middle. Neither success excites him, nor failure depresses him – he remains absolutely untouched. That is his symmetry; that is his balance – and that balance you will see in the statue of the Buddha. In the statue, Buddha's eyes are half-closed and half-open. (…) Half-closed eyes represent standing just in-between, available to both worlds, the objective and the subjective, with no division, with no judgment. The meditator will live in the world, but will not be of the world. Create a golden mean in your life. Create balance, symmetry; create a synthesis of all the conflicting elements within you, so that they become pure white – the *summum bonum*, the highest combination of all opposites – so that they can become a cosmos instead of a chaos. Then, one becomes an image of meditation itself. A *sannyasin* has to be an image, a living image of meditation in his moment-to-moment life. In his relationships with the world, with people, in his relationship with himself, while he is alone, when he is with people – in every kind of situation, he has to remain still. And then, life becomes a celebration. Then, so many flowers shower from the beyond that it is impossible to count them – as if the whole of infinity starts falling upon you.

The modern speed-mania has to be stopped. There is no need. Each step has to be enjoyed and celebrated. Speed is unspiritual; the very idea of speed is unspiritual. (…) Yes, you can go at jet speed. But where are you going? You will miss the whole pilgrimage. And if you miss the pilgrimage, then there is no other goal. (…) Life is its own goal. (…) Nothing can be done fast; there is no shortcut. Growth is arduous, and nothing can be done faster than you can absorb. (…) And when you have absorbed, then your capabilities become still bigger, and something can be done again. And that's how it goes. Growth is slow – growth is not like seasonal flowers; (…) growth is like great trees that take a hundred years to grow. (…) So be a real cedar of Lebanon. It takes time; it is hard. When you start rising towards the sky and the clouds and the moon and the stars, it is hard. It is hard because you have to grow roots, deep roots into the earth. The tree grows in the same proportion: if it has to grow a hundred feet into the sky, it has to grow a hundred feet underneath the earth. Those roots take time. (…) If you suddenly grow too fast and the roots are not ready to hold you that big, you will fall down; you will topple down. You will not be able to grow at all. And once you have fallen down, it is very difficult to get rooted again.

Man is really only a bridge; man has no being. Man is a becoming process. He has to arrive; he is still on the way. Man has to surpass himself; he has to become a superman. When you have arrived at your deepest depth, when there is nowhere to go anymore, when you have reached the core, the very center, then you are no more a man. A Buddha is not a man; he is a superman. So is Jesus; so is Krishna; and so are all the awakened ones on earth. And you have to become part of those chains of awakened people; you have to become part of the glory that belongs to

an awakened one. Each of my *sannyasins* has to become a superman; (…) each of my *sannyasins* has to reach the ultimate state of awakening. (…) Then, you have surpassed yourself; then, you have gone beyond – then, you have reached the other shore.

Surrender is the quantum leap from mind to no-mind, from ego to egolessness. And in a single step, the whole journey is contained. It is not a long journey from you to God; it is a single-step journey. It is not a gradual phenomenon; it is not that slowly, slowly, gradually, you come to the Divine. It is a quantum leap! One moment, you were in darkness; and the next moment, all is light. All that is needed is to put the ego aside.

Surrender means trust; (…) surrender means that you are not asking for anything. (…) With a condition, there is no surrender. Surrender is unconditional; it cannot be otherwise. (…) At the last moment, Jesus says to God: "Have you forsaken me?" – And that shows that he was still living in the mind, expecting, desiring, hoping – even from God. There were a few expectations that at the last moment, some miracle would happen. (…) He says, "Have you forsaken me?" – What does it mean? It is a complaint; it is not a prayer. It is frustration; it is disappointment. And disappointment is possible only if there is some deep desire, some longing to be fulfilled: God has failed him; he has not come to his rescue. He was hoping. And these are the signs of an unenlightened person. These are symbolic of the ego, of the head, of the mind, of the very process of the mind. But he was a man of great intelligence too – immediately he recognized: what he is saying is wrong; the very desire is wrong. One should not expect anything from the universe; one should not feel disappointed; one should not feel frustrated. This is not trust! This is not a love affair! This is not an absolute *yes*; it is a conditional *yes*. (…) There is anger in his voice; there is anxiety, disappointment. But he understood the point, and immediately he corrected it: (…) "Let Thy will be done!" – This is surrender. He has dropped the mind; he has dropped the ego and all the expectations: "Let Thy will be done." – And in this egoless state, he became enlightened.

Life is more than just to survive, but millions of people have decided just to survive and not to live. Their only value in life seems to be how to survive, how to survive for a long time. Survival has become their god; and because of it, they have missed the whole opportunity of life. Because when survival becomes the goal, you become afraid of living. Life is dangerous, and one has to risk one's survival again and again; only then can one live. If one is too interested and obsessed with survival, then one tries to be secure, safe; and in being secure and safe, one becomes dead. One loses aliveness. Then, one lives only superficially, with no depth, with no height. Then, one's life is very dull, flat, boring. There is no adventure, no exploration; there are no surprises, no mysteries – and nothing is ever revealed to such a person. He remains closed to existence, and existence remains closed to him. They never meet; there is no communion. Being initiated into *sannyas* means that from this moment, survival will not be the goal, but life; not security, but life; not safety, but life. And to live intensely and totally even for a single moment is more valuable than to survive for a hundred years. That is not life; that is vegetating. So the real man knows no other goal than life itself. Living

totally is his goal; living moment to moment, intensely, passionately, hot – that is his goal. Then each moment becomes so precious, such a gift. And only when you know those gifts can you be thankful to God – only then can you feel grateful; only then can prayer arise in you. I see survival as one of the greatest calamities – the idea of survival, and the obsession with it, and the attachment to it. It is worthless; the whole thing is meaningless. We are not here just to survive and live long – one hundred years or one hundred and twenty years. We are here to live and to know life in its multi-dimensions; we are here to know life in all its richness, in all its variety. And when a man lives multi-dimensionally, when he explores all possibilities available, when he never shrinks back from any challenges, but goes, rushes into them, welcomes them, rises to the occasion – then life becomes aflame; then life blooms.

If you want to be religious, then you have to choose your religion – then it is alive. Only through choice, through voluntary choice, is it alive. If it has been enforced on you, then it is dead, (…) and you are simply carrying it as a load.

God is known only when all the three faces of God are expressed in you; when you have come to a synthesis where the scientist and the poet and the mystic meet and become one. (…) A *sannyasin* has to be the ultimate synthesis of all that God is. (…) When the synthesis happens, you become the one-thousand-petalled lotus; (…) before that, you are only a seed.

My whole teaching can be condensed into these two words: *Be yourself*.

You ask for my *Ten Commandments*. This is very difficult, because I am against any sort of commandment. Yet, just for the fun of it, I set down what follows:

1. Obey no orders, except those from within.
2. The only God is life itself.
3. Truth is within; do not look for it elsewhere.
4. Love is prayer.
5. Emptiness is the door to truth; it is the means, the end and the achievement.
6. Life is here and now.
7. Live fully awake.
8. Do not swim; float.
9. Die each moment, so that you are renewed each moment.
10. Stop seeking. That which is, is: stop and see.

Whenever you think, what happens? – Whenever you think, you are closed. All that is present drops. You move on a dream-path in your mind. One word creates another; one thought creates another – and you go on moving. And the more you move in thinking, the further away you go from existence. Thinking is a way to go away. It is a dreamway; it is dreaming in concepts. Come back to earth. Religion is very earthly in this sense – not worldly, but very earthly, substantial. Come back to existence. Life's problems can be solved only when you become deeply rooted in existence. Flying in thoughts, you move away from the roots; and the further away you are, the less is the possibility of solving anything. Rather, you

will confuse everything; and everything will become more entangled. And the more entangled everything becomes, the more you will think, and the further away you will move. Beware of thinking!

Consciousness and bliss are two aspects of one phenomenon: from one side, it is consciousness; from the other side, it is bliss. (…) It is impossible to be conscious and miserable; just as it is impossible to be unconscious and blissful. Seek one, and the other follows; there is no need to seek both. (…) The thinking person can easily become conscious; the feeling person can easily become blissful. So for the feeling person, the journey starts by being blissful; and for the thinking type, the journey starts by being conscious.

Truth is possible only if one has a total thirst for it. It is not a question of intellectual enquiry; it is a question of life and death. It is just like a man lost in the desert is thirsty. It is not an intellectual question for him: it is his life and death question. His whole being is thirsty – it is not only the mind; each cell of his body is thirsty. And when truth is enquired after with such tremendous energy, with such intense passion, with such heat, then it is not far away. That very heat burns the barrier between you and reality; that very passion proves to be a fire. And in this fire, the ego is reduced to ashes. And the moment the ego disappears, God is; truth is.

The times of confusion and chaos are the greatest times to live in. When the society is static, there is not much to live for, to live with. When a society is secure and there is no confusion and there is no chaos, then people live a dull, drab, dragging life – comfortable, convenient, stable, but not alive. It is only in times of chaos and confusion that great things happen, because people are loose. They are loose, uprooted: they can search for new soils; they can search for new lands; they can search for new countries; they can search for new continents of being. (…) When the past loses all meaning, you are free; you are untethered from the past: you can use this freedom to grow tremendously, to grow to undreamed-of heights. But you can destroy yourself too. If you are not intelligent, the confusion, the chaos, will destroy you. Millions will be destroyed – because of their unintelligence; not because of the chaos. They will be destroyed because they will not be able to find a secure and comfortable and convenient life, as it was possible in the past. They will not be able to find where they belong. They will have to live from their own sources; they will have to be individuals; they will have to be rebels. The society is disappearing; the family is disappearing – now it is very difficult. Unless you are capable of being an individual, it is going to be difficult to live. Only individuals will survive. Now people who have become too accustomed to slavery, accustomed to being commanded, accustomed to being ordered by somebody else, people who have become too much accustomed to father figures – they will be in a state of insanity. But that is their fault; it is not the fault of the times. The times are beautiful, because the times of chaos are the times of revolution. It is possible now to get out of the wheel of life and death more easily than it has been possible for twenty-five centuries since Buddha. In Buddha's time, many people became enlightened; the society was in turmoil. And again it is happening: great times ahead – prepare for them. And that's what I am trying to do.

Live in the present, but live in such a way – silently, peacefully – that nothing disturbs your center. (…) In fact, noise can enhance your inner silence; it can become a background, a backdrop for it. (…) If you know how to remain silent inside, it all enhances; it becomes a contrast. Life should be taken as a contrast – and then, nothing is wrong. A *sannyasin* has to remember only one thing: not to get disturbed at the center – whatsoever happens on the circumference is okay. If that much is possible, then you are free from all; then you know the taste of freedom. And the taste of freedom is the taste of God too.

Osho, why is it that the ultimate secret is usually transmitted to only one in many traditions? – It is not transmitted to only one. It is transmitted to many, but only one is authorized to transmit it further. (…) It is not so difficult to become enlightened, but to become a Master is very difficult. There are many enlightened persons, but not all enlightened persons are Masters. When you become enlightened, it is your own thing; but to be a Master, you need some art to convey it to others. And it is the most difficult art, because something has to be conveyed which cannot be conveyed; something has to be transmitted which cannot be said in language. So only a very highly qualified artist can be appointed to transmit it. It is not that enlightenment and the secret keys of its knowledge are delivered to only one. They are delivered to many, but only to one as a Master who will be capable of delivering the key on further.

Be intelligent. This is your life – don't be guided by stupid people; be guided by your own intelligence.

Mind moves horizontally; no-mind exists vertically. The moment the mind ceases to function, (…) your consciousness becomes vertical; then depth and height are yours. (…) In the world of innermost subjectivity, height and depth mean the same. It is one dimension: the vertical dimension. (…) So you can say, truth descends, as many mystics like Patanjali, Badnarayana, Kapil and Kanad have said. It is coming from the heights to you. Hence whenever a person becomes self-realized, he is called an *avatara*. *Avatara* means that truth has descended in him; the word *avatara* simply means descending from above, from the beyond. But the other expression is as valid. Adinatha, Neminatha, Mahavira, Gautam Buddha – these mystics have said that truth does not come from the beyond, but it arises from the deepest source of your being. It is not something coming down, but something rising up, welling up. Both expressions are valid to me; they are two ways of saying the same thing: that the dimension is vertical.

I would like you to enjoy all the Masters you will find in the future. Don't miss a single opportunity. Enjoy the truth from whatsoever source it comes. The question is of being with truth, not of being with me. And if you are with truth, then you are with me. Truth is nobody's possession – it is neither mine, nor Christ's, nor Buddha's. (…) So wherever you find truth in the future when I am not here, nourish yourself on it. But don't cling to persons. Persons are insignificant; truth is significant.

Truth is beyond structure. It comes only when you are in an unstructured state of consciousness. It comes only when there is no expectation for it, because all preparation is expectation. Truth comes unawares; truth comes as a surprise. You cannot manage and manufacture it; it comes when it comes. There is no way to truth. This is one of the most fundamental things to understand, that there are no ways to truth. All ways lead astray, because having a way means that you have already decided what truth is. You have decided the direction, the dimension; you have decided how to approach it, what discipline to follow, what doctrine to adopt. Wherever you reach will just be a projection of your own mind. Not that you will not reach anywhere; you will reach somewhere – but that will be just your own mind playing a game with itself. There is no way to truth, because the mind is the barrier; and it is the mind that creates the ways. The mind has to go; the mind has to cease for the truth to be. The mind is structure. Truth is not a discipline either, because truth is freedom. Truth is a bird on the wing, not a bird in a cage. The cage is a cage; it cannot contain freedom. Truth can never become a prisoner – its intrinsic quality is freedom; so only those who are capable of being free attain to it.

Understanding is totally different from knowledge. Knowledge is borrowed; understanding is one's own. Knowledge comes from without; understanding wells up within. Knowledge is ugly, because it is secondhand. And knowledge can never become part of your being – it will remain alien; it will remain foreign; it cannot get roots into you. Understanding grows out of you; it is your own flowering. It is authentically yours; hence it has beauty, and it liberates.

Understanding is a second step. The first step is hearing. You don't hear me. You miss me the first step; then the second step is not possible. While you are listening to me, a thousand and one thoughts are roaming in your mind. They keep you deaf. My words never reach you intact, in their purity. They are distorted; they are colored by your thoughts, by your prejudices, by your already-arrived-at conclusions. You listen to me through your knowledge – that's why you really don't listen. And whatsoever reaches you is something totally different than what was conveyed. I am saying one thing; you go on hearing something else. Hence the misunderstanding. That's why you don't understand me. (…) Understanding will flower of its own accord if you can do one thing: if you can listen; if you can allow me to reach you; if you can open your heart; if you are not deaf – then, understanding is bound to happen. Truth heard is understood, is bound to be understood. (…) Truth has clarity; (…) truth has a very simple process: once heard, it is understood; and once understood, it transforms your life. (…) Truth transforms; truth liberates.

The Master is always pushing you into the unknown; he never leaves you for a single moment to settle in the known. The known has to be constantly renounced for the unknown. And finally, when you have become courageous enough to move from the known to the unknown without the Master's push, of your own accord, then he pushes you from the unknown to the unknowable. These are the two steps of this eternal pilgrimage: from the known to the unknown; and from the unknown to the unknowable. And the moment you take the plunge into the unknowable, you disappear. Then, only God is, or godliness is. The Master is

found no more; the discipline is found no more – only godliness; just a fragrance which is of the beyond.

Something about man remains unpredictable; and that unpredictable quality is his very essence. That's what makes him man; that is his freedom. He is not bound by the law of cause and effect. (…) Man can function outside the law of cause and effect.

No-mind is sanity. In no-mind, you understand, you realize not only your own being, but the being, the very being of existence. Then you have something to share, to communicate, to commune, to dance, to celebrate. Before that, your communication is a desperate effort to somehow collect an image of yourself from others' opinions. And your image will remain a mess, because you will be collecting opinions from so many sources – they will remain contradictory. (…) You will be collecting opinions from your parents, from your family, from your neighborhood, from the people you work with, from the teachers, from the priests… thousands of opinions clamoring inside you. And this is how you are going to create an image of yourself? It will be a mess; (…) it will be a chaos. And that's how everybody is: a chaos. No order is possible, because the very center is missing. (…) That center I call awareness; and this is the inexhaustible law: that only those who become aware know who they are. And when they know, then nobody can shake their knowing.

The word *upanishad* means: sitting in deep communion with the Master. (…) Then something transpires; something like a flame jumps from the heart of the Master to the heart of the disciple. (…) And that transmission beyond words is the meaning of the word *upanishad*. (…) *Upanishad* is made of three words. *Shad* is to sit, to settle, to approach – to approach the Master, to sit by his side in a settled, silent state. (…) *Upa* means near, close, in tune with, in harmony, in communion. When you are settled, sitting silently by the side of the Master, doing nothing, running nowhere, then a harmony arises between you and the Master, a closeness, an intimacy, a nearness, a possibility of communion, the meeting of the heart with the heart, the meeting of the being with the being, a merging, a communion. And *ni* means down, surrendered, in a state of prayer, in a state of egolessness. (…) So this is the whole meaning of the word *upanishad*: sitting in a settled state, unconfused, clear, approaching the Master in egolessness, surrendered, in deep prayerfulness, openness, vulnerability, so that a communion becomes possible. This is *upanishad*; and this is what is happening right now between you and me.

You are always in chaos, in a state of turmoil, unsettled, always hesitating, confused, not knowing what to do, what not to do. There is no clarity: so many clouds surround you; so much smoke surrounds you. When all these clouds have disappeared, when all this chaos has disappeared, when there is no confusion at all – this is called *settling*. And when one is settled absolutely, then clarity arises; a new perspective arises. One starts seeing what is the case. Eyes are no more covered by any smoke; for the first time, you have eyes to see that which is.

The mind is vacillation: the mind is either/or; the mind is always in that space of "to be or not to be". If you really want to grow mature, if you really want to know what this life is all about, then don't vacillate. Commit yourself; get involved – (…) don't remain a spectator. (…) You go on vacillating your whole life; and the more you vacillate, the more trained you become in vacillation. Life is for those who know how to commit themselves – how to say *yes* to something, how to say *no* to something, decisively, categorically. And once you have categorically said *yes* or *no* to something, then you can take a jump; then you can dive deep into the ocean. But people are just sitting on the fence; millions of people are fence-sitters.

The great Sufi Master Al-Ghazzali says: "On the path of human growth from man to God, from man the potential to man the actual, from possibility to reality, there are seven valleys." – These seven valleys are of immense importance. Try to understand them, because you will have to pass through those seven valleys. If you understand rightly what to do with a valley, you will be able to go beyond it, and you will attain to a peak – because each valley is surrounded by mountains. If you can pass through the valley, if you don't get entangled in the valley, if you don't get lost in the valley, if you don't become too attached to the valley, if you remain aloof, detached, a witness, and if you keep on remembering that this is not your home, that you are a stranger here, and you go on remembering that the peak has to be reached, and you don't forget the peak – then you will reach the peak. And with each valley crossed, there is great celebration. But after each valley, you have to enter another valley. This goes on. There are seven valleys. Once you have reached the seventh, then there are no more. Then man has attained to is being; then he is no longer paradoxical. There is no tension, no anguish. This is what in the East we have called Buddhahood.

> The *first valley* is called the valley of knowledge. (…) Knowledge is a double-arrowed phenomenon. One arrow points to the known; another points to the knower. If you start looking to the knower, you cannot be lost; you will be able to transcend the valley.
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> The *second valley* is the valley of repentance. When you start looking at who you are, naturally a great repentance arises. (…) With consciousness, conscience arises.
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> The *third valley* is called the valley of stumbling blocks. Once the conscience has arisen, you will now be able to see how many blocks exist. You have eyes to see how many hindrances there are; (…) you will be able to see all the stumbling blocks: the tempting world; the attachments to people; Satan, your mind; the ego. (…) The negative part is not to start fighting with these stumbling blocks. If you start fighting, you will be lost in the valley. There is no need to fight. Don't create enmity; just understanding is enough. Fighting means repression. (…) Only those who have no repressions enter the fourth valley.

> Entry into the unconscious happens in the *fourth valley*. The valley of tribulations is entry into the unconscious. It is the entry into what Christian mystics have called *the dark night of the soul*. (…) Up to the third valley, a man can proceed without a Master – but not beyond the third. Up to the third, one can go on one's own. With the fourth, a Master is a must. The Master starts teaching you about trust and surrender.
>
> The *fifth valley* is the thundering valley. In the fifth valley, you enter death. In the fourth, you entered sleep, darkness; in the fifth, you enter death. Or, if you like to use modern terminology for it: in the fourth, you enter the personal unconscious; in the fifth, you enter the collective unconscious. Great fear arises, because you are losing your individuality. With entry into death, entry into the collective unconscious, great fear arises, great anguish is felt – the greatest anguish that you will ever feel, because there comes the question: to be or not to be? You are disappearing; your whole being will hanker to be.
>
> Then comes the *sixth valley*, the abysmal valley. Death happens; one disappears. This is what Christians call the crucifixion. Nothingness has arrived; one is just an empty sky. Hindus call it *samadhi*; Zen people call it *satori*.
>
> And then comes the *seventh valley*, which is the last, the ultimate: the valley of hymns, the valley of celebration. Rebirth, resurrection happens in the seventh valley. That is the meaning of the Christian idea of resurrection: that Christ is reborn, reborn in the body of glory, reborn in the body of light, reborn in the body divine. Now there is no positive, no negative. Now there is no duality. One is *one*. Unity has arisen – what Hindus call *advaita*. The dual has disappeared; one has come home. (…) Only celebration is left.

Vegetarianism functions as a purification. When you eat animals, you are more under the law of necessity. You are heavy; you gravitate more towards the earth. When you are a vegetarian, you are light and you are more under the law of grace, under the law of power, and you start gravitating towards the sky. (…) Vegetarianism is a conscious effort, a deliberate effort, to get out of the heaviness that keeps you tethered to the earth, so that you can fly, so that the flight from the alone to the alone becomes possible. The lighter the food, the deeper goes the meditation. The grosser the food, the more difficult becomes the meditation.

Buddha brings a totally new vision of meditation to the world. Before Buddha, meditation was something that you had to do once or twice a day, one hour in the morning, one hour in the evening, and that was all. Buddha gave a totally new interpretation to the whole process of meditation. He said: this kind of meditation that you do, one hour in the morning, one hour in the evening, you may do four times or five times a day, is not of much value. Meditation cannot be something that you can do apart from life just for fifteen minutes or one hour. Meditation has to become something synonymous with your life; it has to be like breathing. You cannot breathe one hour in the morning and one hour in the evening; otherwise, the evening will never come. Meditation has to be something

like breathing: even while you are asleep, the breathing continues. You may fall into a coma, but the breathing continues. Buddha says that meditation should become such a constant phenomenon; only then can it transform you. And he evolved a new technique of meditation. His greatest contribution to the world is *vipassana*. (…) *Vipassana* simply means watching your breath, looking at your breath. It is not like *yoga pranayama*: it is not changing your breath to a certain rhythm – deep breathing, fast breathing. No, it does not change your breathing at all; it has nothing to do with the breathing. Breathing has only to be used as a device to watch, because it is a constant phenomenon in you. You can simply watch it; and it is the most subtle phenomenon. And if you can watch your breath, then it will be easy for you to watch your thoughts. One thing immensely great that Buddha contributed was the discovery of the relationship between breath and thought. He was the first man in the whole history of humanity who made it absolutely clear that breathing and thinking are deeply related. Breathing is the bodily part of thinking; and thinking is the psychological part of breathing. They are not separate; they are two aspects of the same coin. He is the first man who talks of body-mind as one unity. He talks for the first time about man as a psychosomatic phenomenon. He does not talk about body *and* mind; he talks about body-mind: (…) body-mind is one phenomenon. And each body process has its counterpart in your psychology, and vice versa.

The lotus posture is something valuable. It is not just a body phenomenon – it affects the mind; it changes the mind. Sit in a lotus posture – the whole point is that your spine should be erect and should make a ninety-degree angle with the earth. That is the point where you are capable of being the most intelligent, the most alert, the least sleepy. And then, watch your breath, the natural breath. You need not breathe deep; you don't change your breathing – you simply watch it as it is. But you will be surprised by one thing: the moment you start watching, it changes – because even the fact of watching is a change, and the breathing is no more the same. Slight changes in your consciousness immediately affect your breathing. You will be able to see it: whenever you watch, you will see your breathing become a little deeper. (…) Watching your breath, slowly, slowly, you will be surprised: that as your breath becomes calm and quiet, your mind also becomes calm and quiet. And watching the breath will make you capable of watching the mind. That is just the beginning, the first part of meditation, the physical part. And the second part is the psychological part. Then, you can watch more subtle things in your mind: thoughts, desires, memories. And as you go deeper into watchfulness, a miracle starts happening: as you become watchful, less and less traffic happens in the mind – there is more and more quiet, silence; there are more and more silent spaces, more and more gaps and intervals. (…) And this has been the experience in the East of all great meditators: that if you can remain for forty-eight minutes absolutely empty, if this much of a gap is possible, if for this much of a gap thinking stops and you remain alert, with no thought crossing your mind, then you are capable of receiving God inside: you have become the host, and the guest comes that very moment – you will become enlightened. But it is not a question of your effort; don't go on looking at the watch – because each time you look, a thought has come.

This is my insistence: that each person has to find his own religion, his own morality, his own virtue. Then your virtue has your signature. Then it is alive, breathing; and then you are doing it not for any other reason, but just because that's the right thing to do. Your very heart wants to do it. Then you are not asking for any rewards in heaven; you are not greedy for anything; and you are not afraid of hell, of any punishment. You are doing exactly what your insight is telling you to do – whatsoever the result, whatsoever the ultimate consequence. Nobody of deep consciousness ever cares about the consequences. He acts immediately, responds to reality directly – and that's all. And he enjoys the moment when he acts with reality, with his total being. He enjoys that harmony, that meeting, that merger, that union.

The smaller virtues give you fixed rules: they tell you what to do, what not to do; they tell you what is right and what is wrong. (…) Smaller virtues there are many. In the Buddhist scriptures, where very minute details are given, thirty-three thousand have been counted: do this, don't do that – small details, thirty-three thousand. Even to remember them is difficult, but a Buddhist monk is expected to fulfill those thirty-three thousand virtues. They are small, mundane, trivial. I give you only one virtue; it takes care of all: that is awareness. Be alert; act out of awareness; don't act out of unawareness. A single virtue fulfills all those thirty-three thousand virtues, and more. It cuts the very root of immorality; it cuts the very root of all that is evil. Rather than cutting the branches and the leaves, it is better to cut the very root with a single blow.

When your eyes are utterly naked, when you don't have any kind of belief inside you, when you don't know what is what, when you simply don't know at all, when you know only one thing: that you don't know, that you are innocent – then, in that innocence, you have insight. And then, whatsoever you see through that insight is called *vision*. It is called vision to show a difference from dreams. The vision is really there. The dream is projected by you; the vision is part of reality. In dream, you have worked upon reality; in vision, reality works upon you. In dream, you are active; you are doing something – projecting. In vision, you are *wu wei*, inactive, passive; you allow the reality to work upon you. In a dream, you are a great doer; the dream is your doing. In vision, you are a non-doer, a receptive end, a womb – open, waiting, ready to receive, welcoming. You are in a kind of let-go. And when you are in a kind of let-go, then reality happens to you, because you don't hinder it. (…) When all dreams have disappeared and you don't have a dreaming mind, then what happens is vision. But for that, you need insight. (…) The higher your consciousness, the greater your vision; the lower your consciousness, the smaller your vision.

You always move right if you move empty. If you have the inner emptiness, nothing will be wrong; nothing can go wrong. In emptiness, nothing ever goes wrong – that is the criterion of being right, always right. Yes, emptiness has its own voice; silence has its own music; no-movement has its own dance – but you will have to reach it. (…) Emptiness is none, nobody; it is *sunya*. And in that *sunya*, nothingness, is the virginity of your being. Listen to it; (…) be available to it; (…) and it will guide you. (…) Out of nothingness, whatsoever comes is beautiful, is true, is good, is a benediction.

I teach the individual; I teach the unique individual. Respect yourself, love yourself, because there has never been a person like you, and there will never be again. (…) And the moment you start accepting and respecting yourself, you start becoming whole. Then, there is nothing to divide you; then, there is nothing to create the split.

A man has to be a synthesis of will and surrender. First, a man has to grow his will power, his ego. My approach is: that if life is going to be for an average of seventy years, then thirty-five years, the beginning of life, should be devoted to strengthening the ego and will power. (…) The ego has to be strengthened, made very integrated. And after the thirty-fifth year, one has to learn relaxing, dropping the ego, and becoming more and more surrendered to the Divine. The West is the first part of life; the East is the second part of life. Life should start as Western; and life should end as Eastern. (…) First, sharpen your intelligence, know the ways of the world, wander all over the world, be a conqueror – and then, move inwards. You have known the outside; now, try to know the inner. And to know the inner, one has to relax. One has to forget anxiety, anguish, tension. One has to be non-competitive; will is not needed. To conquer the world, will is needed; to conquer God, will is not needed. To conquer God means to be conquered by God; to conquer God means to relax and surrender unto his feet. (…) Surrender is the last and the greatest act of will. Surrender is not a cheap and easy thing. (…) Surrender is not impotence – surrender is not out of impotence; surrender is out of tremendous power. You have lived the ways of the will, and you have found nothing. You have looked into all the possibilities of the ego, and you have only suffered – it simply hurts. Then you decide: "Now let us try the ultimate: dropping the ego." – To drop the ego, you will need a great will – otherwise, it is not easy to drop the ego. It is the greatest act in the world, the last. Only very courageous people can do it. (…) First, one has to arrive to a will that one can surrender. (…) If a poor man wants to renounce, what will he renounce? What has he got to renounce? What does his renunciation mean? – But when a Rockefeller, a strong-willed ego, decides to renounce, then his renunciation will mean something: it carries weight; this man has something to renounce. (…) A beggar has nothing to renounce. But if a king renounces, then the renunciation is meaningful: this man has known what will is – and knowing it well, he has understood that it cannot be the last thing in life. (…) So up to the age of thirty-five, move in the ways of the world, the ways of the will. Strengthen your ego as much as you can with knowledge, with power, with money, with ambition. Live it – because that is the only way to know it. Go into the deepest hell the world can make available to you, know it – because only by knowing one is liberated. And then, suddenly, a light will dawn on you: you will see the whole absurdity of it. – Then, you start returning home; then, you start moving towards the source. For thirty-five years, go into the world; and then, for the remaining part, come back to yourself. First lose yourself, so that you can gain; first sin, so that you can become a saint. If you are a saint from the very beginning, your sainthood will not be of much value. (…) So grow in will, and don't be afraid. Become a strong egoist; don't be afraid. Let it hurt; let it become a self-torture; let it become a cancer in your soul – then, one day, you drop it. And that dropping is out of your own feeling, your own experience. Then it is beautiful.

Ego can give you only toys to play with. But it is needed – otherwise, you will never grow, and you will never become mature. One day, you understand: "Now, I need the real thing" – and the real thing is God. And for God to happen, you have to surrender.

Wisdom is a by-product of meditation. It does not come through learning; on the contrary, it comes through unlearning. Unlearn whatsoever you know. First, become completely empty through unlearning, just a clean slate; and then, suddenly, a writing starts appearing on your clean slate. And the handwriting is not yours – it is God's! Suddenly, from your own inner being, you start having new insights, new visions.

Tantra says, don't try to cut leaves: anger, greed, sex… – don't bother about them; it is foolish. You just find the root and cut the root; and the tree will wither away by itself, of its own accord. The leaves will disappear; the branches will disappear – you simply cut the root. Identification is the root, and everything else is nothing but leaves. (…) That's why *tantra* does not believe in improving your character. It may give you a good shape; (…) you can make any shape out of it – but the tree remains the same. Character is just an outer shape – but *you* remain the same; no transmutation happens. *Tantra* goes deeper and says: "Cut the root!" – (…) One thing has to be remembered: don't get identified – simply watch; simply look; become a spectator. And by and by, the quality of witnessing grows. (…) It is very subtle. You become capable of seeing how subtly the ego functions, how subtle are its ways. It is not a gross thing; it is very subtle and delicate and deep-hidden. The more you watch, the more your eyes become capable of seeing. The more perceptive they become, the more you see and the deeper you can move; and the more distance is created between you and whatsoever you do. (…) A distance is needed. And nothing can give you a distance except witnessing. You try it and see. (…) Simply remember one thing: you have to be a watcher – then the identification is broken; then the root is cut. And once the root is cut, once you think you are not the doer, then everything suddenly changes. And the change is sudden; there is no gradualness to it. (…) The moment you cut the root of the mind, the identification with it, the *samsara* falls: the whole world falls like a house of cards. Just a small wind of awareness, and the whole house falls. Suddenly, you are here, but no longer in the world – you have transcended. You can live just the old way, doing the old things – but nothing is old, because you are no longer the old. You are a perfectly new being – this is rebirth. Hindus call it *dwij*, twice-born. A man who has attained to this is twice-born: this is a second birth; and this is the birth of the soul. This is what Jesus means by resurrection: resurrection is not the rebirth of the body; it is a new birth of consciousness.

The only way to worship God is to be a creator in some way, whatsoever you can create. You can create a garden; you can create a statue; you can paint; you can compose a song; you can play upon the guitar or the flute; or you can dance. Whatsoever you can contribute, be a creator. To be creative is the only real prayer; all other prayers are just empty rituals. If God is the creator, then the only way to know God is to be creative. That is the only way to participate with Him, to be a participant in life, in his work, in his being. Here, my *sannyasins* are taught only one prayer: that of being creative.

The simple word *yes* contains all the religions of the world. It contains trust; it contains love; it contains surrender. It contains all the prayers that have ever been done, are being done, and will ever be done. If you can say *yes* with the totality of your heart, then you have said all that can be said. To say *yes* to existence is to be religious; to say *no* is to be irreligious. (…) *Yes* is the beginning of real *sannyas*. (…) *Yes* is the very spirit of God.

Existence is made of two energies. On the surface, they are polar opposites; deep down, they are not opposites, but complementaries. One can call them *yin-yang*, or negative-positive, or Shiva and Shakti, or male and female. In fact, *yin* and *yang* imply all possible opposites, with the underlying meaning that opposites are not opposites, but complementaries. The moment it happens that the opposites meet within you, that *yin* becomes *yang*, *yang* become *yin*, that the male and female inside you meet and merge into one, or in modern psychological jargon, the conscious and unconscious meet and merge into one – then for the first time you experience your organic wholeness. With *yin* and *yang* divided, we are very small; with *yin* and *yang* together, we contain the whole universe. The art of meditation is to help the man and the woman within you meet and merge and become one. (…) Man has both the male part and the female part – (…) but they are separate; a very subtle wall keeps them separate inside you. The wall is really subtle – it is just like a Japanese paper curtain; it can easily be removed. And once it is removed, the Whole is experienced. To remain clinging to the part is misery; to allow the Whole to happen is bliss.

To be a *sannyasin* means to remain forever young. The body will become old, but you can remain young always, because consciousness knows no aging: it never grows old; it is always young, always fresh. All that is needed is a constant cleaning, a constant awareness, so that the past does not become accumulated, so that the dust of experience does not gather on the mirror of consciousness. Then it always remains youthful. A Buddha dies young – although he is old in body, eighty-two years, he dies young. Mahavira dies young, although he is old physically. But physical age means nothing. Your body is part of time, but your consciousness is beyond time – it is part of eternity. And to enjoy eternity is the real pleasure. All other pleasures are only reflections, faraway echoes of the reality. The real pleasure is to be in deep silence, still, rooted in your own being – that is the deepest pleasure. It is incomparable. Nothing can be higher, and nothing can be deeper than that, because it is God itself. When you are rooted in your being, totally at home and relaxed, a great bliss arises in you.

Zen is not a religion, not a dogma, not a creed. Zen is not even a quest, an enquiry; it is non-philosophical. The fundamental of the Zen approach is that all is as it should be; nothing is missing. This very moment, everything is perfect. The goal is not somewhere else – it is here; it is now. Tomorrows don't exist. This very moment is the only reality. When you enter into the world of Zen, there is no-mind. Zen is equivalent to no-mind. It is not freedom of the mind; it is freedom *from* the mind – and there is a great difference, an unbridgeable difference. The mind is not free – you are free of the mind: the mind is no longer there; (…) the mind has simply ceased. You have gone through a new door which was always available to you, but you had never knocked on it: the door of being,

the door of eternity. Zen, the very word Zen, comes from the Sanskrit word *dhyana*. *Dhyana* means meditation, but the word meditation does not carry its total significance. (…) *Dhyana* means a state of no-mind – (…) a silence, a deep, profound silence where all thoughts have disappeared; where there is no ripple in the lake of consciousness; where consciousness is functioning just like a mirror reflecting all that is, (…) simply reflecting it without any distortion, without any interpretation, without bringing in your prejudices. That's what your mind is: your prejudices, your ideologies, your dogmas, your habits. (…) Zen cannot be studied – it has to be lived; it has to be imbibed from a living Master. It is a transmission beyond words.

One can have a new being, a new life; but one has to be ready to get rid of all that is old, to be utterly empty of the old, to be just a zero, a nobody, a nothingness. Only out of that nothingness does the new begin. The new is not the modified old; it is discontinuous with the old. (…) The old simply dies without leaving a trace behind. And then, the miracle happens: the new sprouts. The grave of the old is the womb for the new. And *sannyas* is nothing but a process of emptying you of all that you have been up to now, so that you can have a new beginning, a fresh beginning – only then can misery disappear; only then is bliss possible. The story of Jesus being crucified and then after three days resurrecting is beautiful. Christians have not been able to make much use of its symbolism: crucifixion means death; and resurrection means birth. But for three days, he was neither alive nor dead; for three days, he was in a state of being a zero. And those three days represent the three stages of the mystics: getting rid of the body; getting rid of the mind; getting rid of the heart – and then is the rebirth: the being is discovered.

Knowledge has its uses; it is not absolutely useless. But if you are going inwards, it becomes more and more useless: the deeper you go, the more useless it is. If you are going outwards, the farther you go into the world, the more useful it becomes. The world respects the knowledgeable person: it needs experts; it needs all kinds of people carrying information, knowledge, expertise. But in the inner world, the question does not arise: in the inner world, the same knowledge becomes a hindrance. That which is useful in the outside world becomes a barrier to the inner. It is a bridge to the world; it is a barrier to inner exploration.

The basic characteristic of a Buddha, the Buddha *dharma*, his unique quality, is that he is not, that he has no attributes, that he is indefinable, that whatsoever definition you put upon him will be unjust, because it will demark him, it will limit him, and he is not limited: he is pure void; he is a nobody.

There are only two great lies in life: one is *I*; and the other is *death*. And if one searches deep and far enough, then there is only one great lie in life, and that is *I* – because *death* is only a by-product of *I*.

Just watch your ideas and how they create your life. (…) We go on creating possibilities around ourselves; and when they happen, then we are surprised. (…) The man who thinks that he is going to succeed, he succeeds. The man who thinks that he is going to be rich becomes rich; and the man who thinks that he is

not going to become rich remains poor. Try it. You will be surprised; sometimes you will not be able to believe it. (…) Just watch your mind. You are constantly creating your life; you are constantly manufacturing your life.

The word *ideal* is a dirty word to me. (…) The ideal means that you are not that which you should be. It creates tension, anguish. It divides you; it makes you schizophrenic: the ideal is in the future, and you are here. (…) Condemnation arises; guilt is created. (…) Don't start hankering and longing for some future idea, ideal, perfection. Drop all ideals and live here-now.

Identification is a state of unconsciousness, and this identification has to be broken, hammered, so that a distance can be created, so that you can see what you are doing. (…) Getting unidentified and becoming aware – that's the whole process of *sannyas*.

I give you a new name only to make you feel that names are not important. Your old name can simply disappear, because it was only a label; it can be changed. You are not the name; (…) the name is not your reality – (…) I give you a new name to impress this fact upon your consciousness. (…) Ordinarily, you grow with your name; in fact, you become conscious only later on. Your name is deeper than your consciousness; hence there arises an identity with the name: you start feeling, "this is my name; this is me". When you become a *sannyasin*, I want to destroy that identity, because this is the beginning of the destruction of all identities. First, I destroy the identity with the name; then I will destroy the identity with the body; then the identity with the mind; then the identity with the heart. And when all these identities have been destroyed, then you will be able to know who you are: the unidentified, the nameless, the formless, the indefinable. And that is only a pure witness in you. (…) The only thing to be learned in the communion with the Master is that witness, that watcher, that seer – the watcher on the hills who is beyond everything. And for you to know that transcendental reality in you, I start by changing your name – that is just taking one brick out of the edifice. And then, if you allow me to take one brick, I will go on taking other bricks… I change your clothes just to give you a discontinuity with the past. You have to become discontinuous with the past. Unless you die to the past, you cannot be reborn; you cannot be here-now. The past has to be completely dropped and forgotten: it was a dream, nothing more. And if the past is dropped, the future disappears too, because the future arises out of the past. Then, the only reality is here and now. And to be here and now, absolutely here and now, is to know all that is worth knowing, is to really live an authentic, sincere life, a life full of truth and bliss and godliness.

Man is absolutely unaware of his own being. (…) He knows everything else; he tries to know everything else – except his own self: he takes himself for granted; he thinks that he knows himself. And there is the fundamental error, the most fundamental mistake that one can commit. We are, but we don't know who we are. (…) Unless you become conscious of your consciousness, unless you become aware of your inner light, you go on living in illusions. And we perpetuate illusions because they are cheap, easily available: they cost nothing; and they can be handed by others to us. Discovering oneself is arduous; it is going on the

greatest exploration. It is easier to go to the moon, to the Everest. It is far more difficult to go to one's own center, for the simple reason that you will have to travel alone, all alone. As one of the great Greek mystics, Plotinus, says: "It is a flight of the alone to the alone".

All political ideologies and religious ideologies are nothing but non-medicinal tranquilizers. The whole purpose is to make you live in sleep, so that you can be exploited, oppressed, enslaved, and still you will not be aware of what is happening to you. (…) I take away all ideologies. My work is basically to destroy and to shatter them, so that you can be freed. And once you start seeing things as they are, without any barrier of doubt and belief, without any thinking, then you have come home. Then, you can have a communion with reality.

The idol is only a symbol. Being trapped by the symbol is the misery of man: all men are trapped by symbols, (…) trapped by a certain language, metaphor, symbol. But the more you are trapped in the symbol, the farther away you are from reality. Reality is revealed only when all idols are broken. One has to destroy all idols. And in that utter emptiness, reality reveals itself of its own accord. Reality is that which is; an idol is that which we have made out of it. The idol is a human creation.

One who realizes that he is ignorant is already on the path. One who realizes that he is poor is already on the path of the kingdom of God, the real treasure. One who realizes that he is blind – his eyes are already opening. One who realizes that he is deaf will sooner or later become capable of listening. And then, he will know the music of existence. But if you hide your ignorance, if you keep it in darkness, then it grows; then it becomes bigger and bigger and takes infinite proportions. Open it to the light and the sky and the air, and it dies – because ignorance cannot live in the light.

If you watch deeply, you will find that all your thoughts are creating you and your life. They create your hell; they create your heaven. They create your misery; they create your joy. They create the negative; they create the positive. Both are illusory: the pain and the pleasure; the sweet dream and the nightmare – both are illusory. (…) They are your creation; you are creating a magic world around yourself – that's what is meant by the word *maya*. Everybody is a magician; everybody is spinning and weaving a magic world around himself, and then is caught in it: the spider itself is caught in its own web. There is nobody torturing you except yourself. There is nobody except yourself: your whole life is your work, your creation. (…) Once this is understood, things start changing. (…) Then, you are never complaining, because you know that it is your creation; it is your painting: you cannot make anybody else feel responsible for it. Then, the whole responsibility is yours. (…) Mind is illusion; not the world. Let me emphasize it, because it has become a great misunderstanding around the world that the East teaches that the world is illusory – that is a misunderstanding. The East teaches that the *mind* is illusory, and so the world created by the mind is bound to be illusory, because only an illusion can come out of an illusion.

Imagination is very powerful. (…) Through imagination, you can destroy or you can create yourself. (…) Imagination means, getting into an attitude so deeply that the very attitude becomes a reality. (…) Imagination is a force, an energy, and the mind moves through it. And when the mind moves through it, the body follows.

Unless you respect yourself, you will not respect anybody else in the world. If you cannot even respect your own life, how can you respect anybody else's? You can pretend, but pretension is not truth, and it is not liberating. Truth liberates; pretension creates a bondage around you. It becomes imprisonment; and one *hates* imprisonment.

The immature mind is not ready to learn. (…) Life has changed, but your knowledge remains the same, and you act out of this knowledge. Then, you will never be able to be alive. And the more you function through knowledge, the more immature you become. So the first thing is that you should be capable of learning, and your learning capacity should never be burdened by knowledge, never be covered by dust. The mirror of learning should remain clean and fresh, so it can go on reflecting. The second thing is that the immature mind is always interested in trivia. The immature mind is always interested in things: money, houses, cars, power, prestige… all trivia, all rot. The mature mind is interested in existence, in being, in life itself. So when I say to you that you have an immature mind, I mean that you are still interested in the outside, not in the inside; still interested in objects, not in subjectivity; still interested in the finite, not interested in the infinite.

When all desires disappear, you will not come back into the body, but you will remain in the universal consciousness as part of infinity. That's what in the East we call *nirvana*, the ultimate state of consciousness, when there is no need for any body, no need to be imprisoned again. We call it the ultimate freedom, because to be in a body is a bondage. Of course, it is a very limited thing, and you are unlimited; it is forcing the unlimited into such a limited, small world of the body. That's why there is a constant tension, uneasiness, and one goes on feeling crippled; one goes on feeling crushed, crowded, imprisoned, chained. One may not be exactly aware of it, but vaguely everybody feels something is wrong. This is what is wrong: we are infinite, and we are trying to exist through the very small world of the body.

Awareness is what the alchemists have been searching for – the elixir, the nectar, the magical formula that can help you to become immortal. (…) Awareness frees you from the body. And the moment you know that you are not the body, in that very moment, all desires that can be fulfilled through the body also disappear. It is like bringing light in a dark room: darkness disappears. (…) *Sannyas* is an alchemical phenomenon. Our search is for that ultimate transmutation in which the mortal experiences immortality.

God is the impossible. Religion itself is nothing but a passion for the impossible, *the* passion for the impossible. So if a person only lives with the possible, he lives a lukewarm life. (…) He lives only for the name's sake. (…) He simply lives and dies, and never knows anything beyond that which goes beyond death. So unless you can help a person to have a glimpse of the impossible, unless you can create a desire in him to long for the impossible, to desire the impossible, to be passionately, intensely in love with the impossible, you have not helped. If you can create this desire, then he has a meaning; then he starts growing. Then his growth is neither economic, nor political, nor social – his growth is religious; his growth is real. (…) Then for the first time, he has taken possession of his whole being: he is himself, and nobody else.

When the child is born, we start giving him personality: by educating him, by giving him a certain religious attitude, by imparting some philosophy, some political ideology. Slowly, slowly, brick by brick, we create a structure around him in which he becomes imprisoned, so much so that he starts feeling identified with the edifice created by others around him: he *is* imprisoned, but he does not *feel* imprisoned. – To feel imprisoned is a great insight, because from that moment, one starts making efforts to be free. Whatsoever you are, you are a creation of others. You have been pushed and pulled from all directions; you have been given a certain shape. It is not your originality; it is something imposed. But you have known it from your very beginning. You have known it for so long that you don't remember that you are somebody else – you are not this personality.

If you are trying to improve yourself, you will try to improve others. Your own disease goes on overflowing on others. Once you stop improving upon yourself, once you accept yourself as you are unconditionally, with no grudge, with no complaint, once you start loving yourself as you are, all interference disappears.

A *sannyasin* is a person who lives in the world, but is not of the world. (…) It is easy to be active and in the world; it is easy to be inactive and in the monastery. But my effort is that you should be inactive in the world; you should be inactive in action – only then do you have the highest peak possible; otherwise, something will be missing: in the monastery, you will miss everything that the world can give to you; and in the world, you will miss all those values that only the monastery can give to you. And I would like you to be enriched by both, the inner and the outer. I don't want to create any separation between the inner and the outer. I would like you to transcend both and to come to a higher peak where the inner and outer are no more separate. And that is possible only in meditation. So this has to be your work, to experience total inaction.

With decision is the birth of man. Those who live in indecisiveness are not really men yet. And millions live in indecisiveness: they cannot decide about anything. They always lean upon others: somebody else should decide for them. Hence, people hang around authorities. (…) They have always to be given an order; and once the order is given, they follow it. But this is slavery; this is how they are preventing the birth of their own soul. Decision should arise in your being; because with decisiveness, integrity arises. (…) Decisions will make you an

individual. (…) Indecisiveness means that you are a crowd: many voices in you are contradicting each other, and you cannot decide whether to go this way or that. (…) For many people, indecisiveness has almost become their very style of life – (…) even in small things, they are indecisive. (…) And those who don't know how to decide will remain vague, cloudy, confused. With decision comes clarity. And if the decision is far-reaching, if the decision has something to do with your foundations, then certainly, one is born. (…) Such a profound decision is going to give you a new vision: you will be moving in a new direction; you will not be the same again. And such far-reaching decisions one should be capable of taking on one's own. One should risk. Only with risk, with courage, is one born.

A divine indifference to the non-essential, that's the whole work of the seeker. We are caught up in the non-essential, the mundane, the trivial. For the moment, it looks so important; and the next moment, it appears as if it had not happened at all. (…) Almost ninety-nine percent of our life consists of such things; it is a wastage. One has to be alert; one has to save himself for God. If we lose our energy in just collecting stones on the beach, then by the time we come on the treasures, we will not have any energy left.

To become a *sannyasin* means to put things in their right perspective, to bring a balance, to put priorities right. (…) There are a thousand and one plans in the mind, all running around. But the moment you become aware that tomorrow you are going to die, all those thoughts simply disappear; they become irrelevant – (…) they are just noise. (…) And this is how it is. Tomorrow is not certain; tomorrow may be, may not be. Death is always waiting tomorrow. About only one thing can we be certain, and that is death – everything else is uncertain.

Individuality is egoless, selfless, a state of no-mind. It has no ambitions, no desires – it is immensely fulfilled just being itself. It need not fight for existence; it is existential. It cannot be destroyed; it is indestructible. (…) The real person, the authentic being, the individual, is neither inferior nor superior; he is simply himself. He never compares himself with others: the idea of comparison does not arise at all; he knows that everybody has a unique individuality. (…) Only an egoless consciousness attains to individuality. And by individuality, I simply mean the literal meaning of the word: individual means indivisible; individual means integrated; individual means one who is not many, who is not a crowd, who is not multi-psychic – one who has attained to unity; one who has become a crystallized being. Gurdjieff uses the word *crystallization* for individuality. (…) And discipline is the way to create individuality. (…) Discipline means readiness to learn.

There is nothing like an inferiority complex or a superiority complex; all that there is, is the phenomenon of the ego. (…) Man creates comparison because the ego is possible only if it is continuously nourished by comparison. And then, you will have two outcomes: sometimes you will feel superior; and sometimes you will feel inferior. (…) Inferiority complex and superiority complex – (…) both are shadows of the ego. The superior person, deep down, carries an inferiority complex; and the person who suffers from an inferiority complex, deep down, carries a superiority complex. (…) The mystic is one who has seen that all

comparison is false, meaningless; he has dropped comparing. And the moment you drop comparing, you are simply yourself – neither superior, nor inferior. (…) Inferiority and superiority don't exist; they are your creation.

The man of suprareason has transcended reason. (…) He is not afraid of rationality; he can delight in it. The higher plane can always accept the lower, and not only accept it – it can absorb it; it can nourish on it. It can stand on its shoulders. It can use it. And the lower is always afraid of the higher. (…) The man of suprareason is not against the rational; he is beyond the rational. He sees that the rational and the irrational are both part of life – like day and night; like life and death. To him, opposites have disappeared, and they have become complementaries.

Settlement is a suicide. Move out of it. (…) Take the initiative; (…) take the risk. (…) And be more playful; (…) don't be too serious about it. There is nothing to lose!

Man's evolution is from innocence to innocence. (…) The first innocence belongs to the children; the second innocence, the real innocence, belongs to the Buddhas. (…) The first innocence, in Christian terms, is called *Adam*; the second innocence is called *Christ*. (…) The first innocence is ignorant; the second innocence is luminous. The first innocence is a kind of sleep; the second innocence is an awakening. The first innocence is a gift of God; the second innocence is man's own effort, his earning, his work upon himself. The first can be lost; the second cannot be lost. The first has to go – in the very nature of it, it cannot be eternal; but the second, once it comes, remains forever – it is eternal. Remember, whatsoever you attain consciously, only that is yours, *only* that. (…) Only that belongs to you which you create in your being.

Man is not born insane, but is *driven* towards insanity by the priests, by the politicians, by the parents, by the whole educational system, by morality, by all that is enforced upon him, by all the conditionings. He is *driven* insane. Man need not be insane, but it has not been possible yet to accept man in his naturalness. We create a structure around him; we prune him; we go on and on giving a certain form and pattern to him… – we don't allow him to be himself. (…) To impose a certain structure of character on anybody is to make him insincere, to make him a hypocrite.

Nobody wants you to be happy. If you are happy, everybody will become suspicious of you. (…) But if you are sad, you are accepted: you are part of the crowd. (…) And the crowd has always been against the people who were blissful: (…) how can you be so blissful? When the whole humanity is suffering, you have to suffer. (…) They crucified Jesus; they poisoned Socrates; they murdered Mansoor… and their only sin was that they were trying to be blissful, that they were not part of the mob, that they were not part of the sad, sick society. They were trying to be individuals.

Nobody knows what is going to happen the next moment; nobody can know. (…) Life is basically insecure. That's its intrinsic quality; it cannot be changed. Death is secure, absolutely secure. The moment you choose security, unknowingly you have chosen death. And the moment you choose life, unawares you have chosen insecurity. (…) True life is always moving from the known into the unknown. And the crossing point from the known to the unknown is what insecurity is all about. (…) Insecurity exists in your fear of the unknown.

You have lived in lies for centuries. Your collective unconscious is full of lies; and it goes on projecting those lies on the screen of the mind.

Your parents will be happy if you follow their ideas, although their ideas have not made *their* lives illumined, and it is so apparent. They have lived in misery; still they want to impose their ideas on their children. They cannot see a simple fact: that their life has been a failure; that their life has not been creative; that their life has never tasted of bliss; that they have not been able to discover truth. They have not known the splendor of existence; they have no idea what it is all about. Still their egos insist that children should be obedient; that they should follow their dictates. (…) Their lives are empty; nothing has flowered – but they enjoy the idea that their children are obedient and that they are following them. They have lived in misery, in hell, and their children will live in misery, in hell, but they think that they love their children. With all good intentions, they destroy the future of their children. (…) The parents, the pedagogues, the politicians, the priests – they are all trying to create a false humanity; they are creating insincere human beings. (…) They are trying to enforce certain superstitions which were enforced on them by their parents, by their leaders, by their priests. (…) They may not have intended to do so, but that's what has happened. And a tree is to be judged by its fruit; it does not matter what the intention of the gardener was.

Anybody who looks at my work from the outside is bound to misunderstand. You can experience it only from the inside, and then you will be surprised: it is a totally different phenomenon.

Man ordinarily is a crowd; man ordinarily is many – no man ordinarily is one. And that's why there is so much noise within: many voices, many faces – and a constant quarrel. One part wants to do one thing; another part is simply against it – it wants to do something else. It is a miracle how we go on managing to keep ourselves together. Otherwise, we are constantly falling apart; there is no center. The master is missing; there are only servants – and each servant is trying to claim masterhood. For a moment, each servant sits on the throne, proclaims himself the master, and in that moment, you think: "this is the master". So when there is anger, anger becomes the master – but soon, it will be gone. It is a constantly changing scene. After anger comes regret: then regret is the master, and you are feeling sorry. Sometimes it is love; sometimes it is hate – and the scenes change so fast… – But still, one never becomes aware that one cannot be so many things. We become identified with anything that comes in front of us. When the cloud of anger is there, we are anger; when the cloud of love is there, we think we are love. When compassion is there, we think we are compassion;

when sadness is there, we think we are sadness. We are none of these; we are the watcher. Anger will come and go; and the watcher abides. Sadness comes and passes by; and the witness remains. To remember that witness more and more will make you integrated, because that is the only center which is everlasting, eternal; and only on the eternal rock of witnessing can a real life be built. Otherwise, we are making our houses on sand, quicksilver. We cannot even complete it – it always falls in the middle.

On the periphery, there is much turmoil. You are fragmented on the periphery. Move inwards, and the deeper you go, the more you will find that you are integrated. There comes a point, at the very innermost shrine of your being, where you suddenly find that you are a unity, an absolute unity. (…) So you are already integrated – (…) it is a question of discovering.

Enjoy this moment. Whenever you enjoy something, you are in tune with yourself, and you are in tune with the universe – because your center is the center of all.

Intellect is of the mind; intelligence comes only through meditation – there is no other way. (…) The intelligent person is spontaneous. (…) The intelligent person lives moment to moment, not through borrowed answers. He has no ready-made answer; he sees the challenge of the situation and responds accordingly. (…) I am not absolutely against intellect; it has its uses – but they are very limited. (…) Intellect is a beautiful mechanism, but it is beautiful only if it remains a slave and does not become the master. If it becomes the master and overpowers you, then it is dangerous. Mind as a slave of consciousness is a beautiful servant; mind as a master of consciousness is a very dangerous master.

Your circumference is your ego; your center is in tune with Tao. (…) Circumferences are personal – your circumference is your circumference; my circumference is my circumference. But my center and your center are not two things: at the center, we all meet and are one. (…) The center is universal.

Everybody is carrying great potential, but society has put great rocks to prevent it. Society has created China Walls around you; it has imprisoned you. (…) All those prisons exist in your mind; they cannot reach your being. (…) And when you are out of the mind, watching it, being aware of it, just being a witness, then you are intelligent. (…) To come out of all prisons, and never again to get into another prison, is intelligence. (…) Intelligence brings freedom; intelligence brings spontaneity. (…) Meditation only does one thing: it destroys all the barriers that the society has created to prevent you from being intelligent. It simply removes the blocks. Its function is negative: it removes the rocks that are preventing your waters from flowing, your springs from becoming alive.

Enlightenment is always through surrender, but surrender is achieved through intelligence. Only idiots cannot surrender. To surrender, you need great intelligence. To see the point of surrender is the climax of insight; to see the point that you are not separate from existence is the highest insight that intelligence can give you.

Intelligence needs tremendous courage; intelligence needs an adventurous life. Intelligence needs that you are always going into the unknown, into the uncharted sea. Then intelligence grows; then it becomes sharpened. It grows only when it encounters the unknown every moment. But people are afraid of the unknown; people feel insecure with the unknown. They don't want to go beyond the familiar. Hence they have created a false, plastic substitute for intelligence: they call it intellect.

It is only through intensity that one arrives. When all your desires, when all your passions fall and become one flame, it is intensity. When there is only one left inside and your total being supports that one, it is intensity. (…) Right now, you are spread out: you have a thousand and one desires, many fragmentary desires, one going to the north, one going to the south. You are being pulled apart. You are not one; you are a crowd. And if you are a crowd, you will be miserable; if you are a crowd, you will never feel any fulfillment. You don't have any center. Intensity means creating a center in yourself. (…) You are getting centered, concentrated: that is the meaning of intensity. (…) The word *individual* means indivisible: you will be undivided; you will be a unity – not only a union, but a unity. You will be utterly one. (…) When all else becomes irrelevant, peripheral – (…) when such intensity arises in meditation, or in prayer, then it brings you to God. (…) In that intensity, religion becomes real.

Religion is a search for silence; it is a search for peace; it is a search for inner poverty – what Jesus calls *poor in spirit*. It is a search to be, in such a way that there is no difference between to be and not to be. Non-being becomes your only being.

If you are moving in the right direction, then the longest journey is not such a problem. But if you are moving in a wrong direction, or not moving in any direction at all, or moving in all directions together, then life starts collapsing. And that's what neurosis is: the collapse in energy – not knowing where to go, what to do, what to be. Not knowing where to go, not knowing what it is all about – this leaves a gap inside, a wound, a dark hole; and constant fear will arise out of it. That's why people live in trembling. They may hide it; they may cover it up; they may not show it to anybody – but they live in fear.

Life exists only when you love. Love becomes the very foundation for life to exist.

To me, a real man has to live in all the *chakras* together. Then you have the tranquility of the introvert and the excitement of the extrovert. That's what a rich life has to be: the silence of the introvert and the joy of the extrovert; the center of the introvert and the periphery of the extrovert. A center without a periphery is poor; a periphery without a center is poor. When the periphery and the center both exist together and you don't choose – you simply move from one to another, enjoying both, not putting them as opposites to each other, but balancing them as complementaries – then your life becomes tremendously rich.

It is true about the ultimate truth: all that is needed on our part is a total invitation, not holding back even a small part of our being. And if we are totally available, open, ready to receive the guest, then the guest comes. It has never been otherwise. This is the law of existence: truth cannot be conquered, but it can be invited. One has just to be a host for the ultimate guest. And that's what I call meditation: it simply makes you empty of all rubbish; it empties you completely, so you become spacious, receptive, sensitive, vulnerable, available. And all those qualities make you passionately inviting – an invitation for the unknown, an invitation for the unnameable, an invitation for that which will make your life a fulfillment, without which life is just an exercise in utter futility. But one cannot do anything more than that: just an invitation and waiting. This is what I call prayer: invitation and waiting in deep trust that it is going to happen. And it happens; it has always happened!

Afraid of involvement? Then you will miss, because involvement is life; and the deeper you become involved, the deeper you will know the taste of it. From the periphery, nothing much is available. If somebody doesn't want to get involved, then he remains on the periphery; he remains on the bank. He never gets to the stream, afraid that the stream will take him to some unknown space. Then, he remains on the bank, and he remains frustrated – because enrichment is through involvement. One grows through commitment. (…) So go deeply into involvement, but always remain your own master. (…) My whole teaching is to get involved, and yet to remain unattached. (…) Be in the water, be in the turmoil of involvement, in the problems that commitment brings, that intimacy brings, that love brings – be in it, and yet remain aloof. And by and by, one learns – it is a knack. One learns by doing it. Then a great balance arises. And with that balance, all fear disappears.

On the surface, there are only waves. The great calm is only in the depth.

You are fast asleep. (…) Become more and more alert of your sleepiness. All my efforts here, *sutras* or jokes, are nothing but means to wake you. Sometimes, a joke can wake you up more easily than a serious *sutra*, because listening to a serious *sutra*, you tend to fall deeper into sleep: it is so serious that you can't be awakened by it. But a joke is so light that you don't want to miss it; you listen attentively. And between the jokes, I go on dropping a few dangerous things into your head – just small bombs, between the jokes! Just remember to take the jokes seriously; and the remainder, you leave it to me; the remainder I will do. If you are just awake between two jokes, then between the two jokes I am there to drop a bomb inside you which will explode sooner or later. And the moment it explodes, you are finished!

I would like my *sannyasins* to be laughing sannyasins. I would like the world to know my people as the most laughing, dancing, singing people. I don't want any long faces here. Yes, when you come, you come with a long face; but then I have to hit you, and sooner or later you lose your mask – because that is only a mask. No child is born with a long face; every child is born with laughter, with a great joy which is ready to explode. We destroy this joy. My effort here is to release that joy again, to bring your childhood back to you.

Meditation takes you beyond the body-mind-heart complex, because meditation is nothing but a disidentification from all that with which you have become identified. *I am not the body, nor the mind, nor the heart* – when this understanding arises in you, meditation has flowered. And in that flowering is bliss.

There is no need to stop or drop judging people; you have to understand why you judge and how you judge. You can judge only the behavior, because only the behavior is available. You cannot judge the person, because the person is hiding behind; the person is a mystery. You can judge the act, but you cannot judge the being. And the act is irrelevant. It will not be right to judge a being through the act. (…) The inside of a person is not available to you – the inside is private; it is not available to anybody. So the first thing to understand is that you can look only at the behavior, and the behavior does not mean much. All that is really significant is the person behind. And you don't know the person behind; so your judgments are going to be wrong. (…) *Judge ye not.* (…) Your judgment will show something more about you than about the man. *Judge ye not so that ye may not be judged* – that's what Jesus says. Your judgment shows something about you, nothing about the person whom you have judged – because his history remains unavailable to you; his being remains unavailable to you. (…) Your interpretation will be *your* interpretation; it will show something about you. Seeing this, judging disappears.

The Eastern analysis of *karma* says that there are three types of *karma*. Let us understand them. The first type of *karma* is called *sanchita*. *Sanchita* means the total, the total of all your past lives. Whatsoever you have done, howsoever you have reacted to situations, whatsoever you have thought and desired, achieved, missed – the total of your doings, thinkings, feelings of all the lives is called *sanchita*. *Sanchita*: the word means the all, the accumulated all. The second type of *karma* is known as *prarabdha*. It is that part of *sanchita* which you have to fulfill in this life, which has to be worked out in this life. You have lived many lives; you have accumulated much. Now a part of it will have the opportunity to be acted out, realized, suffered, passed through in this life. Only a part of it, because this life has a limitation – seventy, eighty, or a hundred years. In a hundred years, you cannot live all the past *karmas* – the *sanchita*, the accumulated – but only a part of it. That part is called *prarabdha*. Then, there is a third type of karma which is known as *kriyaman*. That is day-to-day *karma*. First the accumulated whole; then a small portion of it for this life; then even a smaller portion of it for today or for this moment. Each moment, there is an opportunity to do something or not to do something. Somebody insults you: you become angry. You react; you do something – or, if you are aware, you simply watch; you don't become angry. You simply remain a witness. You don't do anything; you don't react. You remain cool and collected; you remain centered. The other has not been able to disturb you. If you are disturbed by the other and you react, then the *kriyaman karma* falls into the deep reservoir of the *sanchita*. Then you are accumulating again; then, you are accumulating for future lives. If you don't react, then a part *karma* is fulfilled: you must have insulted this man in some past life; now he has insulted you – the account is closed. Finished. A man who is aware will feel happy that at least this part is finished; he has become a little

more free: (…) *enough is enough – I don't want to create another chain*. (…) Then, the *kriyaman karma*, the day-to-day *karma*, does not fall into the reservoir, does not add to it; in fact, the reservoir is a little less than it was. The same is true about *prarabdha* – the whole life, this life. If in this life, you go on reacting, then you are creating the reservoir more and more. You will have to come again and again. You are creating too many chains; you will be in bondage. Try to understand the Eastern concept of freedom. In the West, freedom has a connotation of political freedom. In India, we don't bother much about political freedom, because we say that unless one is spiritually free, it makes not much difference whether you are politically free or not. The fundamental thing is to be spiritually free. The bondage is created by the *karmas*. Whatsoever you do in unawareness becomes a *karma*. Any action done in unawareness becomes a *karma*, because any action done in unawareness is not action at all – it is a reaction. When you do something in full awareness, it is not a reaction; it is an action – spontaneous, total. It leaves no trace. It is complete in itself; it is not incomplete. If it is incomplete, then some day or other, it will have to be completed. So if in this life you remain alert, then the *prarabdha* disappears, and your reservoir becomes more and more empty. And in a few lives, the reservoir becomes absolutely empty.

Jesus was not a revolutionary of *this* world. He was a revolutionary, a master revolutionary, but of the inner world. He was talking about the inner kingdom. (…) The kingdom of this world belongs to death, but the kingdom of heaven belongs to eternal life.

Knowledgeability is not wisdom; knowledgeability is, on the contrary, a hindrance to wisdom. The more knowledgeable you become, the less is the possibility of attaining your own experience, because knowledge deceives: it deceives others; it deceives you – it goes on giving you a sense *as if* you know. (…) Those who are ignorant, they are bound to be lost in darkness; but those who are knowledgeable, they are bound to be lost in a far bigger darkness than the ignorant ones. The ignorant person is at least sincere: he knows that he does not know – at least this much truth is there. But the knowledgeable person covers up his wounds, his ignorance, his black holes. He covers them with scriptures and he starts pretending that he knows. He is harming others, but that is secondary – far more significant is that he is harming himself. He will be lost in a far deeper darkness. (…) The knowledgeable person is afraid to lose his knowledge; that is his treasure. He clings to it; he protects it in every possible way. He finds rationalizations, excuses, why the knowledge has to be protected. (…) It is very difficult for the knowledgeable person to drop his knowledge and to become ignorant again. To gather enough courage to become ignorant again, to become like a child again, innocent, moving into a state of not knowing, what Dionysius calls *agnosia*… this is certainly very arduous for the knowledgeable person: his whole life, he has been accumulating knowledge. He has wasted his whole life; he has invested his whole life into knowledge – how can he drop it? So he protects it; he fights for it. And this is the most amazing thing in the world: the prisoner is fighting so that you cannot take him out of the prison! And of course, he is very clever and very cunning, so he can play with words and quote scriptures, but all his quotations are parrotlike – he has no understanding.

Hence the seeker of truth has to leave behind all that he knows, all knowledge as such, because it consists only of theories, assumptions, beliefs, inferences, hypotheses, philosophies. It consists of all that is borrowed from others, and you cannot know truth unless you are totally freed from all that has been taken from others. That is a hindrance. It does not allow you innocence; it does not allow you clarity, perceptiveness, transparency. So put aside all that is borrowed; be utterly nude, naked, like a small child, knowing nothing. And from that point, the real journey begins. Wisdom is not far away from a state of not-knowing; in fact, the journey is already complete. The negative part you have already done: you have removed all the rocks. Now you can wait, and the spring will start flowing. It was hindered; now there is no hindrance: it will start flowing. Man can do only the negative part; the positive happens on its own accord. You put aside knowledge, and wisdom wells up.

A *koan* is not an ordinary puzzle. In fact, it is not a puzzle, because it cannot be solved. (…) A *koan* is insoluble: you cannot solve it; you can only *dissolve* it. And the way to dissolve it is to change the very plane of your being from dreaming to wakefulness. (…) So there is a way out, but it has nothing to do with the puzzle – (…) it has something to do with *you*: (…) you have to wake up.

A Master is not a teacher; he does not teach you. He simply devises methods to wake you up.

One needs to be still, but the Western mind – and the Western mind is the contemporary mind, whether it is in the East or in the West, it doesn't matter – the contemporary mind lives in excitement. So whenever there is stillness, it thinks that something has gone wrong. The modern mind is continuously hankering for more sensations, new sensations. This is the age of entertainment – from one entertainment to another, that's how people are living: from the club to the movie, from the movie to the TV, and so on, and so forth.

When a woman gives birth to a child, we say she is in labor. That's exactly the meaning of the word *labor*. You should not call all the laborers *laborers*; only the creators know what labor is. A Van Gogh knows what labor is; a Michelangelo knows what labor is; a Dostoevsky knows what labor is. Labor means giving birth to something, sharing with existence by creating something.

You are not to go beyond; you are to go within. The beyond is within, and the within is the beyond. All is here-now. In this very moment, the whole existence is present in all its possibilities. It is only a shift of consciousness; (…) it is a change of gestalt: (…) a leap happens within you.

Moses brought law to the world; Jesus brings love. Moses is a must before Jesus can be possible. (…) Love can happen only when a certain order, a certain discipline, a certain law exists. Love cannot exist in the jungle. Moses civilizes man; Jesus spiritualizes man. That's why Jesus says again and again: *I have not come to destroy, but to fulfill*. Moses gives commandments; Jesus gives insight into those commandments. One can follow the commandments on a formal, superficial level. One can become a righteous person, a puritan, a moralist, and

deep down, nothing changes: all remains the same. The old darkness is still there; the old unconsciousness is still there. Nothing has really changed; you have just painted your surface – now, you are wearing a beautiful mask. Moses gave a very crude discipline to society. He could not have done better; there was no way. Human consciousness existed in a very, very primitive way. A little bit of civilization was more than one could expect. But Moses prepared the way; and Jesus is the fulfillment. What Moses started, Jesus completes. Moses has laid the foundations; Jesus raises the whole temple. Those stones in the foundation have to be crude and ugly. Only on those crude and ugly stones can a beautiful marble temple be built. But the Jews misunderstood him, because Moses talks about law, and Jesus talks about love. To the Jews, particularly the priests, the politicians, it appeared that the law would be destroyed by Jesus; hence they were angry. And they were right too: the law would be destroyed in a sense, because a higher law would be coming in. The lower law would have to go; the lower has to cease for the higher to come. (…) Remember the difference: out of fear is law; out of understanding is love. Moses is a must, but Moses *must* also go. When Jesus appears, Moses' work is fulfilled.

A *sannyasin* has to be a radiant love, a radiant light. (…) You cannot do anything with hate; and that's the difference between moral teachers and religious mystics. Moral teachers go on propounding: (…) *fight with this, fight with that!* – their whole approach is: fight the negative. (…) The real, true Master teaches you the positive law, the eternal law: *bring in the light!* – (…) only love dispels hate; only light dispels darkness. (…) So become silent, thoughtless, conscious, alert, aware, awake – this is how light is brought in.

When you leak, you feel tired. When you are overflowing, you feel fulfilled. Overflowing is a delight – sheer delight, just delight, and nothing else. (…) Whenever you overflow, whenever you share, you never feel tired afterwards. In fact, you feel more energetic, more in tune, more at home. Everything settles, unburdened. You grow wings; you can fly in the sky – you are so weightless, gravitation disappears. The feeling is so different from when you leak, dissipate, and energy is lost. (…) Leakage is frustrating – whatsoever type of leakage: sexual, non-sexual. (…) Avoid leakages, and remain available for overflows. And by and by, you will become capable of only the overflow – because leakage is an attitude of mind. (…) Just change your attitude. (…) Everything can be energy-giving; and everything can be energy-destroying – it depends on the attitude. To me, a religious person is one who is always overflowing whatsoever the situation. Even if death comes to him, death will find him in a deep orgasm. Ordinarily, even life is not finding you in deep orgasm. But a man like Socrates, even death finds him in orgasm – ready, receptive, dancing.

The meaning of the *quantum leap* is that you find nobody there inside you who can jump. You find no place where you can jump, and you find no means to jump. That is the meaning of a quantum leap. The quantum leap is not a leap; it is a disappearance. The quantum leap is utter discontinuity with the past. If it is continuous, it is just a leap. (…) A quantum leap is a moment of understanding that the past is no more there, that it is just a memory, just a figment of the imagination now – it has no reality. But if the past is no more there, then who are

you? – Because you consist only of your past. Krishnamurti says, *The process of thought creates the thinker*. And he is right; it is not vice versa. Ordinarily, you think, *I am a thinker, hence the process of thought*. – It is not so. There is no thinker in you, but only a process of thought. And when you think about the whole process of thought and you take it together, then the thinker is born. The thinker is not there. Let thoughts disappear; and as thoughts disappear, the thinker will disappear. If there is no thought, there is no thinker inside. So *thinker* is nothing but another name for the whole thought continuum. If you can understand this, that the past is nothing but your thoughts, then suddenly a great emptiness will arise in you, a great abyss. You are not; nobody is there inside. This is what Buddha calls *anatta* – no self, no ego. And in that moment, when you cannot find yourself, the quantum leap has happened.

The man who is in search of truth learns listening not only to the wise; he learns listening even to the unwise, because everybody has a story to tell and everybody has passed through a life, and something of his life may be of tremendous help to you, may give you an insight. It is easier to have an insight into your own life watching others, because others are like mirrors. Every other person is a walking mirror around you. If you are capable of listening, you will see some of your own qualities reflected in them which you were not aware of directly, but via the other you become immediately aware. You can see the stupidity of the other person more easily than your own stupidity. But seeing his stupidity, you will become aware that "these are the things I have been doing myself; this is the foolishness that I go on doing myself". (…) Everybody is a good adviser to others; but when it comes to his own life, he is as much a fool as anybody else. Much can be learned by observing, by listening, by seeing, even from those who are ignorant, because you also are ignorant; even from those who are dull, because you also are not very intelligent. And this will be the beginning of wisdom. The intelligent person is one who learns from every opportunity, who never misses a single opportunity to learn something, who makes his whole life a school, a learning, a discipline, a search, an enquiry.

These are not lectures that I am delivering to you; this is my being that I am sharing with you. Become more sensitive, become more loving, become more receptive, become more feminine, become a womb – and sooner or later, you are bound to get pregnant with me.

We live in lies. We talk about the truth, but we live in lies. (…) And we have become so accustomed to it, so skillful in it, that we are not even aware of those lies. We go on playing those games absolutely unconsciously – it is not even deliberate; it has just become a habit. (…) People go on searching for truth, but they go on pouring their energy into lies. (…) And if our whole energy is invested in lies, we have no more energy left for truth. (…) Slowly, slowly, drop all the lies, and you will see a great transformation coming: the energy that is involved in the lies will be released, and that energy can become truth.

Truth has always been in the possession of very rare people. Only once in a while is there a person who has truth; otherwise, the masses live in lies, all kinds of lies. But if these lies have been propagated for centuries, then they become truth. (…) Knowledge is nothing but lies which you have collected from others. Remember, unless something is of your own experience, it is a lie. Truth has to be your authentic experience.

The first thing to understand is that life remains the same whatsoever you do. It is already perfect; it cannot be improved upon. The very idea of improving it is egoistic; it is the cause of our misery. Life is the way it is – there is no need to improve it. Enjoy it! Don't waste your time in improving it. If you try to improve it, you will feel helpless, obviously, because you will be failing again and again, falling short. And your desire can never be fulfilled – it cannot in the very nature of things. (…) Gautam the Buddha has said, *This is the way things are*. (…) There is no need to improve; there is no way to improve. (…) Buddha calls it *tathata*, suchness. (…) And unless this is understood, (…) there is helplessness, misery, failure: the ego feels hurt, wounded. (…) So this is the first thing: a deep, total acceptance of things as they are. Then life enters into a different dimension: the dimension of joy, celebration – because then, the whole energy is available to dance, to sing, to be.

Life has no meaning. Rejoice! It has no meaning. Dance, sing, enjoy! It has no meaning. You need not be serious. It is a cosmic joke! What is there to get! But the achieving mind is always trying to get something, even out of a joke.

Life is a wandering; it is not a home. It is a search for the home, but it itself is not the home. It is an enquiry, an adventure. You will not necessarily succeed; success is very rare – because the search is very complex, and there are a thousand and one difficulties on the way. (…) Use life as a bridge; it can bridge you to God. And when life becomes a bridge to God, it is divine. But if you don't use it as a bridge towards God, then life remains mundane, illusory, imaginary, fictitious. (…) Life is an adventure, a constant enquiry, (…) a deep exploration for truth. Live knows no confinement, no limitation: it constantly goes on beyond; it breaks all the boundaries and all the limitations. Then there is ecstasy.

Man lives in a world of choice; hence man has to decide what life he wants to live. He can fall below the animals; he can rise above the angels. He can exist accidentally; or he can exist with decisiveness. This is man's privilege, his prerogative, and also his danger. And very few people will choose the life of choice, commitment, involvement, because it is dangerous, because the sea is uncharted and you don't have any map, and you have a very small boat and the sea is very stormy. And who knows whether the other shore exists or not? Why leave the shelter on this shore? Just remain here. – Buddha says that millions of people simply go up and down on *this* shore, running hither and thither, just creating an appearance that their life is a pilgrimage – and they are simply running up and down on the same shore. But then, it is not a pilgrimage; it is a mere occupation, befooling others and befooling yourself. The pilgrimage begins when you leave this shore – its shelter, its security, its convenience, its comfort, its respectability, power, prestige. You leave your small boat to the mercy of the

storms, to the mercy of the ocean, trusting that if this shore exists, the other must exist, because one shore cannot exist alone. Moving towards the other shore with this trust, risking all, real life begins. And real life is religious life; real life is what I mean by *sannyas*.

God is neither light nor darkness; he is both and beyond. Unless you reach that ultimate which is always beyond the duality, transcendental to duality, go on remembering that you have not come home yet. Go on enquiring; go on exploring.

One should not have any structure, any character. One should be simple, characterless, structureless. And listen to the heart – that's what real obedience is. The word obedience comes from a root which means the art of listening, but the word has gone very far away from the root. The basic art of listening is to listen to the heart, because that is where fulfillment is going to happen. So remain alert; very delicate alertness is needed.

The really attentive person remains without conclusions; he never concludes about anything. Because life is a process; nothing ever ends. (…) Conclusion is possible only when everything has come to an end – but everything goes on and on forever. (…) Only the foolish person can conclude; the wise will hesitate to make conclusions.

Live for God, because God is life. (…) I don't stand against life; I simply represent life, love, and laughter. (…) I want you to live; (…) I want you to blossom and flower. (…) I want you to celebrate; (…) I want you to live your life as totally, as fully as possible. Yes, death will come, but when it comes out of a fulfilled life, it has a beauty of its own. Then, it is not death, not at all – then, it is the door to the Divine. (…) So your work is to live; that is your *sadhana*.

Be here and now, and work out your way. If you can work it out through relationship, beautiful. If you cannot work it out through relationship, then work it out in your loneliness. These are the two paths.

Mind is logic; they are synonymous. (…) You can go beyond the mind; you can enter the transcendental – but then, mind will have to be left behind. That's the function of using contradictions, paradoxes. What is the function of paradox? The function is to baffle your mind, to shatter your mind – to shock it, to shatter its logic. (…) But the mind will not leave easily – it will gather itself together again; it will do it again and again.

What is the function of the words of a Master? These words are to provoke you, to seduce you for a journey of wordless silence.

Sannyas is something that arises in the heart. That's why it is like a feeling, a love affair, for no reason at all – (…) a longing of the heart. (…) ambition is goal-oriented; longing is source-oriented. (…) Desire is accumulation of the outer; longing is opening to the inner. (…) Man desires money; but man longs for meditation. Man desires power; but man longs for purity. Man desires

knowledge; but man longs for awareness. Man desires the world; but man is longing for God. (…) That which is intrinsic to you is longing. Divert your energies from desire into longing. Desire distracts you from your Tao, from your *dharma*, from your nature. Desire takes you astray. It allures you into fantasies which are not possible. It drives you crazy, because it gives you hopes which cannot be fulfilled, which are unfulfillable. Time, energy, life – they will all be wasted; and in the end, there will be only frustration in the hands and in the heart. Longing is fulfillment.

When you look, you are investing some energy; you are throwing some energy. A certain quantity of your energy, of your life energy, is being thrown. That's why you feel exhausted after looking in the street the whole day: people passing, advertisements, the shops... Looking at everything, you feel exhausted, and then you want to close your eyes to relax. What has happened? Why are you feeling so exhausted? You have been throwing energy. Buddha and Mahavira both insisted that their monks should not look too much; they must concentrate on the ground. Buddha says that you can only look up to four feet ahead. Don't look anywhere; just look on the path where you are moving. To look four feet ahead is enough, because when you have moved four feet, again you will be looking four feet ahead. Don't look more than that, because you are not to waste energy unnecessarily. When you look, you are throwing a certain amount of energy. Wait, be silent, allow that energy to come back. And you will be surprised: if you can allow the energy to come back, you will never feel exhausted. (…) Do it; try it: be silent; look at a thing – (…) the energy will come back; you will be revitalized. (…) Without thought, the energy comes back; there is no barrier. And if you are there to absorb it, then this reabsorbtion is rejuvenation. Rather than being tired, you will feel more relaxed, more vital, filled with more energy.

Love can exist in two dimensions: either as horizontal, or as vertical. You are acquainted with love which is horizontal: (…) your love begins, and then, it is bound to end (…) – because nothing can be eternal in time. (…) The horizontal is the dimension of time; the vertical is the dimension of eternity. (…) The horizontal is not going to fulfill the heart, because the heart longs for that which does not end at all, that which is forever. The heart is longing for God. God is another name for eternal love. (…) A love which is born out of meditation – (…) that is the love I continuously talk about; that is the love Jesus is speaking of; that love is God. (…) So first go into meditation, because love is the fragrance of meditation. Meditation is the flower, the one-thousand-petalled lotus. Let it open. Let it help you to move in the direction of the vertical, no-mind, no-time; and then, suddenly, you will see, the fragrance is there. Then, love is eternal; then, love is unconditional. Then, it is not directed to anybody in particular; it is not a relationship – then, love is a quality that surrounds you. It has nothing to do with the other. Then, you are loving; you *are* love: it is your fragrance.

My own observation is that I have seen millions of people carrying dead love affairs which have gone dead long before, but they keep carrying them out of fear; they keep clinging – just clinging with the known, with the familiar, although it is just misery and nothing else… but they keep clinging. When love dies, it dies. In time, one has to accept death and one has to say goodbye, with no

complaint, with no grudge. (…) Buddha says, everything that happens in time is bound to die. So accept; it is the suchness of things.

Out of meditation, a different quality of love will happen. Then it is not fooling around; then it is wisdom, not foolishness. Then you don't fall in love; you rise in love. Then love is a quality to you: just as light surrounds a flame, love surrounds you – you *are* loving; you *are* love. Then, love has eternity. Then, love is unaddressed: whosoever comes close to you will drink out of it; whosoever comes close to you will be enchanted by it, will be enriched by it. (…) Then, even if you are sitting alone, love is continuously showering around you.

Your love is the way of the drunkard: you become drunk with the wine of the other; and the other also becomes drunk with the wine of you. (…) Then, the other becomes the focus: you fade away into deep darkness; you become secondary – (…) you completely forget about yourself. (…) The people who live in this partial way sooner or later are bound to be frustrated, because no partial life can ever be a fulfillment. (…) And the more intelligent someone is, the sooner he becomes frustrated, because he can see that something is missing, something very essential is missing: *you* are missing. You are groping for the other, not knowing who *you* are. (…) You may call it love, but it is just groping. There is no insight, no clarity, no light – it is all dark. (…) And how can you find the other when you have not even found yourself? Hence, you go on only stumbling with the other; (…) because you are afraid of being alone, you seek the company of the other. It is out of fear that your so-called love arises – and love can never arise out of fear. It is pseudo. The partial is always pseudo; only the Whole is true. Only the Whole has meaning, never the part. The part has meaning in the context of the Whole, but never separately. So many intelligent people become frustrated; and then they decide to move to the opposite extreme. That is the way of the mind: if you fail in one thing, the mind immediately suggests the polar opposite to you. And it appeals, it looks logical.

You always hate the person you love. Hate and love are two poles of the same energy: they are complementary; they are not opposites. Hence you see the conflict between lovers, continuous conflict. They are always fighting, as if it is a necessary part of love affairs – and it is. A love affair is not possible without conflict; in fact, a love affair becomes possible through conflict. (…) Because of the conflict, you go on creating a distance; (…) you withdraw from one another – and then, at a certain distance, there arises a desire to meet the other again. (…) The conflict, the fight, the distance – they have created an appetite, a desire for the other: (…) soon, the lovers start moving close to each other again. (…) And after each fight, they can make love in a far better way than at any other time. (…) Then, love fulfilled, aversion arises again – it is a natural phenomenon. (…) That's how the wheel moves.

You have to be fluid; you have to be flowing. You have to know how to be alone, and you have to know how to be together. You have to be meditative and loving both, simultaneously; then only will you be whole. And to me, to be whole is to be holy. My effort here is to give you a multi-dimensional existence: all the dimensions that are possible for human beings should be available to you. You

should be capable of love, and you should be capable of bliss. And my own experience and my own observation is that the man who is blissful is the only man who is capable of love; and the man who is capable of love is the only man who is capable of bliss – love and bliss, they enhance each other. You have heard about the vicious circle: that one thing leads to another, then the other thing leads to the first, and then there is a vicious circle. But you have not heard about the virtuous circle: it is virtuous, not vicious, because one thing leads to another and you go higher, moving on higher altitudes: more and more plenitudes are yours. The highest that I can conceive of is love and bliss in deep harmony, not interfering with each other, but enriching each other.

A man who loves himself takes the first step towards real love. I teach my *sannyasins* to love themselves first; it has nothing to do with ego. In fact, love is such a light that the darkness of the ego cannot exist in it at all. If you love others, if your love is focused on others, then you will live in darkness. Turn your light towards yourself first; become a light unto yourself first. Let the light dispel your inner darkness, your inner weakness. Let the love make you a tremendous power, a spiritual force. And once your soul is powerful, then you know you are not going to die: you are immortal; you are eternal. Love gives you the first insight into eternity; love is the only experience that transcends time.

When you have moved in deep relationship with somebody, a great need arises to be alone. You start feeling spent, exhausted, tired – joyously tired, happily tired, but each excitement is exhausting. It was tremendously beautiful to relate, but now you would like to move into aloneness, so that you can again gather yourself together, so that again you can become overflowing, so that again you become rooted in your own being. In love, you moved into the other's being; you lost contact with yourself. You became drowned, drunk. Now you will need to find yourself again. But when you are alone, you are again creating a need for love. Soon you will be so full that you would like to share; you will be so overflowing that you would like somebody to pour yourself into, to whom to give of yourself. Love arises out of aloneness; aloneness makes you overfull. Love receives your gifts. Love empties you so that you can become full again. Whenever you are emptied by love, aloneness is there to nourish you, to integrate you. And this is a rhythm. (…) Love and meditation are like two wings. (…) Find energy in meditation, and share it in love. Love will give you an appetite for meditation; and meditation will give you a deep longing for love. And if one can move between these two easily, one has learned the art of life.

Love is the radiance, the fragrance of knowing oneself, of being oneself. Love is overflowing joy. Love is when you have seen who you are; then, there is nothing left except to share your being with others. Love is when you have seen that you are not separate from existence. Love is when you have felt an organic, orgasmic unity with all that is. Love is not a relationship. Love is a state of being; it has nothing to do with anyone else. One is not *in* love; one *is* love. And of course, when one *is* love, one is *in* love – but that is an outcome, a by-product; that is not the source. The source is that one is love. Love is a deep desire to bless the whole existence. (…) My whole approach is basically that of love. Love, and all will be right. You will not need to put it right – it will be right of its own accord. Love

brings *you* in harmony; and when *you* are in harmony, then immediately the whole existence is in harmony for you. Love creates an order; it is not a discipline imposed from outside.

Buddha's love is his state of being. Really, he does not love you; he *is* love. This distinction has to be understood clearly. If you love a person, your love is an *act*: you do something; you behave in a certain way; you create a relationship, a bridge. – Buddha's love is just his *being*; it is just how he is. He is not loving towards you; he is just love. He is just like a flower there in the garden: you pass by and the perfume comes to you. It is not that the flower is sending its perfume to you especially – when there was no one passing by, the perfume was there. And if no one ever passes by, the perfume will still be there.

When you fall in love with a Master, that is the most precious love possible on the earth. Then God takes possession of you; then He has really made a way into your heart. Not only on the periphery; He is no more scratching on the periphery – He has dug a well to the very core of your being. Then, there is only one more stop, and love comes to its perfection. The love between a Master and a disciple is just the last but one, and then you enter from the door of the Master into the Divine. You disappear as you are; and a totally new being is born. You will not be able to recognize the new being at all, because it has nothing to do with the old, with the past. It is so totally new; it is discontinuous with the past. This is how one becomes a Buddha, how one becomes a Christ, a Krishna: dying to the old absolutely, so that one can be born.

Please don't be afraid of madness – for the simple reason that you are already mad! This world is such a vast madhouse. Every child is born sane, but cannot live sane long; it is impossible. He is brought up by mad people, taught by other mad people, conditioned by other mad people. He is *bound* to become mad; just to survive, he has to become mad. Only once in a while has there been a sane person: a Buddha, a Zarathustra, a Lao Tzu, a Jesus. And the strangest thing is that these sane people look mad – but the so-called mad are not the really mad: the really mad are the so-called sane. (…) So don't be afraid of going mad – you cannot. It has already happened!

Whatsoever society you belong to, you have already become distorted. You are no more innocent; you are already corrupted and poisoned – by the priests, by the politicians, by the pedagogues. They have done their work; my function here is to undo it.

The *mala* represents life. (…) The *mala* represents a certain art of making life a garland. The beads are the moments. Each bead has to be perfect; each moment has to be lived in its perfection. And there is a thread running through them which is invisible, passing through each bead: that thread is of eternity. Each moment is threaded with eternity. Unless your life knows what eternity is, your life will be just a heap of beads or a heap of flowers, but it will not be a garland; it will not be a *mala*. It will not have any inner harmony; the beads will remain unrelated. It will be a chaos; it will not be a cosmos: there will be no order, no discipline. But the discipline should be invisible, like the thread. And how does

one come to know eternity? The only way to know the thread is to go inside the bead. There, at the very center of the bead, you will find the thread passing. Going deep into each moment, going totally into it, you will find eternity. Each moment is part of an eternal procession, of an eternal celebration. The *mala* represents time as beads, visible; and the thread as eternity, the invisible. There are one hundred and eight beads in the *mala*. One hundred and eight beads represent one hundred and eight methods of meditation: all the methods of meditation can be reduced to one hundred and eight; one hundred and eight methods are the fundamental methods of meditation. Then, there can be thousands with little differences, little changes – joining two methods or three methods, or a few parts of one method and a few parts of another method. One can make as many methods as possible, but the fundamental methods are one hundred and eight. The *mala* has one hundred and eight beads and a locket with a picture of somebody – nobody knows who he is. Somebody anonymous, somebody who is more a nobody than a somebody – a man who has died long before as a separate entity, who does not exist anymore as an "I", but who is only an open space. That is where you have to reach; that is where you have to arrive. That's your ultimate home.

Don't live an accidental life; let there be a thread running through it. The Sanskrit word for thread is *sutra*. That's why these great sayings of Buddha, Patanjali, Krishna, Mahavira, are called *sutras*: these are the threads. And if you understand them, then your life will not remain just a heap, an accidental heap; then you will not be just driftwood at the mercy of unconscious forces. Then, your life will become a conscious movement; your life will become an art. It will have a sense of direction; and each act will be connected with every other act of your life. You will not be accidental. If you are accidental, you will be only a noise; if you are not accidental, you can become music. The *mala* represents music; it represents harmony: you have found the *sutra*, the thread that makes your life one whole, one piece. Life is beautiful when it is one piece; life is ugly when it is fragmentary – when you are just a crowd, and when the crowd is always fighting within you, when there is always a civil war.

The cross represents death. (…) The cross has influenced humanity very much, because millions of people find meaning in the cross – because it fits with their lives. Their lives are almost on the cross: they are living in agony; they have never tasted what ecstasy is. (…) Christianity worships death, and that's where it has gone wrong. It has lost the joy of life, the laughter, the humor. It has lost contact with Jesus. It goes on worshipping the crucified Jesus, but it is not capable of worshipping the alive Jesus. And my effort here is to help you to worship life, to love so joyously, with such humor, that your life becomes a dance. I don't want you to become sad and serious – sincere of course, but never serious. I would like you to go deeper into existence. Dance with the flowers! Have dialogues with the stars! Look into people's eyes and love and don't hold back. The only unspiritual people are those who are holding back, who are living in a miserly way, who are living only partially, fragmentarily, who are not integrated.

Unless mystery dissolves, man cannot rest at peace.

On the path towards God, (…) a woman will have to transform her unconsciousness into consciousness; her irrationality into reasonableness; her faith into an enquiry; her waiting into a movement. And a man will have to do exactly the opposite: he will have to make his movement into rest; his restlessness into tranquility, into stillness; his doubt into trust – and he will have to dissolve his reason into the irrational. Then, a supra-rational being is born. From both sides, they have to move: man has to move from his manhood; woman has to move from her womanhood. (…) Both have to move from their static positions, become liquid, melt into each other, become asexual, (…) so that both are dissolved, so that transcendence is achieved and sex disappears, because sex can exist only in division. (…) Try to understand that the part has to be left, so that you can become whole. You should not be identified with any division, so that the indivisible can enter into you.

Man is an ambiguous being: half earth, half sky; half matter, half mind; half animal, half God. That is the agony of man, and also the ecstasy. The agony is that man is always divided: to be this or to be that; to be or not to be. The animal pulls him backwards; and the God in him goes on calling him forth, to come out: Surpass yourself! Just a little more, and you will have arrived. – The animal seems simple, comfortable, convenient, because it is our past. But it is boring, familiar; and familiarity breeds contempt. Easy, but not worth much; we have known it. And to know it again and again is going to be just a repetition; and all repetition dulls the consciousness. All repetition reduces you to a mechanism; and to be reduced to a mechanism is to be in utter bondage. So man is pulled backwards, towards convenience, security, familiarity, but repulsed also, because it is boring and it has already been known – there is no adventure anymore. The body wants to fall back; the spirit wants to go ahead. And the call of God, the call of the beyond, or whatever you wish to call it – truth, beauty, or any name will do – the call of the beyond is very alluring, enchanting. It gives a thrill; one feels alive again. It is a challenge – and challenge provokes the spirit; it is a provocation. Sleep disappears, and dullness disappears: one becomes more alert and conscious. But then, there are dangers; with the new, there are always dangers… the unknown territory. Who knows what is going to happen? It is dark, and there is no map. No map exists; no map *can* exist in the very nature of things, no footprints. Buddhas have walked, but they have not left a single footprint. It is just like a bird flying in the sky leaves no footprints. It is uncharted, unmapped, dark; but the call creates great desire, longing, hope – hope for meaning, hope that you can also live a life full of thrill. This is the dichotomy that man lives in. Hence, I say that man is an ambiguous being, like Janus. The first month, January, is named after Janus, because the first day of January looks both ways: at the past, at the last year that has gone; and at the year that is to come. Janus is a Roman god with two faces, facing in both directions. Man is a Janus; his whole life is a January. And both directions have something appealing and something that creates fear. One has to decide. If one decides to fall back, one disappears as an alive being; one has committed suicide. If one decides to go ahead in spite of all the fear that arises with the new, one is born spiritually. Remember it. Listen to the call of the unknown; it is always there.

Man is not a being; man is a becoming. To be a being means that one has come with a fixed program into the world. (…) It is linear; it can move only in one direction. Its destiny is fixed. (…) Man is only an opportunity, multi-dimensional. He can be a Genghis Khan; he can be a Lao Tzu – poles apart. He can be a Tamerlane; he can be a Buddha – there is nothing in common between these two persons; they are unbridgeable. Both are men, but they have moved in different directions. Man brings with him only a clean slate – he has to write his own fate; he has to decide what he wants to be. He has freedom, absolute freedom; he comes without a program. He can be a rose flower; he can be a marigold; he can be a lotus – or he may decide not to grow at all: he may remain retarded; he may remain childish; he may miss the whole opportunity of growth… So man can create himself in an unconscious, mechanical, robot-like way – that's what millions of people are doing. Then they become Hindus and Mohammedans and Christians and Buddhists – not Buddhas, not Christs, not Krishnas, not Mohammeds. They become imitators: false, pseudo, phony. Their whole life becomes just a long tragedy. They go haphazardly, zigzag. They become pieces of driftwood at the mercy of the winds and the waves. They are not deliberately creating their being. That's what *sannyas* is all about: a conscious decision to create your soul; a deliberate effort to give yourself a certain form, a shape, to write your own scripture. You have brought a clean slate; now you have to put your signature on it. Man is a becoming, a process, an opportunity, a ladder, a bridge. Man is a ladder, and unless you are growing towards heights and depths, unless you are growing every moment towards the Everest of self-realization, you are not a man. Then, you are missing the opportunity; you are missing the challenge; you are not accepting the adventure; you are hiding – you are a coward. A man has to be ready, always ready each moment, to go on the voyage to the unknown and the unknowable. He has to be ready, always ready, for the call of the eternal, for the call of the uncharted. Man is a pilgrimage from the animal to God.

Because of this love-starved society, we fall into marriage out of romantic love. (…) Either our marriages are a sexual arrangement, or they are for momentary romantic love. (…) Real marriage is a deep spiritual communion. And if such a marriage happens, then we give birth to very different souls, very qualitatively different souls. Then, when a child is born out of this intimacy, he can have a spiritual base. (…) In a really healthy society, there will be love, but no romance. And if there is no romance, then marriage will be on a deeper level, and it will never be frustrating. And if marriage is not only for love, but for a more intimate togetherness, (…) then marriage is really a training for egolessness. But we don't know about that kind of marriage at all.

A man, to be really masculine, has to be adventurous, has to be creative, has to be able to take as many initiatives in life as possible. The woman, to be really a woman, has to be a pool of energy behind the man, so that the adventure can have as much energy as possible. Energy will be needed, so that the adventure can have some inspiration; so that the adventure can have some poetry; so that the adventurous soul can relax in the woman and be replenished with life, rejuvenated. (…) The man has to be masculine; and the woman has to be feminine, but in a positive way. Then, to be together is a meditation; then, to be

together is really a great adventure. Then, to be together brings new surprises every day. Then, life is a dance between these two polarities, and they help each other; they nourish each other. Man alone will not be able to go very far; woman alone will be just a pool of energy with no possibility of any dynamic movement. But when both are together, they are complementary. No one is higher than the other – complementaries are never higher and lower; complementaries are equal. Neither the man nor the woman is higher; they are complementaries. Together, they make a whole; and together, they can create a holiness which is not possible for either separately. (…) Man and woman both together, moving positively, are one whole. And the real couple – and there are very few real couples – is one in which each has joined with the other in a positive way. But ninety-nine percent of couples are joined together in a negative way; that's why there is so much misery in the world.

The perfect Master is one who helps you to surrender through him to God, not to him. (…) Enlightenment is not a direct work of the Master: it happens *through* him, through his grace, but not *by* him.

The Master teaches by two things: one is his presence; and, very paradoxically, the other is his absence.

Meaning has disappeared from man's life. These three hundred years have seen it disappearing slowly, slowly. Now man stands utterly devoid of meaning. And he is very hollow, naturally. He feels that there is no purpose in life; nothing seems to make sense anymore. This is one of the greatest crises that man has ever faced. Either man will die and will not be able to survive this crisis, or man will have a new orientation, will start living in a new way, with a new style, with a new context. Either man will not prove strong enough to go through this crisis of meaninglessness and will commit suicide, or he will be able to bring a new meaning. The old is gone – the old was fictitious; it had to go someday. The old meaning that man has lived with for centuries was very childish. It was just as children playing with toys are so happy; but one day they come to know that toys are toys, and suddenly they feel lost. That's what has happened: man has come of age. All the old toys make no sense anymore. In these three hundred years, something immensely valuable has happened: the old meaning is dead, and the new is not born yet – and we are in the gap. *Sannyas* is an effort to give a new meaning to your life, a new way to discover purpose. All the old religions are still beating the old drums. And they know that man cannot feel any attraction again for those old toys; but they are desperate and they don't know what else to do. They cannot live without meaning; so all they can conceive of is bringing the old meaning back. But it can't be brought back. Man cannot be thrown back to his childhood again; it is impossible. Life moves forward. Those dreams are gone; that paradise is lost.

It is a beautiful adventure to explore meaning in your life. There is a meaning, but it is not available on the surface. One has to dive deep; one has to go to the very center. It is not in the sun; it is not in heaven; it is not in the stars – it is in you! We should forget about looking for meaning in the outside world. We have to move into the inner. The journey that is extrovert is the journey of science; the

journey of introversion is the journey of religion. And man has both: an outer side and an inner side. The outer side cannot exist alone; it needs to have an inner to it – (…) the inner has to become the very central core. The outer should be in the service of the inner; then meaning arises. But when the inner is in the service of the outer, meaning disappears.

I teach sudden transformation; and I teach transformation by God, not by you. You are just to allow Him; that is all you have to do on your part. Open the door; wait. Just open the door – that much you have to do. Allow… so that when He knocks at the door, you can welcome Him; so that when He comes, you can recognize Him; so that when He comes, you can call Him in. Just don't sit with closed doors, that's all. Meditation is nothing but that: opening the door. Meditation will not give you enlightenment, remember. No technique can ever give you enlightenment; enlightenment is not technical. Meditation can only prepare the ground; meditation can only open the door. Meditation can only do something negatively; then, the positive will come – once you are ready, it always comes.

If you go back in your memory, you will find that the first three years of your life are just vacant. They were there and many things happened, but why can we not remember? It is because the ego was not there: (…) in a way, you were not – so how can you remember? (…) You cannot remember. Memory exists only after the ego has come into existence, because memory needs a center on which to hang. And if you are not, then where will the memory hang?

Factual memory is perfectly okay, (…) but the psychological memories go on burdening you: they destroy your freedom; they destroy your aliveness; they encage you. (…) Drop psychological memories, and you will become a mirror. (…) So I am not saying, forget the factual past; I am simply saying, don't be disturbed by it anymore. It should not be a psychological investment.

You don't have one mind – you are multi-psychic; you have many minds. And they constantly change: every moment, your mind changes. (…) Watch it: you have a thousand and one minds, and they go on rotating. There is a kind of rotation system in your head. For a moment, one mind becomes the master; and in that moment, you decide something and you think that you will be able to do it. But you will not be able to, because the next moment, the monarch is gone. It is a rotation system: another mind has come up; now another spoke of the wheel has come up. And this mind knows nothing of the decision that the other mind has taken; this self knows nothing of the other self – it will destroy whatsoever you have decided. One moment, you decide never to smoke again; another moment, you are pulling out your cigarette packet. And you are surprised – just a moment ago, you had decided, and the decision seemed so total, so trustable. And now, it is all gone, gone down the drain; nothing of it is there. And you are perfectly willing to smoke again. And again that old mind will come back and torture you; and you will repent and think that you are guilty. And this will go on changing. Mind is a flux; it is a continuum of many minds. And that's why those who live in the mind live a disintegrated, fragmentary life. The heart is one; it is always one. The heart means the watching consciousness in you. (…) Only one

thing in you is constant, and that is the watcher. Everything changes; only the watcher abides.

I am not saying that when you are reborn as a no-mind, you cannot use the mind. The mind has its limited uses: use it. When you are working in your office, I am not telling you to be a no-mind. When you are working in your shop or in the factory, I am not saying to be a no-mind. I am saying, be perfectly a mind. Use the mind, but don't carry it continuously, twenty-four hours, day in and day out, with yourself. Don't go dragging it. Use it as you use a chair: you don't go on carrying your chair everywhere, wherever you go, just because you may need it. The mind is a beautiful instrument if you know how to be a no-mind too.

The mind is impotent, incapable of knowing the beginningless and the endless. The mind exists between birth and death; it knows nothing beyond birth and beyond death. (…) The mind has a very limited existence, very momentary: one day it comes; another day it is gone. *You* are forever. Have some experience of your foreverness. But that is possible only through no-mind. No-mind is another name for meditation.

The divine mind is not our mind; it is not the mind that we know about. The divine mind is exactly the absence of our mind. As far as our mind is concerned, it is a barrier to the divine mind; it has to go. From our side, we have to become no-minds, utterly empty; and then the divine mind descends in us. We have to become a vacuum; then that vacuum is immediately filled. (…) So divine mind means: the mind of the Whole, the mind of the total, the cosmic mind. You have to disappear into it, like a dewdrop falling into the ocean. Your mind is like the dewdrop; the divine mind is like the ocean. (…) Our so-called mind is just a prison. The divine mind is absolute freedom – it is liberation from all limitations.

Buddha never uses the word *sin*, because it is condemnatory. (…) Buddha uses the word *mischief*; it does not condemn you. It simply says that you have chosen a wrong way. (…) Buddha says: *Mischief is yours*. It is not predetermined by God, by fate, or by anybody else – it is yours. And the sorrow that follows mischief – or more accurately, the sorrow that simultaneously happens with mischief, is also yours. (…) In Buddha's vision, the action brings its own result: no judge is needed.

The man who starts thinking himself separate from the source is bound to become miserly. Not knowing that he is part of the source, he becomes very small, afraid to give. His mathematics is that if you give, then you will have less; and if you go on giving, then one day you will be a beggar. Not knowing of the infinite source is the cause of our miserliness. And to be a miser is to be in misery, because the person who cannot give becomes incapable of receiving.

The kingdom of God is within, but you are seeking it outside – that's why you are miserable. It is inside, and you are seeking outside – you will never find it. Hence the broken dreams, the drudgery, the boredom, the fed-upness, the tired, exhausted feeling, and the constant complaining, grumbling mood. You are surrounded by *no's*. (…) Being a *sannyasin* simply means that you have decided

not to remain in an unconscious *no* any longer. And the moment you wake up, all misery disappears. Suddenly, you find that all is joy; all is bliss; all is benediction – your very being is the kingdom of God. (…) Then, you can live as a *yes*; and to live as a *yes* is to be religious. To say "yes! yes! yes!" to existence is to be religious.

You suffer misery in the hope of pleasure. If it is pure misery, then it is impossible to cling to it. Just watch; be more alert about your misery.

When you breathe in, breathe in all the misery and suffering of all the beings of the world – past, present and future. And when you breathe out, breathe out all the joy that you have, all the blissfulness that you have, all the benediction that you have. Breathe out; pour yourself into existence. This is Atisha's method of compassion: drink in all the suffering, and pour out all the blessings. And you will be surprised if you do it. The moment you take all the sufferings of the world inside you, they are no longer sufferings. The heart immediately transforms the energy. The heart is a transforming force: drink in misery, and it is transformed into blissfulness… then, pour it out. And once you have learned that your heart can do this magic, this miracle, you would like to do it again and again.

If you don't know yourself, you are living out of unconsciousness; and a life of unconsciousness can only be one of misunderstanding. You may listen to Buddha; you may listen to me; you may listen to Jesus – but you will interpret according to your own unconsciousness. Then, you will misinterpret. Christianity is the misinterpretation of Jesus; Buddhism is the misinterpretation of Buddha; Jainism is the misinterpretation of Mahavira. All these religions are misinterpretations, distortions, because the people who follow Jesus, Buddha, Mahavira, are ordinary people without awareness. Whatsoever they do, they will save the letter and kill the spirit.

Mind is misunderstanding – any kind of mind, good or bad, educated or uneducated, cultured or uncultured, Christian or Hindu… it does not matter what kind of mind it is. Mind as such is misunderstanding. Mind means that you are carrying a priori conclusions: you are not seeing that which is; you are seeing that which you want to see. You are not seeing, but projecting. Your mind is a projector: it uses everything as a kind of screen; it projects itself on the screen. (…) The world that we know is not actually the world that is; it is the world that we are projecting. This is a misunderstanding. That's why the Eastern mystics have called our world *maya*, an illusion. It does not mean that the rocks are not there, that the walls are not there and you can pass through them. It does not mean that matter does not exist. It simply means that what exists is not known by you; and what is known by you is something else. Something certainly exists; but it remains unknown to the mind. The mind is a barrier. It does not allow you to see, to feel, to know, to understand. It goes on creating misunderstanding; it is the source of all distortions. Hence, unless mind is put aside, understanding does not arise. Understanding means a state of no-mind. That's what meditation is all about. Meditation is the art of putting the mind aside, not allowing it to interfere, not allowing it to stand between you and the real. And when you face the real without any interference of any kind – philosophical, political, religious; when

there is no idea between you and the real; when the real is reflected in the lake or a face is reflected in the mirror… then, there is understanding. Understanding is a by-product of meditation; misunderstanding is a shadow of the mind. And these are the only two ways in which a man can live: either one can live as a mind, or one can live in meditation. If you live as a mind, you will be living in misunderstanding. But because millions of people around you are also living in the mind, you never become aware of what you are doing to reality, how you are distorting it, how you are continuously avoiding it. (…) Christians, Hindus, Jews: (…) they all go on quarreling with each other, trying to prove that the other is wrong – but the reality is that *mind* is wrong. That's the difference here. I am not telling you that Hinduism is right; or that Christianity is right; or that Judaism is right. I am simply telling you that mind is wrong; and no-mind is right. Now, no-mind cannot have any adjective: it cannot be Hindu; it cannot be Mohammedan; it cannot be Christian. Mind can have an adjective – mind *will* have an adjective; it is bound to have an adjective. It will have a certain definition, a certain limitation. No-mind is vast like the great space – it is void; it is clear. It is clarity; it is transparency.

The night before Jesus was going to be crucified, he gave a farewell party for his disciples, the Last Supper. He was going to die the next day… and what were the disciples asking, do you know? – They were asking, "Lord, tell us one thing, because now this is the last time we will be able to ask you. You will be raised to divine glory; you will sit by the side of God on the golden throne, on the right hand of course. What will *our* positions be?" – These twelve apostles, these twelve who had been so long with Jesus, had remained utterly deaf, blind; they had not understood a single word. They may have heard him, but they had not listened. They were asking, "What will *our* positions be? Who will be next to you?" – Jealousy, politics, ambition, ego! Now they are worried: which one of these twelve is going to be next to Jesus? Who will be chosen as the most beloved disciple of Jesus? It is the same politics! It does not matter that it will be in paradise; the mind is the same. Then, there will be fear: whom is Jesus going to choose? All twelve cannot be next to him; only one person will be next to him – who is this person? – Jesus must have wept; the question was so stupid! And these are the apostles who created Christianity; these are the people who are the pillars of Christianity. And this is so in every religion, everywhere: small people gather around enlightened Masters. The enlightened Master talks about his peak, the sunlit peak; and the disciples listen from their dark holes – and everything becomes distorted.

Man always stands on the crossroad; each moment is a crossroad. You can turn towards the mind, or you can turn towards meditation. Mind means living in the past. Mind is an accumulation of all the experiences, memories, which have passed. They are no more in existence; only traces are left on your memory film. (…) Always remember: once you have lived the moment, it is past. Then drop it; howsoever beautiful it was, don't cling to it. When it is no more, it is no more. That's what Jesus means when he says, "Let the dead bury their dead". The past is dead. Go on dying to the past – and every moment you are born anew. That's the way of *sannyas*.

If you start living with the moment, you will see that your being with the moment is a miracle; it has a magic to it. Happiness will become deeper. Ordinarily, your happiness is just on the surface – deep down, you carry millions of things; happiness is just on the surface. But if you remain with the moment, your happiness will become deeper and deeper and deeper. If you start living with the moment, everything is transformed, because you bring a new quality of being, of awareness, of witnessing. Don't fight against sadness, anger, depression, unhappiness; and don't hanker for happiness – because that is going away, astray. Mind is never where you are; awareness is always where you are. Drop more and more mind and minding; and become more and more aware and alert. Bring yourself together in the moment. (…) Then, a tuning happens. Suddenly you are here, at home, and the reality is revealed. The reality was always there; but *you* were not there. It is not the truth which has to be sought; it is you who have to be brought home.

I am not against money; I am against money-mindedness. I am not against possessions; I am against possessiveness. And these are two totally different dimensions, diametrically opposite to each other. To be against money is stupid. Money is a beautiful means, a means of exchange. Without money, there cannot be an evolved culture, society or civilization. (….) Renounce money-mindedness, but there is no need to renounce money. (…) I have lived without money, and I have lived with money, and I have one confession to make: it is always better to live with money than without. Money is useful – one should not be used by it; that's all. I'm not against money; it should be used. It is a good, utilitarian invention. It helps; it is tremendously useful – but use it; don't be used by it. Money should not be your master; you should be the master – that's all. And if you have to choose, then my suggestion is: always choose to be with money. It is better to be with money than without money. I am not saying that you will be more happy; I am saying only that you will have more choice to choose your misery according to your heart. A poor man has not much choice: he has to be miserable, whatsoever the misery happens to be. But a rich man has much more choice. The poor man has to suffer in a limited way; but the rich man can suffer unlimitedly: he can suffer here; he can suffer in New York; he can suffer in London; he can suffer in Peking – he has the whole world to suffer in. And sooner or later, he will be suffering on the moon and on Mars. The rich man has more freedom; and freedom is good. If you are poor, you have to suffer one woman; if you are rich, you have to suffer many women. It opens doors. So, if you ask me, I will suggest that if you are trying to choose to live with money or without, I would say to live with money. It will bring you more experience; it will bring you to God sooner – because you will be tired sooner.

Buddha became enlightened on the full-moon night. The story is that he was born on a full-moon night; and he became enlightened the same month, on the same night, the full-moon night; and he died the same month, on the same full-moon night. (…) Though it may not have happened historically, the significance of this coincidence is great. It has nothing to say about Gautam the Buddha, the man; it says something about the state of Buddhahood. The state of Buddhahood, the state of awakening, is born as a full moon; and one day, it disappears into the totality as a full moon. The full moon is a symbol, a metaphor: a metaphor for

silence, peace, calm, quiet, equilibrium; a metaphor for a poetic existence, for the mysterious in ordinary life. It is full of mystery; it is just that we are not aware. Nothing is ordinary; nothing can be ordinary – because everything is full of God. (…) Everything is extraordinary, but we are blind. (…) The moon is symbolically significant. It simply receives the sunrays and transforms them. Through the moon, a miracle happens: the hot energy of the sun becomes cool; the passionate sex-energy becomes compassionate love. The whole process of the moon is alchemical.

Morality is invented religion, not discovered religion. Discovered religion has to be your own; then certainly a great revolution happens in you. Then certainly your character has a virtue, but then it is not moral – it is religious; it is spiritual. Moral character has value to those who want to enslave you, but it is against you: You need a spiritual character; and spiritual character is not born out of moral education – it is born out of meditation. You need more awareness, not more moral education. That's why I am not emphasizing moral character at all; my whole emphasis is on the essential. (…) You are not here to live according to me. (…) Living according to someone else is stupidity. (…) I can only help you to find your own insight; that's all. (…) I am not going to give you *my* insight; (…) I am not going to impose anything on you. (…) Because one man's nectar may prove poison to another; something which is a medicine to one man may kill somebody else. So what is right for me, what is true for me, is only true for me. But I can help you to discover the source from where you can also see… A moral person remains stupid and unintelligent, because he depends on others' guidance. And guidance that Manu gave five thousand years ago is no more relevant at all; the whole context has changed. The moral person lives according to the past; and the meditator lives according to the present. The meditator responds to the real situation; and the moral person only goes on reacting according to ready-made formulas. (…) Drop conscience and create consciousness; and then you will be living an authentic life. And to be authentic is to be divine; to be authentic is to know what God is all about. To be authentic is to be true to Tao, the ultimate nature. (…) Buddha says, *This is the ultimate law: Be conscious; be a light unto yourself*.

There are many moralities in the world – there are bound to be, because different minds have different moralities. And you can argue forever and forever, and there is never going to be anything conclusive about moralities. (…) Moralities are bound to be different, because they arise out of the mind. Only one thing can unite the whole of humanity, and that is meditation.

True morality is a by-product of religion. When one feels in the heart religion arising, a relationship, a communion with existence happening, then one becomes moral. It is not a question of commandments; it is not a question of shoulds and should-nots – it is a question of love, compassion. When you are silent, a deep compassion arises for the whole existence, and out of that compassion, one becomes moral. (…) When you are silent, you start becoming a blessing to everybody else. That phenomenon of becoming a blessing to everybody else is true morality. (…) My effort here is to help so that you can open your eyes – to uncover your eyes, to remove all kinds of curtains from your eyes,

so that you can see what is right. And when you see what is right, you are bound to do it – you cannot do otherwise. When you see what is wrong, you cannot do it; it is impossible. Religion brings clarity; and clarity transforms your character.

Asking for more is what our mind is – constantly asking for more. It makes no difference how much you have; it will go on asking for more. And because it goes on asking for more, you go on feeling that you are empty; you are missing so much. See the point: the emptiness is created by asking for more. The emptiness is not there; it is a fallacy – but it will look very real when you are caught in the net of desiring. See that desire is the cause of your emptiness. Watch your desire, and watching, it disappears, and with it disappears the emptiness, and there comes a deep, deep fulfillment. You feel so full, so overfull, that you start overflowing. You have so much that you start sharing; you start giving – giving for the sheer joy of giving, for no other reason. You become like a cloud full of rainwater: it has to shower somewhere. It will shower even on the rocks where nothing is going to grow; it will shower unconditionally. It will not ask whether this is the right place to shower or not. It will be so burdened with rainwater that it will have to shower to unburden itself. When desiring disappears, you are so full of bliss, so full of contentment, so full of fullness, that you start sharing. It happens on its own accord. And then, there is meaning in live; then, there is significance in life. Then, there is poetry, beauty, grace. Then, there is music, harmony – your life becomes a dance. (…) Desiring is a wall; no-desiring is a bridge. This is the very essence of Buddha's teaching; this is his basic message to the world: bliss is a state of no-desire; misery is a state of desire.

If love's eyes cannot penetrate that much, so that you cannot see that which is not body, that which is beyond matter, that which is invisible, then it is not love. Then those eyes may be of something else, but not of love. Love always reveals the God in the other; that's the definition of love. If it reveals the God in the other, only then is it love – otherwise, it is not.

The multitude is the lowest state of consciousness – the mass, the crowd. It is dense darkness. It is very dark there, and very deep sleep. When you move in the multitude, if you want to connect and relate with the multitude, you have to come to their level. That is why whenever you go into a crowd, you feel a bit lost. You start feeling a little bit suffocated. That feeling of suffocation is not only physical – it is not just that people are around you, no. The suffocation is more psychological, because when you are with people who are very low in their consciousness, you cannot remain on Everest – they pull you down. Whenever you go to the masses, you lose something. Hence the need arises for aloneness, for meditation. And in Jesus' life, you will find that many times he moves in the multitude – his work was there; that was his field – but again and again, after a few months, he goes to the mountains; he goes away from the multitude and the crowd and the crowd-mind, to be with God. When you are alone, you are with God. You can be with God only when you are absolutely alone. And when you are with God, you start flying in the sky. The very presence of God takes you up and up. And the presence of the crowds takes you down and down. Only with God can you fly into the sky, can you have wings – with the crowds, your wings are cut. (…) You become a cripple, because they are all cripples. You become paralyzed,

because they are all paralyzed. And they will never forgive you if you don't live according to them when you are with them. If you want to work with them, if you want to help them, you will have to move in their world, according to them. And this is tiring; this is very exhausting. (…) People ask me what I go on doing in my room alone. That is my mountain. That is where I can soar high. I need not think about you; I need not commune with you. I need not function through the body; I can forget the mind. I can forget you; I can forget all. In that moment of utter forgetfulness of all, one is. And that is-ness is immense; that is-ness has a splendor to it. Freshness it is; vitality it is – because it is the source of life. But once you are full of that life, you have to share. So every morning, I am back with you; every evening, I am back with you. I go on from my mountain to the multitude continuously. Going to a mountain does not mean really going to a mountain; it simply means going to inner heights. (...) For fifteen years, I also lived like Jesus, moving in the multitude, and it was impossible to get even a single moment alone. I had to go back again and again to my place where I used to live in Jabalpur, and I kept myself absolutely alone. Jabalpur was very unfortunate. I would go around the country, and everywhere I would meet people – but not in Jabalpur. That was my mountain. And when I would come to Bombay, or to Delhi, or to Poona, people would ask me why I unnecessarily traveled so much back to Jabalpur again and again. Fifteen, twenty days… and I would have to go back to Jabalpur for three or four days, and then I would start again… it was unnecessary. I could have gone from Poona to Bombay, from Bombay to Delhi, from Delhi to Amritsar, from Amritsar to Srinagar. Why should I first go to Jabalpur, and then again after a few days? Jabalpur was my mountain. There, I kept myself absolutely alone. And when it became impossible to be alone even there and the multitude started coming there, then I had to leave that place. Now, alone in my room, I am doing exactly what Jesus did on the mountain.

This is the most profound truth: that life in its totality, in its organic wholeness, is absolutely a mystery. It is not a problem that can be solved; it is not a question that can be answered. No amount of knowledge is going to demystify it; it will remain mysterious. Mysteriousness is not something accidental to it; you cannot take it away from it – mysteriousness is the very soul of life. And whatsoever we know is only befooling ourselves. (…) Mysticism is the declaration that life can never really be known; that life is essentially unknowable. (…) Mysticism is the declaration that life consists of three categories: one, the known; another, the unknown; and the third, and the most important: the unknowable – which has not been known, and which will never be known. And that is the essential core of it all. That unknowable can be experienced, but not known. It cannot be reduced to knowledge, although your heart can sing its song. You can dance it; you can live it; you can be full and overflowing with it – you can be possessed by it – but you will never be able to know it. (…) Mysticism is the very soul of religion.

When I give a name, I give you a message with it. It may contain your whole future. And the meaning will become slowly, slowly clear, because the meaning is going to be existential. (…) The new name is of tremendous significance: it is closing accounts with the old, getting out of the old continuity.

People live and die for name and fame. It seems their life's purpose is to have a name known to the whole world, a name which is going to be written in golden letters in history, a name which will go on resounding down the corridors of time for ever and ever. And the whole thing is so stupid, so ridiculous, because you don't have any name in the first place. You are born nameless; you *are* nameless. All names are arbitrary. (…) Names are irrelevant; what you are called is a utilitarian thing. Remember: you are nameless; (…) the reality is nameless.

To me, enlightenment is all about this phenomenon: to recognize, to realize, to accept the fact that one is a nobody. (…) Then, suddenly, you are calm and collected. The very effort of wanting to be somebody is creating trouble. (…) Name and form are just on the surface; but deep down, you are a vast space.

Never for a single moment think that nothingness is a negative state, an absence – no. Nothingness is simply no-thingness. Things disappear; only the ultimate substance remains. Forms disappear; only the formless remains. Definitions disappear; only the undefined remains.

One of the most important Indian scriptures, *Brahmasutra*, starts with the sentence: *Now, begins the enquiry into God*. (…) This *now* is very significant. It simply says, "You have lived a life of illusions – now, begin the enquiry into God. You have lived a life of worldly pleasure, pain, misery, problems; you have searched in many directions, and you have found nothing – now, begin the enquiry into God. You have lived through the ego; you have lived through the self; and you are tired. You have come to a cul-de-sac, and there is nowhere to go anymore – now, begin the enquiry into God. You have accumulated money; you have power; you have fame… but nothing has been of any fulfillment – now, begin the enquiry into God." – This *now* is significant: (…) it says that enquiry into God starts in the middle of life. It cannot start from the very beginning; that's not possible. A child cannot enquire into God; he has first to enquire into life. He has to go astray; every Adam has to go astray. Every child born of human beings has to lose God, has to go far away. Only then, when darkness becomes too much, anguish too heavy, and the heart starts sinking, does one start thinking of doing something utterly different from what one has done. Then comes that moment – now, begin the enquiry into God.

Remain open, but always keep alert about a sense of direction. Otherwise, you will be in the marketplace – so many people selling so many things, and life is so short. If you don't have a sense of direction, you will simply become a wastage. So don't become a drifter; and don't become a zombie. Somewhere just in the middle is the balance.

Your ego depends on others' opinions; your being depends on nobody. That's why the man of being is always a rebel; and the man who lives in the ego has to compromise very much with the society. The egoist has to compromise, because if he does not compromise, nobody is going to fulfill his ego. The ego needs others' support; it needs props from others: the more people like you, the better and more polished and refined an ego you can have. (…) If you are worried about others' rejection and acceptance, that simply shows one thing: that you don't

know your own worth; that you don't know your own being; that you don't know that God resides in you, that you are an abode for the Divine.

Be in the world, in all its absurdities, in all its nonsense, noise – and yet remain cool, aloof, detached. Be *in* it, but don't be *of* it. (…) The world is an opportunity, a great opportunity, a tremendously valuable gift of God. It is a teaching device. Be in it and yet so far away, so transcendental, that nothing of it reaches to the core of your being: only your circumference is touched by it, but your center remains aloof. Be the center of the cyclone: that's exactly my teaching. The world is "a tale told by an idiot, full of sound and fury, signifying nothing". But it is very easy to get caught in the net, because the fool is not only outside; the fool is also inside. Your mind is part of the tale told by an idiot, and your mind would like to find some meaning in it, whereas none exists. The mind cannot remain without finding some meaning; and if it cannot find any, it invents one – otherwise, it feels empty; it feels something is missing. There is no meaning in the world; all meaning is in the very center of your being. The world is simply noise; there is no music. The music is in the deepest recesses of your being – and that music has to be heard in all the noise of the world. Then, the noise of the world functions as a backdrop, a background; it becomes a context. You can hear the inner music more clearly because of the noise. Then, the noise is no longer a disturbance; rather, it is a help. That's why I don't teach renunciation; I teach rejoicing.

Taoists use two words, *yin* and *yang*. They are opposites, male and female. (…) If you understand this mysterious process of life which moves through the opposites, which is dialectical; where the opposite helps, gives balance, gives tone, makes the background – then only can you understand Chuang Tzu. Because the whole Taoist vision is based on the complementarity of opposites.

An optimist believes that we live in the best of all possible worlds. A pessimist fears this might be true.

The West has always thought that you can achieve peace through the mind. That's where the East differs totally. Through the mind, there is no possibility of peace. Through the mind, there is no possibility of peace. You have to transcend mind; you have to go beyond mind. If you live in the mind, you will live in noise. It can be lessened, but the difference will only be of degree. So there are more noisy minds and less noisy minds, but they are both noisy. Mind cannot be without noise; that is impossible. Mind means thoughts. You can arrange them in a beautiful way, but they are still there, and they will make a noise – however skillfully arranged. Mind cannot have peace. Peace is divine; it is not human. Peace means absence of all mental processes: no thought, no desire, no imagination, no memory – as if the whole mind has ceased completely. And then, suddenly, you know who you are, and you know what this existence is all about. It is not that the mind is not useful – it can be used; but it can be used only by a Master. And the Master is one who knows how to transcend it.

I make it a point for everyone of my *sannyasins* to always remember that one has not to fall into the trap of a negative kind of peace – which has its allurement. Peace, to be really true, has to be positive: not an absence, but a presence, a well-being, a song ready to burst forth – alive, vibrating, pulsating. Then it has a totally different quality: it is life-affirmative; it is creative; it is active. It is not a kind of death – it is life abundant; it is ecstatic life. And also remember that the negative kind of peace is easy to attain, because you only have to discard; you only have to negate, eliminate; you only have to escape. It does not need much intelligence to escape; any coward can do it. It needs only fear; that's all – nothing else is needed. Hence, in the past, cowards became great saints. They were not intelligent people, but simply afraid of life. And out of fear, they escaped – to the deserts, to the mountains. Wherever they could find a way to escape, they escaped from life. And in their monasteries, they started a kind of living death; they vegetated. I am utterly against that kind of peace. Remember, peace has to be full of sunlight. Peace has to be in the world; peace has to be earthly, sensuous. Peace has not to be just an abstraction in the mind – it has to be full of love, full of joy, full of hope.

Man is an infinite journey, unending, with no beginning and no end – a chain of peaks. Of course, each peak is followed by a valley; so one who wants to live only on peaks will be in difficulty. One has to accept the valleys too. (…) And the moment you become capable of accepting both the peaks and the valleys *equally*, (…) when one can accept failure and success equally, then one has become a *sannyasin*. (…) If you can see the peaks and the valleys as part of one another, as two aspects of the same coin, a great equilibrium arises in you. You become balanced; nothing can disturb you – neither happiness, nor unhappiness. Nothing can become a distraction. You become centered; and to be centered is all. You attain to integrity. You become for the first time a soul, a self.

I don't teach perfection. Perfection simply creates neurosis in people. (…) I teach totality. I teach wholeness, not perfection. (…) Don't be half-hearted in anything. (…) Be total in whatsoever you are doing.

It is said that philosophy is like a blind man, searching on a dark night, in a dark room, for a black cat which is not there. (…) Philosophers are like blind people talking about light.

This is the difference between a philosopher and a mystic: the philosopher tries to answer your questions; the mystic helps you to understand your questions.

Philosophy is more or less a linguistic phenomenon, a question of language and grammar, of hair-splitting and shadow-boxing. It is not concerned with reality at all. It talks *about* reality. But remember, to talk about reality is one thing, and to move into reality is quite another. Philosophy is talk; religion is experience. My interest is in religion, not in philosophy at all.

The myth of the phoenix is not just a myth: it is the story of a man, the story of spiritual rebirth. Each disciple has to be a phoenix. He has to be consumed by the fire which the Master is. And out of that, out of the ashes, a new being is born: the resurrection. And that is your eternal life.

There is a state of your consciousness where pleasure disappears, pain disappears – where nothing exists, no excitement, neither pain, nor pleasure… just pure awareness and tremendous peace. That state we call bliss; and that is the goal. That is your destiny; and unless you attain it, nothing is attained. (…) Pleasure and pain are two aspects of the same coin. (…) Don't hanker for pleasure, because it creates only pain and nothing else. Don't desire happiness, because it creates only unhappiness and nothing else. Don't desire success, because it brings only failure and nothing else. And once you have seen this game – that success brings failure, and pleasure brings pain in its wake – then you start a totally different journey. Now you want to be just yourself – neither in pain, nor in pleasure. That's what meditation is all about: an effort to drop pain and pleasure, the conflict and the duality, and to go deeper into oneself – just to be there without any desire for anything. And in that moment of no-desire, the Ultimate happens.

Pleasures are pleasant; I am not against them – but one thing has to be remembered: they are playthings, toys. Man creates them; and just because man creates them, they cannot fulfill man. They remain below man. The creation always remains below the creator; the creation can never be bigger than the creator. And the longing of the heart is for something infinite, for something vast, for something that will take you away from yourself, something that will come like a flood, something that will wash you and cleanse you and purify you, something that will shower on you from the beyond. Only that can become contentment. Bliss is divine.

The man who seeks pleasure remains at the mercy of accidents. (…) To live on the circumference is to live at the mercy of all kinds of things that go on happening around you. (…) Pleasure is dependent on the other. (…) And anything that is dependent on the other brings bondage. (…) Seeking pleasure, (…) you have created bondage for yourself: you have created a prison; you are no longer in freedom.

Power is dangerous without meditation. Any kind of power is bound to become destructive if there is no meditation involved in it. Lord Acton's famous statement is basically true, that power corrupts, and absolute power corrupts absolutely, because power means energy – but what is one going to do with energy if one has not the understanding to use it rightly, if one has not the perspective to see clearly where to go, what to do, what not to do? Then power gives a certain kind of intoxication. The unconscious person becomes even more unconscious; the mad person becomes even more mad. (…) Power either becomes murderous, or it becomes suicidal. These are the only two possibilities without meditation. But once meditation becomes the foundation, then power is creative – then it brings great poetry and great music and great dance in your life. And not only in your life: it starts overflowing; it starts reaching others.

When the poetry is born in you, you have to share it. When the flower opens, the fragrance is bound to be released.

That's what meditation is all about: you get out of the mind; you get out of the past and the future; you get out of time. You are no more thinking; you are no more dreaming; you are no more desiring. There is no memory, no imagination. All is silent. Then you can see the present, and you can see that there is *only* the present, and nothing else. And the present is eternal. In fact, the present is not part of time at all – the present is part of eternity. (…) I teach only the present. And meditation is the way to live in the present, to be totally in tune with the present. (…) And that is the door to the Ultimate. (…) The present moment is neither part of time, nor part of mind. When you are in the present moment, you are in God. That is the true meaning of meditation, the true meaning of prayer, the true meaning of love. And when one acts out of the present moment, that action is never binding, because it is not *your* action – it is God acting through you; it is God flowing through you.

To die in the present moment means that there is going to be one more birth; that's all. This is just the last but one. The next birth will be in awareness, and the whole of the next life will be of awareness. If one can live alert, moment to moment, then one can also die in alertness, awareness. To live and to die and to be born – these three are the most important moments. If one can manage all three in awareness, then one never comes back to the wheel of life and death. One becomes free of it; one becomes a Buddha.

Mind is the root cause of all problems. Problems grow on mind like leaves on trees. You can go on pruning the leaves; that is not going to destroy the tree. On the contrary, it will help the foliage to become thicker: more and more leaves will be coming. Every gardener knows it: cut one leaf, and the tree will accept the challenge. To protect itself, it will give birth to three leaves. Mind can go on trying to solve problems, but it cannot solve them. Each solution will bring many more problems in its wake. (…) So, go to the very root of all. The mind is the only problem. (…) And when you are here with me, you have to learn one thing: that problems are never solved – one has to rise higher in consciousness.

"Problem" is a created thing. Situations are there; problems are not there. Problems are your interpretations of situations. The same situation may not be a problem to one person; and it may be a problem to somebody else. So it depends on you whether you create a problem or whether you don't create a problem – but problems as such are not there. Problems as such are not in existence: they are in the psychology of man. (…) I am not concerned with your problems. They are millions and millions, and it is just useless to go on solving them – because *you* are the creator; and *you* remain untouched. (…) I will push aside your problems; it will simply penetrate *you*. The creator must be changed. And once the creator is changed, the problems drop on the periphery – because now, no one is cooperating with them.

This is the deepest message of Heraclitus: everything flows and changes; everything moves; nothing is static. And the moment you cling, you miss reality. Your clinging becomes the problem, because reality changes and you cling.

My whole effort is to help you to be in the world and yet to be a *sannyasin*. Of course, it is more difficult, because there will be more challenges and situations. It is easier to be either in the world or a *sannyasin*. It will be difficult to be both, because that will give you many contradictory situations. But a person grows when there are contradictory situations. In the turmoil, in that clash of contradictions, integrity is born: you become more centered.

Life should be multidimensional; then it is rich. (…) So seek, discover, investigate new realms; and make life as rich as possible. Life should be of many colors, rainbow-like. All the colors should be there. One can face God only when one has become a rainbow, with all the colors absorbed – nothing sacrificed; nothing excluded; everything included.

Psychology is a very ordinary phenomenon. It does not bring transformation to your life, because it cannot bring any transcendence. At the most, it helps you to be a little more adjusted to yourself and to the world that surrounds you – to the society, to the people with whom you have to live. It helps you to become a little more adjusted. Psychology is basically orthodox – it is not revolutionary; it cannot be. It serves the status quo; it serves the establishment. It keeps you within the boundaries; it does not help you to go beyond the boundaries. It is not in your service; it is controlled by those who are in power, by the state, by the church, by the society. In a very disguised way, it keeps you tethered to the collective mind. It does not help you to become an individual, because to be an individual is to be rebellious; to be an individual is to go on your own; to be an individual is a danger to the society. Capitalist, communist, whatever the society is – Hindu, Christian, Mohammedan – it doesn't matter: the individual is a danger, because the individual tries to live out of his own light. He does not follow anybody. He is not a follower; he is not an imitator. Buddha gives a psychological religion. Religion means, he helps you to understand the mind, so that you can go beyond it – not so that you can become adjusted to the collective, but so that you can rise to the heights of your individuality, to the peaks of your destiny. Psychology believes that man lacks meaning in his life, and that meaning can come only through therapy. Psychology in essence means meaning through therapy. And religion is just the opposite: religion means therapy through meaning. Religion gives you meaning first – and then, automatically, the meaning becomes a healing force; it becomes therapeutic.

All problems are psychosomatic, because the body and the mind are not two things. The mind is the inner part of the body; and the body is the outer part of the mind – so anything can start in the body and can enter into the mind, or vice versa: it can start in the mind and can enter into the body. There is no division; there are no watertight compartments. So all problems have two edges to them: they can be tackled through the mind, and they can be tackled through the body. (…) My own understanding is that each problem has to be tackled from both sides together, simultaneously; it has to be attacked from both the doors, a

double-fronted attack. Then man can be cured one hundred percent. And whenever science becomes perfect, it will work both ways. The first is the body, because the body is the portal to the mind, the porch. And because the body is gross, it is still easily manipulatable. First, the body has to be freed of all its accumulated structures. If you have lived for so long with the feeling that you are weak, then it must have entered into the body, into the very structure of the body. First, it has to be relieved from there; and simultaneously your mind has to be inspired, so that it can start moving upwards, so that it can start dropping all the loads that keep it down.

The very idea of going somewhere is basically wrong. Nothing is going anywhere. Existence is here-now; it is not moving towards a particular destiny. There is no destiny; there is no ultimate purpose. But we have been taught for centuries that existence is moving toward a certain goal; and we have also been taught to live ambitiously, to prove that we are something, somebody: "reach somewhere!" – But existence is absolutely purposeless; (…) existence is an end unto itself. (…) Joy arises only when you understand that the Whole cannot have any purpose. Parts can have purpose; the Whole cannot have any purpose.

Life is a quest, not a question; a mystery, not a problem – and the difference is vast. The problem has to be solved, can be solved, must be solved; but the mystery is insoluble: it has to be lived, experienced. The question has to be solved so that it disappears; encountering a mystery, *you* have to dissolve in it: the mystery remains; *you* disappear. It is a totally different phenomenon. (…) The ego is very much interested in questions, and very much afraid of the mystery. (…) Questions are nourishment for the mind. (…) But when you start living the mystery, I call it *quest*. Then it becomes a totally different phenomenon: you are not standing outside it. When it is a question, you are standing outside: you tackle the question; you look from all sides; you search all the aspects, all the possibilities; you dissect it; you look in; you try to find some clue; you propose some hypothesis; you experiment. The question is there outside you, on the table, but you are not part of it. In a quest, *you* are the question: there is no division between you and the question. The quest means that you are diving deep within yourself. In a real quest, there is only one question: *Who am I?* – All else fades away; and finally, even *Who am I?* starts dissolving. Then, a great mystery descends on you; you are surrounded by miracles. Then, the whole of life is transformed; it becomes translucent. Then, it is a song, a dance, a celebration.

I never answer any question; I simply destroy the question. It is not answering it; it is destroying it. It is hitting the question from all sides. It is a kind of murder: murdering the question; and, if possible, the questioner too! So nothing is left – because if the questioner is left, he will ask again. (…) When all questions disappear, the answer is found – never before it. The answer is never found by questioning; the answer is found by dropping all questions, questioning as such, because the answer is your own experience of silence, joy, godliness. That is the answer. And unless that is found, questions will go on arising. All questions are ridiculous and stupid; (…) no question is to be taken seriously. (…) Questions at best are a form of play and may be enjoyed as such. And there are no right

answers, only light ones. Let me repeat it: there are no right answers – only light ones, given and taken lightly by those who know that they play. And that is the game between a Master and a disciple.

Knowledge tries to control; knowledge makes you powerful. Ignorance makes you humble.

Never use the word *absolute*; avoid it as much as possible – because it is the word *absolute* that creates fanatics. Nobody has the absolute truth. Truth is so vast! All truths are bound to remain relative. (…) Always remember: whatsoever we know and whatsoever we can ever know is bound to remain relative. To remember it will give you compassion; (…) to remember it will make you more humane; (…) to remember it will help you to understand other viewpoints. Truth is vast – simple, but vast as the sky. (…) A man of truth is always relative.

Unless you have something in your life which cannot be supported by reason at all, your life will not have any significance. Unless you have something for which you can live and for which you can die without any rational grounds, you will go on missing the very meaning of life and existence. You will remain superficial.

The absurd can make you see the whole world anew, because it is a rebirth. You slip out of the mind. You are no more covered by the dust of the mind. (…) If you can have a contact with the absurdity of it all, with the irrationality of existence, then you are moving into a totally different dimension: then you are moving from mind to no-mind, from mind to meditation. (…) It is very difficult to drop reason, because one feels frightened. Reason gives you a sense of order. Reason gone, there is only chaos. But remember: reason is barren; chaos is a womb. And out of that chaos, something of tremendous importance is born: you are reborn.

The path of action is very paradoxical. The paradox is that you have to act, and yet deep down you have to remain absolutely inactive: at the center, there is absolute stillness, no action, not even a wave, not even a ripple; and on the circumference, much action. The path of action is being in the world and yet not being of it, remaining in the world and yet surpassing it, transcending it. Krishna called it *action without action*. Zen people in Japan call it *effortless effort*, *actionless action*. Doing is there, but the doer is not there. One simply becomes the center of the cyclone, but the cyclone remains only one's circumference. It is one of the most beautiful paths to follow. And my sannyasins have to understand it very deeply, because I am not telling them to renounce the world, to escape to the mountains, to the deserts, to the monasteries – I am telling them to remain in the world. I am not taking them out of the world, because that is escapist and that is cowardly, and one cannot be religious through cowardliness.

You have to use action to attain non-action; you have to make effort to become effortless. You have to go and put in all your energies; you have to become so active that nothing is left behind. All energy becomes involved into that creativity, and then, suddenly, when all energy is involved, there happens a transformation. Just as at a hundred degrees water evaporates, so action, when it becomes total, evaporates, and non-action is left behind. First, you have to learn

how to dance, and you have to put all your energies into dancing. And one day, that strange experience happens when suddenly the dancer disappears in the dance, and the dance happens without any effort. Then it is inaction. First, you have to learn action to go into inaction. That's what meditation is all about. People come and ask me why I teach active meditations. – Because that is the only way to find inaction. Dance to the uttermost, dance in a frenzy, dance madly, and if your whole energy is involved in it, a moment comes when suddenly you see the dance is happening on its own – there is no effort in it. It is action without action. (…) Activity means that there is a goal; activity is only a means to that end. Action means that the means and the end are together in it. That's the difference between action and activity.

One has to develop a certain vision in oneself, a certain grounding, a certain clarity in oneself. And when the clarity is there, suddenly you start seeing things which you have never seen before. The world is no more the same, because *you* are no more the same. In the ancient Western tradition, there is a word for it: *adaequatio*, adequateness. You can see only that for which you have adequate capacity. (…) The mineral kingdom is simply existence; the vegetable kingdom is existence plus life; the animal kingdom is existence plus life plus consciousness. The human kingdom is existence plus life plus consciousness, plus self-consciousness… but even self-consciousness is not enough. Witnessing has to be grown; that will be the fifth and final stage of growth. That's what happens in a Buddha, in a Christ. Call it Christ-consciousness or call it Buddha-consciousness – it is the same. One goes beyond self and ego; one becomes purely conscious. The rock is purely object; Christ is purely subject; and we are somewhere in between. One has to go from the rock to the Christ.

Listen, but don't follow. Listen well, but follow your own insight – don't follow others' advice. (…) If you start following blindly, then you will never attain to your own intelligence. Then, you will remain dependent on crutches; then you will always look up to others to tell you what to do, what not to do. Then, you will always need leaders, which is a very unhealthy state. (…) And slowly, slowly, you become more and more weak, more and more impoverished, more and more blind. (…) The real friend is one who does not advise you, but helps you to become more alert, more aware, more conscious. (…) Your intelligence needs sharpening. The real friends help you to sharpen your intelligence. They don't give you fixed advice, because fixed advice is of no use. What is true today may not be true tomorrow; and what is right in one situation may be wrong in another. And situations are changing all the time – so what you need is not a fixed pattern of living, but a way of seeing; so that wherever you are, in whatsoever situation you find yourself, you know how to behave spontaneously, how to depend on your own being.

Before death happens, let *sannyas* happen. (…) *Sannyas* has two functions: the first is the art of life; and the second is the art of dying. (…) And in fact, the second part is far more important that the first part, because the first ultimately leads to the second. The art of life is only a preparation for the art of death. If one can dance, sing and celebrate one's own death, if one can die in deep

consciousness, with no complaint, with no grudge, but in immense gratitude towards God, then one has fulfilled one's mission.

An old person become beautiful if he has lived life. But if he has not lived, then he wants to cling to some past moment which is there no more. And this is the ugly man: when youth has passed and you are trying to show that you are young; when sex has passed, or should have passed if you have lived, and you are still seeking things which are good in their season, which are beautiful in certain moments of life. But an old man falling in love is ridiculous – ridiculous! He's as ridiculous as a young woman not falling in love. Out of season, out of step with life… Everything is beautiful at its moment, and everything has a moment for it. Never be out of step – that's what I call being religious: never to be out of step. Be true to the moment: when young, be young; when old, be old. And don't get mixed; otherwise, you will be a mess, and a mess is ugly.

Samadhi means, all is solved: there is no longer any question, and there is no longer any answer – one is utterly silent. There is no longer any belief, and there is no longer any doubt. Dionysius calls it *agnosia*: it is through *agnosia* that one comes to know. And this is the ultimate paradox of mysticism: that by not-knowing, one comes to know; and by knowing, one misses. Not-knowing is far higher than all knowledge. The universities give you knowledge, but when you enter into the Buddhafield of a Master, you are entering into an anti-university. In the university, you accumulate more and more knowledge, information; in the anti-university of a Master, you unlearn more and more – and a moment comes when you know nothing.

This is the state of *alleluia*: when all is gone, when all has disappeared, and only pure nothingness is left behind. This is the benediction – alleluia! This is the ecstasy everybody is searching for.

Unless a man is capable of being alone, he is not capable of *being* at all. He is not really a being. He is so superficial that to call him a being is to misuse the word. He is just the circumference without any center, a shadow without a soul. (…) Meditation means: bliss in being alone. One is really alive when one has become capable of it, when there is no dependence anymore on anybody, on any situation, on any condition. And because it is one's own, it can remain morning, evening, day, night, in youth or in old age, in health, in illness. In life, in death too, it can remain, because it is not something that is happening to you from the outside. It is something welling up in you; it is your very nature.

An inside journey is a journey towards absolute aloneness; you cannot take anybody there with you. You cannot share your center with anybody, not even with your beloved. It is not in the nature of things; nothing can be done about it. The moment you go in, all connections with the outside world are broken; all bridges are broken. In fact, the whole world disappears. That's why the mystics have called the world illusory, *maya* – not that it does not exist; but for the meditator, one who goes in, it is almost *as if* it does not exist. The silence is so profound; no noise penetrates it. The aloneness is so deep that one needs guts. But out of that aloneness explodes bliss. Out of that aloneness – the experience of

God. There is no other way; there has never been any, and there is never going to be.

Celebrate aloneness, celebrate your pure space, and a great song will arise in your heart. And it will be a song of awareness; it will be a song of meditation. It will be a song of an alone bird calling in the distance – not calling to somebody in particular, but just calling because the heart is full and wants to call, because the cloud is full and wants to rain, because the flower is full and the petals open and the fragrance is released – unaddressed. Let your aloneness become a dance.

Aloneness and silence are two aspects of one experience, two sides of the same coin. If one wants to experience silence, one has to go into one's total aloneness. It is there. We are born alone; we die alone. Between these two realities, we create a thousand and one illusions of being together – all kinds of relationships, friends and enemies, loves and hates, nations, races, religions. We create all kinds of hallucinations just to avoid one fact: that we are alone. But whatsoever we do, the truth cannot be changed. It is so, and rather than trying to escape from it, the best way is to rejoice in it. Rejoicing in your own aloneness is what meditation is all about. The meditator is one who dives deep into one's aloneness, knowing that we are born alone; we will be dying alone; and deep down, we are living alone. So why not experience what this aloneness is? It is our very nature, our very being.

Ambition is the root cause of madness. Try to understand your ambitiousness. Your effort to be somebody in the world will drive you mad. Just be nobody; and then, there is no problem. Drop ambitiousness and start living, because the ambitious person cannot live: he always postpones. His real life will always be tomorrow – and the tomorrow never comes. The ambitious person is bound to be aggressive and violent; and the violent and aggressive person is bound to go mad. The non-ambitious person is peaceful, loving, compassionate. The ambitious person is always in a hurry, running, rushing towards something which he vaguely feels is there, but which he will never find. It is like the horizon: it does not exist; it only appears. The non-ambitious person lives here-now; and to be here-now is to be sane. To be totally in this moment is to be sane. Sanity means a state of peace, harmony, joy, blissfulness, benediction.

Society needs you to be egoists, because unless you are egoists, you will not be ambitious. And if you are not ambitious, then the whole economic structure, the political structure – all will simply collapse. They all depend on ambition. So every child has to be poisoned through ambition. And ambition means ego: you have to be the first. You have to be the president of the country, the prime minister of the country. You have to be the richest man; you have to win the Nobel Prize; you have to be Mister Universe; and you have to be the beauty queen – and all kinds of nonsense! Only one thing is not allowed to you: to be yourself, simply yourself. Everything else you can try, but never be just simply, ordinarily yourself. If everybody is simply himself, the whole economic structure and politics will go down the drain. (…) The whole of religion is a rebellion against the structure of ego and ambition.

The ending of the prayer with "ameen" means: Lord, I say yes to you, a total yes to you. The same word, *ameen*, has become, in Christianity, *amen*: their prayers also end with *amen*. And a prayer cannot find a better end. (…) In fact, a prayer is nothing but saying yes to God in so many ways, in a thousand and one ways, saying: Yes, I am ready; yes, I am available; yes, do whatsoever *you* want to do. Yes, Thy will be done; Thy kingdom come. And the moment you say yes to God, blessings start showering on you. To say yes is to become blessed. Just a simple word, *yes*, can revolutionize your whole being. *Sannyas* is a way of saying yes; it is a way of saying *ameen* to God. Be full of love, so you can be full of yes. When the no disappears, all misery, all hell disappears. When there is yes, and only yes is left, when every fiber of your being is saying yes, when every cell of your being is dancing and saying yes, then you are in tune with existence – then, you are no more separate; then, you have fallen in rhythm with God.

Analysis is not the way to find the ultimate truth, the living truth. Analysis is right as far as matter is concerned; synthesis is the right approach towards life. And that's what I teach here.

There is great anguish in every heart – the anguish of not knowing oneself; the anguish of not knowing where we are coming from and where we are going to; the anguish of not knowing who we are and what this life is all about. What is the meaning of life? – This is our anguish, our agony. Life seems to be futile, so utterly meaningless, a mechanical repetition. Every day, you go on doing the same things again and again – for what? The anguish is that man feels very accidental; there seems to be no significance. And man cannot live without experiencing some significance, without experiencing that he contributes something meaningful to the world, that he is needed by the existence, that he is not just a useless phenomenon, that he is not accidental, that he is required, that he is fulfilling something tremendously significant. (…) People will live and die not knowing what life really was. In fact, when people are dying, they become aware for the first time that they have been alive. In contrast to death, they become alert: "I have missed an opportunity." – That is the pain of death. It has nothing to do with death directly, but only indirectly. When one is dying, one feels great pain – the pain has nothing to do with death. The pain is: "I was alive, and now all is finished, and I could not do anything meaningful. I was not creative; I was not conscious; I lived mechanically; I lived like a somnambulist, a sleepwalker."

In the search for God, or truth, the man has to lead, and the woman has to follow. Inside you, the *animus* has to become the master; and the *anima* has to become the disciple – irrespective of whether you are man or woman. Woman is stagnant; man is dynamic. (…) The spirit has to be the master; the spirit has to rise above the body. The spirit has to make the body follow; not vice versa. (…) The *anima* inside has to be made a follower of the *animus*, because only the *animus* can search and seek – whether one is a man or a woman doesn't matter.

The perfect man is one who has used his dynamism as the river and who has used his stasis as the banks. This is the perfect balance. Then you have used your *animus* to grow; and you have used your *anima* to make your growth an established fact, not just a momentary phenomenon. (…) But ordinarily, men, women – everybody has fallen victim to their *anima*; their *animus* has been subjugated. It has to be released. That's my whole effort here: to release your *animus* from the grip of the *anima*. And once the *animus* is released from the grip of your *anima*, then we can use the *anima* too, but not before. (…) If your *anima* can help your *animus*, that is real marriage, the inner marriage. Then you start becoming integrated; then *anima* and *animus* melt into each other. And when they melt utterly, the world has disappeared: you are again one. And to be one is to know God; to remain two is to remain in the world. And the secret, the experiment, has to happen within you; it has nothing to do with the outside world. (…) The meeting of the man and the woman within you – that is real *tantra*. The meeting of the man and the woman on the outside is just an introduction.

The people who have experienced truth are Christs; and the people who are exploiting in the name of their truth are antichrists. To me, Christ is not a person. Jesus is a person; Christ only symbolizes the flowering of one's consciousness.

The paradox of art is that first you have to learn its discipline; and then you have to forget it totally. If you don't know its ABC, you will not be able to move very deep into it; but if you know only its technique and you go on practicing the technique your whole life, you may become very skillful technically, but you will remain a technician – you will never become an artist. In Zen, they say: if you want to become a painter, for twelve years, learn how to paint; and then, for twelve years, forget all about painting. Just completely forget; it has nothing to do with you. For twelve years, meditate, chop wood, carry water from the well… – do anything, except painting. And then, one day, you will be able to paint. Twenty-four years training: twelve years training in learning the technique; and twelve years training in forgetting the technique – and then, you can paint. Now, the technique has become just a part of you: it is no longer technical knowledge; it has become part of your blood and bones and marrow. And now, you can be spontaneous: it will not hinder you; it will not imprison you. And that's exactly my experience too.

Art is meditation. Any activity becomes meditation if you are lost in it. So don't just remain a technician. If you are just a technician, then painting will never become meditation. You have to be crazily into it, madly into it, completely lost, not knowing where you are going, not knowing what you are doing, not knowing who you are. This state of not-knowing will bring meditation. (…) The basic thing is not art; the basic thing is *samadhi*. Let there be *samadhi* first – and then, whatsoever you are capable of giving to the world, will be given; whatsoever you are capable of sharing, will be shared.

Look at the statue of a Buddha. Just sit in front of the statue of a Buddha, silently watching it, and you will be surprised: something in you also starts settling; something in you also becomes quiet, still, silent. Gurdjieff used to call this *objective art*, because the person who has created the statue has created it out of his own meditation: the statue is a work of meditation. It may not represent exactly the physiology of Gautam the Buddha – it does not really represent it; it is symbolic. It represents his meditation, not his body; not his mind, but his very being. It represents his stillness. (…) *Objective art* means something that helps you to become centered, that helps you to become healthy and whole. Watching the Taj Mahal in the full moon, you will fall into a very meditative space. Looking at the statue of a Buddha, just sitting silently with the statue of the Buddha, something in you will become still; something in you will become Buddha-like. It is objective art; it has tremendous significance. But objective art has disappeared from the world, because mystics have disappeared from the world. Objective art is possible only when somebody has attained to a higher plane of being; it is created by those who have reached the peak. They can see the peak, and they can see the valley both. They can see the height of humanity, the beauty of humanity, and the sickness and the ugliness of humanity too. They can see deep down in the dark valleys where people are crawling, and they can see the sunlit peaks. Their art will be just a device for your inner growth, for maturity. Modern art is childish – not childlike, but childish; not innocent, but stupid, insane, pathological. We have to get rid of this trend. We have to create a new kind of art, a new kind of creativity. We have to bring again to the world what Gurdjieff calls *objective art*. I would like to say to my *sannyasins* that they have not only to be meditative; they also have to be creative. And they have to create what Gurdjieff calls *objective art*. They have to create something which can help wandering humanity to come to a resting place. Yes, much can be created that can give shelter, that can become a deep, deep experience of communion with nature. That is the real function of art: helping people to commune with nature, because out of that communion arises religion.

Hinduism is life-negative; that's why it has respected ascetics. Now, the ascetics are nothing but masochistic people, absolutely ill, psychologically ill. The ascetic is the person who enjoys torturing himself, and Hindus have respected the ascetics. The more you torture yourself, the greater a saint you are. So if you lie down on a bed of thorns, thousands will gather to worship you. If you fast for months, then your name and fame will spread to all the corners of the country. And one of the strangest things is, nobody ever asks, "What has this man contributed to life?" – Lying on a bed of thorns is not a contribution: it does not make life more beautiful; it does not enrich existence in any way. Just fasting for months is not a creative act: it is destructive; it is really suicidal.

There are two basic instincts in man: one is to live, *eros*; another is to die, *thanatos*. Both are there. If the instinct to live is supported, if life is affirmed, then the other instinct disappears. It is the same energy: either it will flow through *eros*; or it will flow through *thanatos* – it depends on you. I am against ascetic attitudes, because they are ill attitudes, unhealthy, unwholesome. I am all for *eros*; I am all for life – because life is the temple of God, the only temple. And *eros* is the only way God is expressed in the world. (…) I teach you love; I teach you

life. My whole effort is to make your energy move through life totally – nothing is left. And if you move totally through life, death disappears. Even when you die, you will not see that death is happening to you – you will see only that you are changing your abode; you are changing your garments. You are on an eternal pilgrimage. (…) And if you die the way I am teaching you, if you live the way I am teaching you, then you will never know death. Even dying, you will know that the flame goes on burning for ever.

The ego says, "Don't ask – conquer!" – But you cannot conquer God; you cannot conquer the Whole. How can the part conquer the Whole? – It is absurd. We can only *surrender* to the Whole. And in that very surrender is victory.

When you breathe in, it is inspiration; when you breathe out, it is aspiration. Inspiration means taking in; aspiration means sharing, giving out, (…) making the potential actual. (…) Become afire with the joy of creation.

When all is acceptable, when nothing is rejected, then, in total acceptance, one can live peacefully at the center. Then it becomes very easy to always be at peace. If you are at peace with existence, if you are at peace with yourself, then nothing can disturb you, nothing can distract you. Then even in the marketplace, where it is all noise and confusion, you remain clear.

Be a follower, be an imitator, and you will lose all peace of your being, because you will be trying to be somebody else – which you can *never* be. You can never succeed in being somebody else. Hence you will remain in anguish and you will remain in confusion. And you will remain split; you will remain schizophrenic. You will go from insanity to more insanity; your life will become a hell. (…) My *sannyasins* are not my followers; (…) my *sannyasins* have to be themselves. I teach them freedom, not following. I teach them individuality, uniqueness – not imitation.

Astrology, future suggestion, horoscope readings, palmistry, I Ching, tarot – anything that is concerned with the future, is basically a reading of the unconscious of the person. (…) Ordinarily, an unconscious being goes on repeating his past again and again: it is a wheel-like phenomenon. He repeats it – he cannot do anything else: he cannot bring any new thing into his life; he cannot have a breakthrough. That's why all these sciences work. If people are more aware, more alert, they don't work. You cannot read the horoscope of a Buddha, or read his hand, because he is so free of the past and he is so empty in the present that there is nothing to read. All these sciences about the future are basically concerned with the past, and because people live through the past, and the past goes on being repeated in the future, your yesterdays go on becoming your tomorrows. All your yesterdays are contained in your unconscious. If you fall in tune with a person, if you are really *en rapport*, then any astrology, Eastern or Western, will do, because they are just devices. The basic phenomenon is to fall in tune with the energy of the person, and to fall in tune so deeply that his unconscious, her unconscious, starts revealing itself to you.

I am not telling you to drop attachments; I am telling you to just understand them. That's enough. Just see what your attachments are – with no effort to drop them, with no judgment, no evaluation. Just see what they are. Whatsoever they are, they are there. What can you do? Just as you have eyes and hands and legs and a certain color of hair and skin, so your attachments are there. Accept them! And in that acceptance, the revolution begins. I have never dropped a single attachment in my life. I have seen them through and through – and by seeing through and through, the miracle happens: suddenly, you find that the attachments are no more binding. They are there, but as far away as the horizon, and as non-existential as the horizon. They are no more binding on you. Then, you can live in the world, and yet you are not of the world.

We become too easily attached; we become attached to everything. Life is a flux; nothing remains the same – but we hope and we desire that it will remain the same. There is so much frustration in the world because all our expectations remain unfulfilled. Each expectation brings a disaster. Attachment means clinging to something, wanting it to be forever. That is asking for the impossible. The young person wants to remain young forever, and that is impossible: sooner or later, he has to become old. (…) We cling to the body, but the body has to go one day. (…) You fall in love with a person, you become attached, and immediately misery starts. (…) And so it is with everything. (…) Remember: this life is a caravanserai; it is an overnight's stay – in the morning, we have to go. (…) The greatest art to learn in life is to float unattached. Pass through life, but be untouched by anything. Things will come and go – you remain centered in your own being, undistracted, undisturbed. And that's what *sannyas* is.

The temptation is strong to be attached to a Master, to cling to a Master, to become a shadow – but that won't help; that will be suicidal. (…) People forget that their own Buddha is just inside themselves; he is not outside. And the way to know the outside Buddha is to know the inside Buddha. And when you are completely within yourself, then you have known all Christs, all Buddhas, all the Masters that have ever existed, and also all those which will ever exist, because you become one with the Whole. Knowing oneself, one knows the Whole.

Why do people need so much attention? (…) Why does everybody want to be special? – Because something is missing inside. You don't know who you are. You know yourself only by others' recognition. You don't have any direct approach into your being; you go via others. If somebody says you are good, you feel that you are good. If somebody says you are not good, you feel very, very depressed. If somebody says you are beautiful, you are happy. If somebody says you are ugly, you are unhappy. – You don't know who you are. You simply live on opinions of others; you go on collecting opinions. You don't have any direct, immediate recognition of your own being. Hence the need for attention. (…) It is a substitute that will befool you, deceive you. (…) Once you come to know *samadhi*, (…) once you have come to know that ecstasy, (…) there is no need to ask for any attention from anybody.

If we remain deserts, we are at fault: we have not taken any care of the inner world; we have never even bothered about it. *Sannyas* means the beginning of a new care in your life, becoming attentive to your inner needs. And the most important thing is attention: pay more attention to your own center.

Always listen to your inner voice; never listen to anybody else. (…) Be true to your inner voice, wherever it may lead you. (…) Otherwise, your whole life will be wasted.

Be true to the present, and you will be authentic. To be here-now is to be authentic.

Authority should come from your own authentic experience. That is the *only* source of authority; there is no other source of authority. (…) In the East, our interest has always been in seeing the truth, because by seeing the truth, you become the truth itself. And only by becoming the truth do you have authority; then, the truth speaks through you. You are just a medium, a vehicle, a hollow bamboo flute, and God starts singing through you. (…) I myself say to you that whatsoever I am saying, I am saying on my own authority. If some scriptures agree with it, it is good for those scriptures; if they don't agree with it, it is unfortunate for them. I myself have experienced something. I am an eye-witness, and truth needs no proofs.

You live in your self-created world.

That's my whole effort here: to make you more and more available to all aspects of religiousness. Krishna has something beautiful – the flute, the song, the celebration, which are missing in Jesus. But Jesus also has something immensely significant – the cross, the sacrifice, the readiness to die so willingly with a prayer on his lips: "Father, forgive all these people, because they know not what they are doing" – with such compassion, with such forgiveness. There is no need to drop Jesus. Why not make enough space, so that they can all be part of you? They are aspects. And you will be missing Buddha – the serenity, the calmness. And you will be missing Bodhidharma – the laughter. And you will be missing Meera – the dance. – Why choose? Why be this or that? Why not love all that is beautiful? You can love the roses; you can love the lotuses; you can love all kinds of flowers – these are all the flowerings of God.

We are all programmed. We have been programmed by the priests, by the politicians, by all kinds of ideologists. From the very childhood you have been programmed: a certain program has been put into your head, and you are following that program. Your so-called waking state is full of mechanical habits; you simply go on repeating them – and each generation is giving its mechanical habits to the next generation. That's why progress seems to be impossible, because parents go on imprinting their children with their programming, and that programming has been coming for centuries, maybe thousands-of-years-old programming. (…) This waking state is not a real waking state. The real waking state only happens when you are completely deprogrammed, unconditioned. (…) And that's exactly the meaning of the word Buddha: one who has become

awakened; one who is enlightened; one who is no longer dreaming. And when you are not dreaming, you have clarity; you can see. And that very seeing becomes the determining factor of your life. Then you do only that which should be done, and you don't do that which should not be done. It is not a question of discriminating between right and wrong; it is a question of coming out of your sleep. Wake up!

Sannyas means putting your total energy into awakening. Just a total effort is needed – passionate, intense. From this moment, think of awareness as a question of life and death. In fact, it *is* a question of life and death. Without awareness, you are simply dying every day; with awareness, you start living for the first time – and then, life goes on growing bigger and bigger, vaster and vaster.

No child should be baptized unless the child is grown up and decides on his own, without any manipulation, conditioning, teaching. He should be left alone to enquire. (…) And when religion is your own decision, then it becomes a commitment; then it is involvement. Then, you are fulfilling your own heart's desire. Then, there is joy; and then, there is love. Then, it is a love affair!

The baptism is possible only when you are ready to die. That is the symbolic meaning: that John the Baptist used to take his disciples to the river when they were ready to die, when they were ready to let go, when they were ready to flow with the river. When the resistance was broken, when they were no longer fighting, when the whole struggle to survive had disappeared – only then would he take them to the river. They were ready to be drowned by him. John the Baptist, or anybody who has ever baptized anybody else, who has ever initiated anybody else, who has ever brought anybody to the world of truth out of the world of dreams, has to prepare you for death. Yes, that is the meaning. By baptism, he was saying: "Your old self has gone down the river; you are no more the same. A new identity has arisen; now you have a new nucleus. Function through it and don't function through the past." – A Master has to persuade you, by and by, about the beauty of death. He has to sing the glories of death. He has, by and by, to convince you and create a trust in death, so that you can let go. And once you let go, nothing dies, only the ego – *you* remain for ever and ever. You are eternity; you cannot die.

Doing remains peripheral; it never penetrates the center – and the center is the real matter. Unless the center changes, all changes are just superficial, decorations at the most. Meditation imparts being to you; and out of being, acts flow. Then, there is no disparity between the being and the act; then, the act is just a shadow of your being.

A Jesus can be judged only by his being: be near him – don't try to listen to what he is saying; try to listen to what he is. That is the key: just be near him! Hindus have called it *satsang*: just being near the truth.

Belief cannot destroy doubt; it can only cover it up. And it can cover so perfectly that you may forget about the doubt, but it is always there. Just scratch any believer a little bit, and you will find the doubt there. That's why believers have always been afraid of listening to anything that goes against their belief. The Catholic Church goes on prohibiting Catholics from reading this, from reading that. They go on putting books on their black list, books which are banned for Catholics. The Vatican library has thousands of tremendously beautiful documents in it – for thousands of years, they have been gathering – of all those scriptures that they have burned, banned, prohibited. But they have kept a few copies in the Vatican library, just as a historical record of what has been done in the past, what has been destroyed in the past – some proofs of that. Anything that went against Christianity was destroyed. The same has been done by Mohammedans, by the Hindus, by almost all believers of the world. Why this fear? – Because they are all aware of the fact that the believer is not free of doubt: the doubt is there, and anybody can raise the dust again. Somehow they have managed to settle it; somehow they have covered the wound. But the wound is not healed; it is there – and underneath the cover, it goes on spreading. People believe in God, but does that mean that their doubt has dropped? If the doubt is no more, what is the need for belief? Belief is an antidote; it is a medicine. If you are healthy, no medicine is needed – and if there is no doubt in you, then no belief is needed. Belief is very superficial; it divides you. The believer is only the superficial part of you; and the remaining part, the major part, nine-tenths of your being, remains full of doubts. There is turmoil within every believer; and he is afraid, really afraid, to come across something which may disturb his belief – and anything can disturb his belief.

A real trust is not a belief; it is an experience. God has to be experienced. And never believe before you come to experience – never, never – because once a belief enters your being, it poisons you.

There is only one betrayal: and that is to betray one's own life. There is no other betrayal. (…) Remain faithful to yourself – that is the *only* faith that is needed – and everything will be good.

Man is born only as a seed, not as flower. The flowering has to be achieved; one should not take it for granted. The birth itself is only the opportunity for life; it is not life itself. You can still miss life – and millions miss it for the simple reason that they think that just being born is enough to be alive. It is not enough. It is necessary – without it, there will be no life – but it is not synonymous with life. One has to be twice-born. Jesus says: "Unless you are born again, you shall not enter the kingdom of God." – A kind of rebirth is needed. The ordinary birth is the birth of the body-mind mechanism; but your spirit is only a potential – it has to be actualized. When you are *really* born, born to life or to God – to me, both are synonymous – you are no more, no more as you understand yourself to be. A pure emptiness prevails; an utter void prevails – a silence which is soundless. A music is there certainly, but without any sound. The Zen people call it *the sound of one hand clapping*. That no-self is your original face. When you are not, you *are*, and you are for the first time.

Buddha says, when a person dies, his whole life's accumulated desires, his whole life's accumulated memories, his whole life's *samskaras*, *karmas*, jump like energy waves into a new womb. (…) When a person dies, the body disappears; the material part disappears – but the immaterial part, the mind part, is a vibration. That vibration is released, broadcast. Now, wherever the right womb is ready for this vibe, it will enter that womb. There is no self going; there is nobody going; there is no ego going. There is no need for anything substantial to go; it is just a push of energy. The emphasis is that it is again the same bag of the ego jumping. One house has become unlivable; one body is no more possible to live with. The old desire, the lust for life – the Buddha's term is *tanha* – is alive, burning. That very desire takes a jump.

Buddha is reported to have said, "Choose the right moment to be born. Choose a moment when a Buddha is there."

A saint, a sage, becomes like a child in a totally different sense. He has transcended; he has gone beyond mind – because he has understood the futility of it. He has understood the whole nonsense of being a successful man in this world. He has renounced the desire to succeed, the desire to impress others; the desire to be the greatest, the most important; the desire to fulfill the ego. He has come to transcend the absolute futility of it. The very understanding transcends. The very understanding – and immediately you are transformed into a different dimension. Then, there is again a childhood – the second childhood. Hindus have called that stage "the twice-born", *dwij*. Again you are born, but this is a different birth, not out of a father and a mother. This is out of your own self, not out of two bodies meeting, not out of duality. It is through your self that you are born. This is the meaning of Jesus' birth – that he was born out of a virgin. But people take everything literally, and then they miss. Out of the virgin means: out of the One. The other is not there; so who can corrupt it? Who can enter into it? The virginity remains absolutely pure, because there is no other. When the other is there, you have lost your virginity. If in the mind, the other is there, you have lost innocence. So the consciousness of the other, the desire for the other, is losing virginity. This second birth can be virgin, but the first birth is bound to be out of sex. (…) The second birth is a virgin birth – and then you are innocent again. And this innocence is higher than a child's, because the child will have to lose his innocence. It is a gift of nature; it is not earned by the child – it has to be taken away. So when the child grows, he will lose his innocence. (…) But a sage remains innocent. Now this innocence cannot be taken away, because it is the climax, the crescendo of growth – there is no further growth.

A person becomes capable of blessing others only when he is full of blissfulness. In fact, then one need not bless; then blessings go on pouring. Your bliss starts overflowing; you become like a fountain. And you become connected with the inexhaustible source of life. That source is called God. The moment bliss arises in your heart, then immediately your life becomes a light – not only for yourself, but for others too. Your life becomes love. Not that you are loving; you simply become love. That's how one becomes a blessing to the whole existence. Blessed are those who are blissful, because they are not only a blessing to themselves, but a blessing to all.

The crowd consists of blind people; and the leaders are far more blind than the followers.

Bliss is the Everest; there is nothing higher than that. And unless you reach the Everest of bliss, you have not fulfilled your mission in life, your destiny in life. Bliss is a strange wine – strange, because on the one hand, it makes you fully aware, fully aware in your being; and on the other hand, it makes you fully intoxicated, intoxicated with the Divine. But the moment you are fully aware in your being, the divine wine starts showering on you. And it is one of the most miraculous events, when awareness becomes intoxicated. It still remains aware – that is the mystery in it. It is absolute intoxication and absolute awareness – and both are together; both are one.

Unless you have abundant bliss in you – so much that you have to share it – there cannot be any poetry; there cannot be any flowers. Flowers are luxuries. A tree blossoms only when it has so much juice, so much life, that it has to burst forth in colors; it has to sing and dance and sway; it has to share its joy with the whole universe. That's exactly what happens to a blissful person. My whole teaching is for bliss.

Bliss is a fragrance. You cannot achieve it directly. (…) Bliss is a fragrance of meditation. Meditation means, become more and more silent. The noisy person cannot be blissful – one needs the music of silence. And our minds are too noisy. We are carrying almost a whole marketplace in our heads, all kinds of rubbish. And we are not one – we are a crowd inside, many people; and they are constantly quarrelling, fighting with each other, trying to dominate. Each fragment of our mind wants to become the most powerful one. There is constant inner politics. You cannot find bliss in this constant inner war. Bliss is possible only if this continuous war ceases. And it *can* cease; (…) all that is needed is awareness. (…) Through watching, a miracle happens: whatsoever you can watch starts evaporating. And the moment it evaporates, you are left with a deep silence. In the beginning, there are only intervals, small gaps when thoughts cease, when you can look through small windows into reality. But slowly, those gaps become bigger – they start coming more often; then they start staying longer. (…) Slowly, slowly, you go into the beyond; you reach beyond time and its constant shifting sands. You reach the rock of eternity; that's where one comes to realize one's immortality. That is the ultimate target of *sannyas*.

Life can either be a tale told by an idiot; or it can be a tale told by a Buddha. It all depends on you. If you remain asleep, unconscious, your life will be just accidental, like driftwood – at the mercy of the winds and the waves, meaningless, drifting towards death, becoming every day more and more gloomy and dark. But if you become a little alert and awakened, then the quality of life immediately changes. Then it is no more accidental; then it starts having a subtle meaning to it. That meaning is bliss. And then, life starts turning into a beautiful story, a parable of immense dimensions. Then, a single man's life contains all the scriptures of the world. Then, one can read the whole story of existence within one's own heartbeat. But for that, one condition has to be fulfilled: one has to become a little more awakened, a little more conscious. Blissfulness grows in the

same proportion as consciousness; it is always symmetrical to consciousness. If one is miserable, that shows one is unconscious; if one is blissful, that shows one is conscious. And if one is absolutely blissful, that shows one has arrived. The only thing that can be called divine is blissfulness; the only thing that proves the existence of godliness is blissfulness. Nothing else can prove it.

Bodhisattva means a Buddha in essence, a Buddha in seed, a Buddha asleep, but with all the potential to be awake. In that sense, everybody is a *Bodhisattva*, but not everbody can be called a *Bodhisattva* – only those who have started groping for the light, who have started longing for the dawn, in whose hearts the seed is no more a seed, but has become a sprout, has started growing. You are *Bodhisattvas* because of your longing to be conscious, to be alert, because of your quest for the truth. The truth is not far away, but there are very few fortunate ones in the world who long for it. It is not far away, but it is arduous; it is hard to achieve. It is hard to achieve, not because of its nature, but because of our investment in lies. We have invested for lives and lives in lies. Our investment is so much that the very idea of truth makes us frightened. We want to avoid it; we want to escape from the truth. Lies are beautiful escapes – convenient, comfortable dreams. But dreams are dreams. Mind feels very good with lies, because the mind becomes the inventor, the doer. And as the mind becomes the doer, ego is created. With truth, you have nothing to do. And because you have nothing to do, mind ceases; and with the mind, the ego disappears, evaporates. That's the risk, the ultimate risk. You have moved towards the risk. You have taken a few steps: staggering, stumbling, groping, haltingly, with many doubts – but still, you have taken a few steps. Hence I call you *Bodhisattvas*.

The *first stage* is of the ordinary mind: it clings with the world; it goes on finding more and more new reasons to cling. It is very difficult to uncling. The *second stage* is of a *Bodhisattva*, one who has come to that unclinging state where he is ready to fly to the other shore; he has no more roots in this world. In the first stage, it is very difficult to uncling; in the second stage, it is very difficult to cling. (…) Buddha says, when you have no roots, then you are needed here. Then you have something to share; then you have diamonds to share. Then, before leaving, share, and remain here as long as you can. This is the second stage. The *third stage* is of a Buddha who has reached to the other shore. (…) Every *Bodhisattva* has to become a Buddha. You cannot cling to this shore; (…) a point comes when you have to leave. A little is possible: at the most one life, not more than that. Then you will have to leave.

I speak to seduce you into silence. I use words so that you can persuaded towards the wordless existence. (…) Right now, you cannot understand silence; you can understand only words. I will have to use words to give you the message of silence.

It needs intelligence to feel boredom; so very few, the most intelligent people in the world, feel boredom. Buddha felt it; Mahavira felt it. The rarest people feel boredom, because it needs tremendous intelligence to experience it. So in a way, it is not a curse; it is a blessing. It is out of boredom that enquiry for the meaning of life arises. Those who have felt bored simply show that whatever ordinary

meanings life has, these meanings are no longer fulfilling for them. The intelligent person becomes aware very soon: "All this is an exercise in sheer futility. Nothing on the outside can ever give me an inner fulfillment, an inner sense of significance." – And unless that is experienced, boredom will remain and will become heavier every day. (…) Boredom is a blessing; it is a goading for the search. It is goading towards God, towards Tao. (…) Use boredom as a jumping board towards the Ultimate.

I am not against reason. Whatsoever reason can give has to be used as a means, but one thing is certain: don't ask for things which it cannot give to you. It cannot give meaning; it cannot give significance; it cannot give dignity; it cannot give you your ultimate flowering. That is possible only through meditation, through discovering your innermost self, your ultimate, eternal being which is never born and never dies.

To die to the past does not mean that you will not be able to remember it. It doesn't mean that all your memories will be dissolved or destroyed. It only means that now you don't live in those memories; you are not identified with those memories. You are free from them. They will remain – but now, they will just be a part of your brain, not part of your consciousness.

Meditativeness means the art of transforming the opposites into complementaries. (…) Meditation is the art of transforming madness into Buddhahood. Meditation is the art of taking you beyond logic and yet keeping your sanity intact.

The bridge is always within you. You are the bridge; and you can bridge anything: Buddha and Jesus, the marketplace and the mystical kingdom, relationship and solitude, matter and God. You can bridge anything. You are the bridge; there is no other bridge. Whenever you are in a state of witnessing, you can bridge anything. That is the secret. Don't judge; don't evaluate. Just watch – a pure seeing, whatsoever it is – and you will be surprised that in seeing without any judgment, bridging happens. Those who can remain a silent witness to all that goes on around have bridged the marketplace and the mystical kingdom. They may be in the marketplace, but they are in the mystical kingdom through their witnessing; they are in the world and not part of it, because that witnessing energy is always a transcendental force. It cannot be reduced to anything objective. So learn to witness more and more: outer things, people, nature. Witness – don't forget that you are just a witness, a watcher. Then, inner things – thoughts, desires, memories – watch and remember that you are a witness. This is what George Gurdjieff used to call self-remembering. Continuously remember that you are a witness; never for a moment let this remembrance lapse. I give you the simple secret through which everything becomes bridged, the master key: witnessing is the master key. You need not carry many keys for each different lock; only one key opens all the locks.

A businessman is one thing; and to be in business is quite another. You can be in business and religious, but you cannot be a businessman and religious. They are not synonymous; they are poles apart. I am not saying that you have to renounce all your businesses to become religious. I am never in favor of any renunciation in the world. But when I say that a businessman cannot be religious, I mean something totally different: I mean the psychology – not the work that you do in the marketplace, but the psychology, the mind. The mind of a businessman is always bargaining, always greedy, always thinking of the profit, always in the future, always interested in petty things, mundane objects. When I say, "don't be a businessman", I mean: drop this psychology. (…) Be in business; that is not a problem – but don't be a businessman. Think of greater things; think of higher things. Think of beauty, love, truth, God. Think of meditation. All these happen only when you are not greedy. All these happen only when you are in the moment, utterly in the moment. All these happen only when you are relaxed and when you have no tension. This is what I mean when I say, don't be a businessman.

We are not made to live in cages. A *sannyasin* has to get rid of all cages: of religion, of nation, of caste, of ideology. He has to go on dropping all cages, so that one day, the whole sky opens up and becomes available to him. That's what God is all about: the whole open sky.

This whole existence is a dance of life. I teach love for life. I teach the art of living your life totally, of being drunk with the Divine through life. I am in tremendous love with life; hence I teach celebration. Everything has to be celebrated; everything has to be lived, loved. To me, nothing is mundane; and nothing is sacred. To me, all is sacred, from the lowest rung of the ladder to the highest rung. It is the same ladder: from the body to the soul, from the physical to the spiritual, from sex to *samadhi*. Everything is divine. (…) And that's what *sannyas* is all about: it is a celebration of God – (…) all is divine; nothing is profane.

Celibacy has to come on its own, not to be practiced and cultivated. (…) Then it is not a decision; (…) then it is a transcendental phenomenon.

Brahmacharya is transcendence of sex: you have become so mature that the toys that you used to play with are no more relevant to your consciousness – they have dropped on their own accord. The word *brahmacharya* means, living like God. Literally, it means, "behaving like God", "living as God's grace". (…) The Master lives in that grace.

I affirm life in its totality: the whole of life is good; the whole of life is holy, sacred.

Nobody can exist without a center; life is impossible without a center – although you may not be aware of it. (…) Essence is the center, that which is your nature, that which is God-given. Personality is the circumference, that which is cultivated by the society – it is not God-given. It is by nurture, not by nature. (…) You are the center of the cyclone, but you are not aware of your center.

Man remains a chaos unless he becomes a no-mind. Mind is a chaos; mind is bound to be a chaos – and you have become identified with it. (…) It is only in the presence of a Master, in a Buddhafield, that people gather courage to face themselves. And in the beginning, it is a breakdown; but if you are moving into it consciously, soon the breakdown becomes a breakthrough. To transform breakdowns into breakthroughs is the whole function of a Master. The psychotherapist simply patches you up. (…) You need metapsychology, the psychology of the Buddhas. This is really the function of religious communes, because alone you may not be able to do it. (…) And this is the miracle: when you are perfectly awake, your very chaos becomes cosmos, because it starts settling into an orchestra – the noise becomes music. Suddenly, all that was insanity, madness, is transformed into Buddhahood, into enlightenment – the same energy! Chaos means energy – energy of which you are unconscious. If you become conscious, the very phenomenon of consciousness is a transforming phenomenon. You need not do anything else; just being conscious is enough. The spring has come. Suddenly, buds start opening, flowers bloom – thousands of flowers; the inner world becomes full of fragrance.

By changing your consciousness, your character is changed automatically; but by changing your character, your consciousness is not changed in the same way. In fact, your consciousness becomes repressed if you change your character. There is created thereby a duality, a split. Your consciousness remains of one type, your character of another type, and they become unbridged. You become two persons or many, even. You become poly-psychic; you become a crowd. Rather than coming to a rest, rather than coming to deep silence, rather than experiencing peace, you become more neurotic, more noisy. You lose all inner harmony, all accord. (…) And that is the situation of man. And the whole thing has happened because we have believed too much in character. We may know it; we may not know it - but ninety-nine point nine percent of the people in the world are behaviorists; whatsoever they say does not matter. If you look deep down, they belong to the school of Pavlov and Skinner; they all believe in behaviorism. They all believe that your behavior can be changed, and then *you* are changed, because you are nothing but your behavior. They may not say so; they may not even be aware of their fundamental belief – but that's how society has lived up to now. This society is not religious. Religious man has yet to arrive; a religious society has yet to happen; a religious culture is yet in the future. (…) It has happened in a few individual cases here and there, but those people can be counted on fingers.

Dignity of character comes through meditation. You are not practicing anything as far as your character is concerned, but your insight grows. You start seeing things as they are; and naturally, when you start seeing things as they are, your whole life is transformed in this new light, in this new vision. You cannot behave in the old way. (…) Then of course, you will have a dignity of character, and a dignity will come through integrity. You will not be divided; you will be one. Your vision will be one; your lifestyle will simply be a consequence of it, not against it, nothing imposed. (…) So remember, meditation has to be the source of real character. One can forget all about character – just put your whole energy into meditation, and out of it arises a character. It is not something put together by

you; it comes spontaneously. And when character is spontaneous, it has a beauty of its own; it is a joy. It is not a means to any end; it is an end unto itself.

To bring up children in small families is to give them small minds. That is one of the greatest misfortunes in the world – that children are brought up by small families. They get very small minds. If they are brought up in a commune, they will be far richer, because they will be gathering so much from everywhere – so many people, so many possibilities, so many lifestyles. And this is real education for the child. What we call education is not real education. Maybe it is utilitarian and needed, but it is not of much value. The real education means becoming aware of the multi-dimensionality of life.

Each thing has the positive and the negative to it. When you are not very perceptive, you see only one part. (…) But when you become more perceptive, you immediately see both, the negative and the positive. (…) The itch to choose has to be dropped; (…) this constant urge to choose will create misery for you. And you will not be able to choose, because both the positive and the negative are fifty-fifty. So there is no need to choose. The positive is there; the negative is there – let it be so. It is how it should be. You remain choiceless. In your choicelessness, ambiguity will disappear, because ambiguity is arising not because the positive and the negative are there, but because you want to choose. There is no need to choose; let things settle themselves. (…) And once you have learned the knack of not choosing, then there is nothing else to learn. Everything settles on its own accord; and then there is great beauty, because there is no violence to any part. They have dissolved into each other on their own. And the positive and the negative have a pull towards each other; they are attracted towards each other. They are like man and woman: they can meet; they can merge. And when they have met and merged, a new totality arises. That totality is what I call surrender. (…) It has nothing to do with being for or against. In fact, the dualities have disappeared into each other, and you are freed from dichotomy. And to have that freedom is choicelessness.

The *sinner* is one who knows what is good and what is bad, but follows the bad. The *saint* is one who knows what is good and what is bad, but follows the good. And the *sage* is one who knows what is good and what is bad, but has gone beyond both: he is no more interested in those divisions; he lives in a choiceless awareness. That is purity. To live without any choice means to let God live through you. If you choose, then you don't allow God to live through you. When you stop choosing, when you simply surrender to the Whole, when you say, "Thy will be done", then you are no more a chooser, no more a doer – you become a medium. Then, God lives through you; then, whatsoever happens is divine.

Christ is not the name of a person; it is a name of the ultimate state of consciousness. It is exactly what we call, in the East, Buddhahood, awakenedness. Jesus is one thing; Christ consciousness is a totally different phenomenon. (…) If you are a Christian, then it is impossible to be a Christ. Once you accept yourself as a Christian, you have barred yourself from being a Christ. You have become a follower; and the follower is only an imitator. (…) Truth is available only to the agnostic, to one who says: "I don't know anything, but I am

ready to know. I am ready to go through all the processes of knowing, and I will not believe unless I see." – Seeing should be the only cause of believing; no other way should belief enter in you. Then you can be a Christ.

Christ means to me these seven words, and this is the whole alchemy: first, catalytic; second, catalepsy; third, catharsis; fourth, catastrophe; fifth, cross; sixth, conversion; and seventh, Christ consciousness. This is Jesus' whole alchemy, how he used to transform people. His work, his methodology is different from Buddha's, from Krishna's, from Mohammed's – Jesus is a unique Master.

> First, *catalytic*. Jesus' work is that of a catalytic agent. He wants people to be in contact with him; (…) Jesus' way is that of *satsang*. (…) His energy starts dancing around people; (…) his pulsation reaches people – (…) he infiltrates people with his presence. That is his catalytic, magnetic power.
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> The second word is *catalepsy* – the suspension of your old being. When you are in contact with a Christ or a Buddha, your old being is immediately suspended out of the very shock; you cannot function as you used to function before. That is the whole meaning of *sannyas* and disciplehood: that your past has to be completely washed away. Your memory, your ego, your identity – they all have to go. And when you are just an empty pot, then something more is possible.
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> That is the third state: *catharsis*. When your head is in shock, your heart becomes free, because the head is not allowing the heart to be free. It is keeping the heart as a prisoner. That's what catharsis is: the appearance of the heart. The repressed explodes and the emotional bursts out – a kind of earthquake, a volcano situation. You are flooded by the unconscious and the irrational.
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> The fourth state is *catastrophe*. When reason is gone and the heart goes mad, it is catastrophe. And then, the ego starts falling into pieces, because the ego is nothing but control. The control of the head over the heart is creating the ego. (…) When the control is gone, the ego disappears. And when the ego falls, it looks like a catastrophe. This is what Christian mystics call *the dark night of the soul*.
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> Then comes the fifth: the *cross*. The ego dies on the cross. In the fourth, it simply disintegrates, but goes on lingering in fragments, clinging here and there. In the fifth, it dies – the ego *completely* dies: no more identity with body or mind, a state of negation, death, emptiness. Great trembling, fear – one is on the verge of the abyss called God. That cross has to come to everybody. Jesus says that everybody has to carry his cross on his shoulders.
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> The sixth: *conversion*. Only when you are dead does God become alive in you. Only when the seed dies does it become a tree; only when the river

> disappears into the ocean does it become one with the ocean. Conversion is when the human becomes divine – (…) when Jesus becomes Christ, then there is conversion; when Gautama becomes Buddha, then there is conversion. In the fifth, the ego dies; in the sixth, the self is born – the supreme self, the *atman*, your real self. For the first time, you know who you are.
>
> And then, the seventh state is *Christ consciousness*. (…) One becomes one with the Whole; one becomes that which one really is. One becomes one with God. Buddha calls it *nirvana*; Christ calls it *kingdom of God*; Hindus call it *satchitananda*.

Christianity became too much concerned about following Jesus as an example. And whenever you start trying to follow a certain person as an example, then you become imitative; you become false; you lose authenticity; you are no more yourself.

The only way to embrace Christ is to become Christ; there is no other way. Not by becoming a Christian, but by becoming a Christ – because Christ is not a person, but a state of consciousness. You cannot just embrace Christ. – (…) You will have to go, slowly, slowly, into your mind, into the working of the mind, into the games of the mind – and they are millions. Only slowly, slowly, the more alertness is attained, the fewer are the games; the more awareness, the fewer the deceptions. By and by, you start becoming more alert about how the ego has been surrounding you, following you. A constant, lifelong effort is needed. But people want everything instantly.

The moment Jesus disappears, Christ is born. Teilhard de Chardin calls it *christogenesis*. Through christogenesis, man loses that which he is not, and man becomes that which he really is: man becomes christified. (…) Christified means one who dies as a seed and becomes a tree. Christified means that you drop the ego; you disappear as yourself; and you start appearing on another plane in a kind of transfiguration: a resurrection. Christified means, God is in you, and you are in God. (…) St Augustine says: "Without God, man cannot; without man, God will not." – Christ is the combined operation: the meeting of the finite with the infinite, time and eternity meeting and merging into each other.

The search for truth does not make you a part of a tradition. It certainly makes you a disciple, but not part of a dead tradition, religion, organization. It certainly brings you close to a Christ or a Buddha, but it has nothing to do with the scriptures. A living Master is bound to happen to the person who is in search of truth, who wants to know the meaning of life, who wants to go to the innermost core of his being, who wants to know the depth and the height of existence. He will have to hold hands with a Master. The Master is one who has already known. The Master is one who has been to the other shore and has come to this shore to show you the path. But only a Master can show the path – a living Master, remember. A tradition is just a fossil, a corpse.

People who you find fulfilled are a circle, not a line. A line is always incomplete. All desires move in a line; that's why no desire can ever be complete. (…) The seasons move in a circle; the stars move in a circle; suns and planets move in a circle; the Whole moves circularly, as a wheel. In life, in existence, nothing is linear; everything is circular. And if you want to live a life of the Whole, you have to follow the ways of the Whole: move like seasons, move like stars. Become a circle. And when I say, become a circle, I mean, come back to the original source. (…) Christian mystics use two words: *complicatio* and *explicatio*. God is *complicatio*, enfolding, and *explicatio*, unfolding. Each seed becomes a flower; and then, in its own turn, the flower becomes a seed – and the circle is complete.

Down the ages, the priests have condemned you so much that it has become almost impossible for you to conceive of yourself as a Buddha. The priests have condemned you according to your circumference; they know only your circumference. In fact, they are interested only in condemning you. (…) Through condemnation, you are reduced to slaves: slaves of religion, and slaves of societies, cultures, civilizations, political ideologies. (…) The only way to reduce you to a slave is to condemn you so badly that you lose all self-respect. And it can be done, (…) because you are aware only of your circumference. Only at the circumference are you a little bit awake, and that too because of the disturbance, because of the noise. In the marketplace, you are a little bit more alert. But when you sit silently in your meditation room, you start falling asleep, because the only kind of alertness you know is that which is created by the noise around you. You know only one kind of awareness, which is pathological, because it is out of disturbance, not out of stillness. (…) You know only one kind of alertness – when you are hit, when you are in some danger, when you are in some accident. It is because of this that people go mountain climbing – because when they are climbing mountains and the danger is great, they become a little alert. It is because of this that people compete in car races, because the speedier the car goes, the more danger is close by: death can happen any moment; you *have* to be alert. So danger has an attraction – the only attraction of danger is that you become a little alert, but this is a superficial kind of alertness. Real alertness has to happen at the center; otherwise, you can remain alert on the circumference because of the noise, because of the disturbance. But it is coming from others; it is not your own – and your center can go on sleeping.

There is no civilization anywhere – so how can I be against it? It exists not. It is just a pretension. Yes, man has lost his primitive, primordial innocence, but man has not become civilized – because that is no way to become civilized. The only way to become civilized is to base yourself on your innocence, to base yourself on your primitive innocence, to grow from there. That's why Jesus says: "Unless you are reborn, unless you become a child again, you will never know what truth is." – This so-called civilization is fake; it is a pseudo-coin. If I am against it, I am not against civilization – because this is not civilization. I am against it because this is not civilization at all; it is fake. (…) A man can be civilized only when he has become really meditative. Only meditation can bring real civilization to the world; only Buddhas are civilized. (…) I am all for civilization, but this is not civilization – that's why I am against it. (…) This civilization destroys the innocence of childhood, and then it gives you just false coins. (…) First, it makes

you alienated from your own self; and once you are alienated, it gives you false coins, so that you have to depend on it. (…) This civilization is nothing but a maddening affair; (…) the whole earth has become a big madhouse. People have lost their souls; (…) people have lost their self – (…) they are just pretenders; (…) they have lost their original faces. (…) I would like a man really civilized, really cultured, but that culture can only grow; it cannot be forced from the outside. It can come only from within. It can spread towards the periphery, but it should rise, it *has* to rise, at the center. This civilization is doing just the opposite: it forces things from the outside. (…) People pretend; they force things upon themselves – they create a character. But that character is just around them; it is just an armor. Deep down, they are boiling like volcanoes ready to erupt. And on the surface, they smile false smiles, plastic smiles. (…) This is not civilization; this is a very ugly phenomenon. (…) The word *education* means to draw out, not to force in – not to force things in the head of a child; (…) not to use the child as a mechanism into which more and more information has to be fed. This is not education! The child's soul has to be brought out; that which is hidden in the child has to be brought out. The child has not to be patterned; his freedom should be left intact, and his consciousness has to be helped to grow. More information is not education – more awareness is education; more love is education. And education creates civilization. (…) This civilization is false; its education is false. And that's why I am against it. I am against it because it is not really a civilization. (…) *Sannyas* is the beginning of a civilized humanity.

Clarity is a state of mind when there are no thoughts. Thoughts are like clouds in the sky. And when the sky is full of clouds, you cannot see the sun. When there are no clouds in your sky, in your inner sky, in your consciousness, then there is clarity. (…) Clarity means a mirror-like quality. And to be clear is to face God. (…) Clarity is a by-product of meditativeness.

Cleverness is only a beautiful name for cunningness; hence I am against it. I am not against being intelligent, but intelligence is a totally different quality. (…) And an intelligent person need not be clever – in fact, it is only the unintelligent person who has to be clever. Because he is missing intelligence, he has to replace it by something else. (…) In life, cleverness may pay, but never in the long range. (…) You can be cunning, and for the moment, it may be paying off; but sooner or later, you will have to pay for it. You are sowing seeds which are wrong, and you will have to reap the crop. You can't avoid the consequences; the consequences are bound to come. Cunningness may pay in the short range; but sooner or later, you will be caught in your own net.

Things are bound to change; whether you cling or not does not matter. (…) This is how things are; this is the suchness of life. (…) If you cling, you become miserable: you cling, and they change; then you feel frustrated. (…) How many times do your dreams have to be crushed and shattered? How many times does life have to prove that clinging is nonsense? – Stop clinging, and then you go beyond sorrow. It is clinging that is the root cause of sorrow. (…) Non-clinging is liberation.

As far as ninety-nine point nine percent of people are concerned, everything is meaningless, just coincidences and coincidences. Only for the very few rare people – the Buddhas, the awakened ones, the Krishnas, the Christs, the Zarathustras – only for those very few people who can be counted on the fingers, the world is not coincidental. But unless you are awake, it remains coincidental. You are in a deep sleep, groping in your somnambulism. How can there be any purpose, any significance? How can there be any sense of direction? You are just walking like a drunkard – not knowing where you are going, not knowing from where you are coming, not knowing exactly who you are. (…) If you look around, you will see it is all accidental. Your whole life is accidental. You try to make some sort of meaning out it, just to console yourself, but in fact, there is no meaning to it. Only Buddhas have meaning; nobody else has meaning. (…) Man, while he is unconscious, lives only in coincidences; his life consists of only coincidences and nothing else. The unconscious life is an accidental life.

Two awakened persons are exactly the same. (…) The body is different; the mind is different – but the consciousness is never different. (…) They belong to the same dimension, the same fragrance, the same harmony, the same bliss, the same godliness.

There is no commandment which may not be broken – neither those I say unto you, nor those laid down by the other Buddhas. (…) There is no commandment which may not be broken. The decisive factor has to be your spontaneous awareness. You have to look into things from your own awareness – neither from the bodily instinct, nor from the social intellect. You have to go into your being, alert, fully alert, and see what has to be done, and live through that understanding. That is the way of transcendence.

When you are encompassed in love, commitment happens. (…) Love is first; commitment follows it. And if one day, love disappears, then commitment will also disappear – it was a shadow. (…) Love gone, all commitment is gone – this is my meaning.

Sannyas is a commitment – a commitment to know yourself; a commitment to be yourself; a commitment to risk everything for this exploration. It is total involvement with existence, going to the very depths of existence and to the very heights of existence. Ordinarily, people live accidentally. They are like driftwood, at the mercy of the waves and the winds. They don't have a direction; they don't have any sense of direction either. They don't know who they are, why they are, where they are going, from where they are coming. They are sleepwalkers, somnambulists, living in utter unconsciousness. *Sannyas* is pulling yourself together; *sannyas* means, making all possible human effort to wake up. It happens, but one has to make a very concentrated effort for it. It has to be passionate, intense; it has to be total and whole.

When Buddha was alive, a commune grew around him; he called it *sangha*, another name for commune. The meaning of *sangha* is: where the initiates have dropped their egos and are no more functioning like islands, but have become one with each other, where a communion is happening. Communication is

between heads; communion is between hearts. (…) The Buddha exists only for those who have the sensitivity, the perception, the availability, the openness, the search. Many came across Buddha and missed him; millions of people encountered him, but could not recognize him. (…) But those who had the sensibility, who had the heart which can dance with this fragile energy of a Buddha, this delicate perfume, were lost, completely lost and dissolved, merged. And out of these merged individuals, the commune arises, the Buddhafield, the *sangha*. In the commune of a Buddha, everyone has individuality, but nobody has personality. Nobody is egoistic, but everybody has his uniqueness – he contributes to the commune in his own unique way. And everybody is respected for whatsoever he is doing; there is immense respect for the individual. (…) Through the Buddha, through the enlightened person, God starts flowing. It is the highest, the suprememost that creates a real commune. If you surrender to a Buddha, it is your own decision; it is your freedom – you are not *made* to surrender. And when many people surrender to a Buddha, they are really surrendering to their own future, to their own ultimate potential. Buddha simply represents what can happen to them; he is just a reflection of their ultimate flowering. When you surrender to a Buddha, you are really surrendering your lower reality to your own higher reality – the Buddha is just an excuse. Then, a real commune comes into existence: it is out of love, out of meditation and prayer. (…) This is the meaning of a church, really. This is the meaning of a church, of a commune. We pool our consciousnesses into a one space, and then each affects the other. Then, great energy is released.

The moment there is communion and no conflict, that is the moment of your real initiation. Then, what I say is secondary; then, what I am becomes primary. Then, you relate to me *directly*. (…) Then, no medium is needed; then, you are bridged. (…) Communion is a function of love, not of language. In fact, language functions as a hindrance, not as a help. Remember it: to be with me is to be with emptiness; to be with me is to be with a nobody. I have nothing to offer to you; I have nothing to teach you; I have no philosophy. I am, but I have nothing to offer. I am, but I have nothing to teach. And you have to learn to be with the I-amness. And then, you will know what communion is. Communion is a phenomenon of love, a flowering of love. It has nothing to do with language, with words – not at all: it is silence.

Comparison is a disease, one of the greatest diseases. And we are taught from the very beginning to compare. (…) If you fall victim to the disease of comparison, then naturally, you will either become very egoistic, or you will become very bitter – it depends on whom you compare yourself with. (…) Comparison brings competition; comparison brings wounds and ego. (…) And you are crushed between those two rocks. (…) You are simply yourself; (…) nobody is like you. Hence comparison is impossible, and competition is futile. One has just to be oneself – that is my basic message.

Don't compromise; don't surrender to people – because if you compromise, you will never be able to become that which you are here to become. You will remain un-grown-up; you will remain retarded. You will never come to a flowering; you will never know fruitfulness. Your life will be barren, uncreative.

This is the situation of every child: every child comes to a point, many times almost every day, when he has to decide that if he wants to survive, he has to lie, he has to compromise, he has to adjust. And the people who surround him are powerful: they can torture him; they can make him suffer. And almost every child chooses survival, because that is a very fundamental need of life – to survive. And by the time you are strong enough to be truthful, you have lost all sense of truth. Your lies have gone so deep in you, they have become so unconscious, they have become so much part and parcel of your blood, bones and marrow, that it becomes next to impossible to get rid of them. That's the whole process of being a *sannyasin*: what the society has done to you has to be undone. You have to be reborn, actually reborn; you have to be a child again; you start learning from ABC – only then will you be aware that the ego is a false entity imposed on you, that you are not a separate unit at all, that you are part of the organic whole.

Concentration is human; meditation is divine. Concentration has a center; from that center, it comes. Concentration has a self. In fact, the man who concentrates very much starts gathering a very strong self. He starts becoming more and more powerful; he starts becoming more and more an integrated will. He will look more collected, more one piece. But the man of meditation does not become powerful: he becomes silent; he becomes peaceful. (…) Meditation brings peace. Peace has its own power; but that is an altogether different phenomenon. (…) Buddha is powerful in his peace, in his silence. (…) This power is what we call divine power. (…) Concentration will make you a man of will; meditation will make you an emptiness.

The real search is how to become a disciple, how to empty the cup of your being, so that when you come across a being who is overflowing with God, you can be filled – filled to your heart's content. But people search for a Master; they don't search for disciplehood – and that's where they go on missing.

Freedom happens not for the self. Freedom really means freedom *from* the self, not *of* the self. When you are unconditioned, the self disappears, because your self is nothing but conditioning, layers and layers of conditioning. It is the onion. When you start peeling it, what are you going to find in the end? When the whole onion is peeled, nothingness is left in your hands. Not a self, but nothingness: *sunyata*, *anatta*, no-self – absolute emptiness as far as the ego is concerned.

Confusion is a great opportunity: it simply says that through the mind, there is no way. (…) If you are really confused, utterly confused, that means the mind has failed; now the mind can no longer supply any certainty to you. You are coming closer and closer to the death of the mind. And that is the greatest thing that can happen to any man in life, the greatest blessing – because once you see that the mind is confusion and there is no way through the mind, then how long can you go on clinging to the mind? – Sooner or later, you will have to drop it; and even if you don't drop it, it will drop of its own accord. Confusion will become so much, so heavy, that out of sheer heaviness, the mind will drop. (…) And when the mind drops, I cannot say that you attain to certainty – no, because that too is a word applicable only to the mind and the world of mind. (…) You simply are – clear, neither confused nor certain, just a clarity, a transparency.

Confusion arises because you are clinging to a few things which you have thought to be very valuable in the past. You have thought that they are ornaments, golden, studded with diamonds; and now I have made you aware that they are nothing but chains. (…) One gets confused because one is carrying certain ideas and prejudices in the mind. If you don't carry any ideas, any prejudices in the mind, even I cannot confuse you – nobody in the world can confuse you. Confusion arises from your own causes. (…) My work consists in creating confusion in you, because without creating confusion in you, I cannot pull you out of your lies and dreams. (…) I know perfectly well that when you have put so much investment in a certain belief, maybe you have lived for thirty years, forty years in a certain belief, then now to see that it was wrong, utterly stupid, ridiculous – this creates a great problem for you. Your own image of being intelligent is shattered. (…) You become suspicious of your own intelligence, and that doesn't feel good. That's why to be with a Master requires courage. To be with a Master requires the courage to accept that *I don't know*. And the moment you accept that *I don't know*, all confusion will disappear, evaporate. (…) Then, there is all clarity – and clarity is innocence; clarity is freedom.

To conquer the world, to be an outer warrior – that is one way of life. It is a futile way; it is for the stupid and the mediocre. But it is very attractive, for the simple reason that everybody is running for it. And man is a great imitator: seeing everybody rushing, he also starts rushing. (…) Nobody knows why people are running towards money, power and prestige, but they are running. It is a kind of madness, (…) but it feeds your ego. The fight is futile; the ego is false; and when you die, you have to leave everything that you have conquered. That's why everybody dies crying and weeping, in deep pain and suffering. The pain and suffering are not because of death; they are basically because of the realization that "I lived my life in a futile way; the time is gone and I am finished and my hands are empty". (…) But there is another way to live too. One can be an inner warrior: one can conquer one's consciousness; one can conquer one's greed, anger, sexuality. One can transform all these energies into something tremendously beautiful. And when one has known the secret of transforming one's inner being, then there is great joy. Every fiber of your being dances with joy, because now you know that death cannot take anything away from you. Now you know that you have attained the real treasure. So be a warrior in the second sense. The real fight is inner, not on the outside. The real fight is not with others; the real fight is with your own consciousness, with your own awareness.

Consolation means, somehow rationalizing one's situation – trying not to be worried; trying not to be too much concerned; creating buffers around oneself, so that life is not so shocking. (…) Drop all consolations – they are not of worth; they are just wasting time. It is better to suffer than to be consoled. It is better to be in pain than to be in consolation, because through pain, there is a possibility to reach to the real acceptance. Through consolation, there is no possibility; you have taken a wrong turn. Through consolation, you never reach to reality; you have fallen victim to a dream. Now you will have to live in your consolation, and you will start being afraid of reality, because everything of the real will be a shattering thing for your consolation. You will avoid; you will not see directly; you will escape from the facts. And if somebody brings you to the facts, you will

start feeling very restless; you will start perspiring; you will feel nervous – because you will know that now everything is going to be shattered. (…) So don't cling to any consolation; put all the consolations aside.

One has to go beyond all desires; only then is there contentment. (…) Desire cannot be fulfilled. By the time you come to the fulfillment of your desire, you will find a thousand and one other desires have arisen. Each desire branches out into many new desires. Again and again, it will happen; and your whole life will be wasted. (…) Contentment is when all desires have been dropped. It is in the absence of desires that contentment arises in you. In fact, the very absence of desires is contentment, is fulfillment, fruition, flowering. (…) Contentment is here and now, in the present. A person who lives moment to moment will be contented, but we never live moment to moment.

I am working with all the traditions together. Jews are here, and Hindus, and Mohammedans, and Christians, and Parsis, and Sikhs, and Jainas, and Buddhists. All traditions have gathered here. It is a unique experiment in the whole history of humanity; it has never happened in this way. (…) I am using *all* possible methods: *vipassana*, Sufi dancing, *yoga*, *tantra*, Zen, *zazen*, psychological methods, psychotherapy groups… – And when all these methods meet, of course there are going to be many contradictions. If you don't understand, you will see only contradictions and contradictions. But if you understand, then you will understand the harmony of all these instruments together. (…) This is a meeting of the whole world; it is a universal religiousness that I am creating here. It is bound to be multi-dimensional. (…) But if you don't understand, if you still cling to a certain tradition, then it will look contradictory to you.

The meeting of the mystic with the Whole is absolute: there is no coming back; he has gone beyond the point of no return. He has dissolved himself like a dewdrop slipping out of the lotus leaf into the lake; he has *become* the lake.

I have not gone to anybody; you have come to me. And I am not converting you to any religion either. I am not creating any ideology here. I am not giving you any catechism, any doctrine. I am simply helping you to be silent. Now, silence is neither Christian, nor Hindu, nor Mohammedan; silence is silence. I am teaching you loving. Now, love is neither Christian, nor Hindu, nor Mohammedan. I am teaching you to be aware. Now, awareness is simply awareness; it belongs to nobody. And I call this *true religiousness*.

Moralists, politicians, puritans, priests – they are always after you calling for correction. Everything needs to be corrected; everybody needs to be corrected – that is their power. The world is dominated by politicians because of it. (…) Leaders down the ages have been calling and shouting from the housetops that everything needs to be corrected, everything needs to be changed, improved. If nothing needs to be corrected, they won't be leaders anymore. They live on the idea that things need to be improved; revolutions have to be done – then they are great leaders. And nothing is ever improved; nothing can ever be improved. You can either be fast asleep or awake; that's all. And awakening is not a correction, remember. (…) I would like to tell you once and for all: there is no need for any

correction. Then what is needed? Awakening is needed, not correction. Not better morality, not better ethical conduct – no. Just consciousness. And with consciousness, morality comes of its own accord. (…) Corrections are millions. There is no end to them: you can go on correcting and correcting, and you will never be correct; you will never be right. You can pull all the wrongs right, and you will find yourself still wrong – because deep down, you are still unconscious; deep down, you don't know who you are. The first and the only step is to know who you are, to become aware.

Courage means going into the unknown in spite of all the fears. Courage does not mean fearlessness. Fearlessness happens if you go on being courageous and more courageous. That is the ultimate experience of courage: fearlessness. That is the fragrance when courage has become absolute. But in the beginning, there is not much of a difference between the coward and the courageous person. The only difference is: the coward listens to his fears and follows them; and the courageous person puts them aside and goes ahead. The courageous person goes into the unknown in spite of all the fears – he knows the fears; the fears are there. (…) To accept the challenge of the unknown in spite of all fears, that is courage. The fears are there, but if you go on accepting the challenge again and again, then slowly, slowly, those fears disappear, because the experience of joy that the unknown brings, the great ecstasy that starts happening with the unknown, makes you strong enough; gives you a certain integrity; makes your intelligence sharp. For the first time, you start feeling that life is not just a boredom, but an adventure. Then, slowly, slowly, fears disappear; then you are always seeking and searching for some adventure. But basically, courage is risking the known for the unknown, the familiar for the unfamiliar, the comfortable for the uncomfortable – an arduous pilgrimage to some unknown destination. One never knows whether one will be able to make it or not. It is gambling, but only gamblers know what life is.

Courage is never of the mind; it is always of the heart. Minds are cowards; hearts are courageous. Minds are always conformist, conventional, because mind is nothing but the past – memories. It has no idea of anything new, unknown; it can't have. Only the heart can penetrate the unknown; only the heart can move into the uncharted.

Encountering the mysterious is the beginning of religion, the beginning of God.

Cowardice and bravery are two aspects of the same coin: fear is in both; they are two faces of fear. One is simple and direct; another is cunning and hidden: a brave man is a cunning coward.

The creativity that you ordinarily know is not the creativity I am talking about. The ordinary creativity is nothing but an ego trip: you want to show to the world that you are somebody – a painter, a sculptor, a poet, a musician. (…) Your creativity is not really creative; it is just a prop to the ego.

Real creativity flows out of the experience of truth. (…) Creativity is when you are not, because creativity is the fragrance of the Creator; it is the presence of God in you. Creativity belongs to the Creator, not to you. (…) The urge to create is the first stirring of the Divine within you. The urge to create is the presence of God. (…) It is the beginning and the birth of prayer. Follow it. To be creative is to be religious. What you create is not the point – you create. And in that creativity, something starts happening which is not of the world. When you create, you are lost into your creation. (…) The creator knows God; only the creator knows God. (…) Then, no other prayer is needed. (…) Creativity is the highest peak of your consciousness – hence it is painful; it is arduous. You are going uphill; (…) great effort is needed. Creativity needs the greatest effort, because many things have to be dropped when you are moving upwards; unnecessary weights have to be dropped. (…) You will have to put the ego aside – and that is the greatest pain. (…) Creation happens only when you are one with existence. Creation happens only when you are so in tune with the Creator that there is no disturbance from your side. And the greatest disturbance comes from the ego. The ego nourishes itself on disturbance; it lives on disturbance. Ego means the idea that "I am separate". And if you think that you are separate, you are living a lie. (…) That's why creativity is painful – because nobody wants to melt and merge and dissolve. You cling to your identities, (…) and the ego becomes the cause of stopping the flow of unknown energies in you. Otherwise, God is always pouring – you just have to be open, available. You are not separate.

The most primary creativity has to be concerned with one's being. You have to be creative about your being; you have to give birth to your self. That's what *sannyas* is all about.

There is nothing like dance as far as meditation is concerned. (…) You are dancing for God – (…) when there is no ego, when the dance is pure, the dancer disappears in it. (…) Duality disappears; then the dancer is the dance. (…) This is *unio mystica*. (…) Dancing, really dancing, is an experiment – an experiment to bring your body, your mind, your soul, in tune. (…) There is no other activity which creates such unity. (…) Dance is movement, a joyful movement. The body is moving, the energy is flowing; the mind is moving, the mind is flowing. And when these two things are flowing, they melt into each other. You become psychosomatic; a certain alchemy starts happening. That's why you see a new kind of grace on the face of the dancer; it is alchemical – the body-mind meeting, merging, the body-mind becoming one tune, one rhythm, one harmony. And when this harmony has happened, then the third, the soul, starts entering into it. The soul can enter into your existence only when your body and mind are no longer in conflict, when your body and mind are deep in love, embracing each other. That's what happens in dance. Then immediately, you will find the third entering also. When the body-mind is really in harmony, when the two are no more two, the third enters. For the first time, you become a trinity, a *trimurti*. Those are the three faces of God.

There is no need to find a separate corner in your life for meditation. Meditation should spread all over your life; each moment should have the color of meditation. Even while working, you should be at rest; you should remain centered. You should not get disturbed, distracted. Hence in the East, there is no idea of a holy day. Before Christians came to the East, there was no question of a holiday, because the Eastern God is continuously creative.

There are a thousand and one deaths. In fact, if you look deeply, penetratingly, you will see that each moment you are dying, because each moment you are changing – something is slipping out of your being; and something is entering your being. Each moment is a birth and a death. You flow between these two banks, birth and death. Your river of life is possible only because of birth and death – and each moment, that it is happening.

A materialistic culture, a materialistic society, tries to avoid death. (…) You don't want to see death as it is, (…) so that you don't have to face your own innermost fear. (…) Once death is accepted joyously, nothing can frustrate you. The whole problem, the crux of all the problems, is death. Because we don't accept death, there are a thousand and one rejections; then there is a great queue. You have to reject many things, because anything that reminds you of death has to be rejected; anything that takes your security has to be rejected – anything that makes you insecure, frightened. But those are all just echoes of death, far away echoes of death.

People who have not lived rightly cannot die rightly either. The people who have lived in deep unconsciousness will die in deep unconsciousness. Death will give you only that which you have lived all your life; it is the essence of your whole life. If your life was of meditativeness, awareness, witnessing, then you will be able to witness death too. If your whole life you remained cool, centered in different situations, then death will give you the ultimate challenge, the ultimate test. And if you can remain centered, calm and cool and watching, then you will not die an unconscious death, then your death will bring you to the ultimate peak of consciousness. And then, certainly, death has to be celebrated. So whenever one of my *sannyasins* dies, we celebrate, we dance, we sing – we give him a good farewell. We celebrate death because we celebrate life.

A man who is alert and aware; a man who is integrated, centered, grounded – such a man will laugh in the face of death.

Meditation takes you beyond all conditionings; it is a process of unconditioning.

No outside source can give you any worth. Only when you have reached your inner sources is intrinsic worth felt.

Somewhere deep in your unconscious, you are carrying all the memories of all the past lives. It is very, very possible that, again and again, you will come to situations which are alike; and suddenly you feel as if it has happened before. And it *has* happened before!

Whether you succeed or fail in desire, you fail all the same. And when one desire fails, it leaves many desires in its wake. One desire dies; it leaves many children around. Out of one desire, a thousand desires arise; and so on and so forth it goes. The whole of your life, you will be desiring and desiring – you will never feel fulfilled. Fulfillment never comes through desire; fulfillment is the fragrance of a non-desiring mind. When you feel fulfilled, there will be no birth again, because there will be no need: you don't have any hankering. When you feel fulfilled, you are finished. Then, your training on this planet is complete; then, your training in this body is complete – you need not have another body.

Destructiveness itself is not bad. It can be used in a very creative way. In fact, nobody can drop destructiveness. The only difference between a creative person and a destructive person is of emphasis. The destructive person is interested only in destruction. Even if he sometimes creates something, he creates it to destroy. (…) His pleasure is in destruction; destruction is his goal. (…) The creative person has as much destructiveness as the destructive person, but the emphasis is on creativity: he destroys things to create. (…) And the greater the creativity, the greater will be the destructiveness – because how can you create the new if you do not destroy the old?

When you are aware, you will not be attached. You will be detached, because the very phenomenon of awareness breaks the bridge, destroys the bridge between you and things, between you and persons, between you and the world. Unconsciousness, unawareness, is the cause of attachment. If you are alert, the bridge suddenly disappears. When you are alert, there is nothing to relate you to the world. The world is there; you are there – but between the two, the bridge has disappeared. The bridge is made of your unconsciousness. (…) Meditate, become more sensitive, and take it as a criterion that you will go on becoming more and more detached. If you feel that attachment is growing, then you are erring somewhere in your meditation. These are the criteria. And to me, attachment cannot be destroyed; and detachment cannot be practiced. You can only practice meditation – and detachment will follow as a consequence, a by-product. If meditation really flowers within you, you will have a feeling of detachment. Then, you can move anywhere, and you will remain untouched, unafraid. Then, when you leave your body, you will leave it unscratched. Your consciousness will be absolutely pure; nothing foreign has entered into it. When you are attached, impurities enter into you. This is the basic impurity: that you are losing your center; and somebody else or something else is becoming your center of being.

It is my observation that one should never make an effort to change anything, because that effort is going to make things difficult rather than easy. It is the same mind that makes the effort. For example, your mind is attached to something, and now the same mind tries to detach itself. At the most it can repress, but it can never become a real detachment. For the real detachment to happen, the mind has to understand why the attachment is there. There is no need to be in a hurry to drop it; rather, see why it is there. Just look into the mechanism: how it works; how it has come in; what circumstances, what unawareness has helped it to be there. Just understand everything around it.

Don't be in a hurry to drop it, because people who are in a hurry to drop things don't give enough time to understand them. Once you understood, suddenly you see that it is slipping out of your hands – so there is no need to drop it. Nothing is there for any other reason than a misunderstanding: something has been misunderstood; hence it is there. Understand it rightly – and it disappears. Bring light to it – and simply light, because with the very presence of light, darkness is no more there.

Enlightenment is the most simple thing; but because man is very complex and, as time passes, man becomes more and more complex, he will need more and more complex methods. (…) Methods that worked before are not going to work now. (…) The changed situation demands new methods, new approaches, new windows – so new that your mind will be at a loss as to what to do. If your mind knows what to do, the device cannot be of any help. The mind, when it is unable to find a way out, is at a loss. That is the great, precious moment when something of the beyond can happen. Modern man cannot be helped by Patanjali or Moses. It will need a totally new approach. And that's exactly what I am doing here.

Enlightenment is seeing your real being. And you have become so accustomed and attached to the unreal that you have to be hammered back into your reality. (…) You need to be thrown back to your reality.

A destination is a very clear-cut thing; direction is very intuitive. A destination is something outside you, more like a thing. A direction is an inner feeling – not an object, but your very subjectivity. You can feel direction; you cannot know it. You can know the destination; you cannot feel it. Destination is in the future. Once decided, you start manipulating your life towards it, steering your life towards it. Direction is something alive, in the moment. It knows nothing of the future; it knows nothing of the past, but it throbs, pulsates here and now. And out of this pulsating moment, the next moment is created. Not by any decision on your part, but just because you live this moment and you live it so totally, and you love this moment so wholly – and out of this wholeness, the next moment is born. It is going to have a direction. That direction is not given by you; it is not imposed by you – it is spontaneous. (…) Destination is fixed by the mind; direction is earned by living. Direction comes out of living this moment. It is not something that you manage and plan. It happens; it is very subtle; and you will never be certain about it. You can only feel it. (…) Destination belongs to the ego; direction belongs to life, to being. (…) I am not going to give you a destination. I can only give you a direction – awake, throbbing with life; and unknown, always surprising, unpredictable. I'm not going to give you a map; I can give you only a great passion to discover. A map is not needed; great passion, great desire to discover is needed. Then, I leave you alone; then, you go on your own. Move into the vast, into the infinite; and by and by, learn to trust it. Leave yourself in the hands of live, because life is God. (…) That is what I call real prayer.

Knowledge is mechanical accumulation; learning is a conscious process. It is a process like a river, always moving from the known towards the unknown, always ready to explore. Knowledge stops; learning never stops. (…) True learning happens through meditation. Meditation means putting aside the past

and looking into the present, making an immediate contact with the now and the here – because God is now; God is here.

Control is not the meaning of discipline; repression is not the meaning of discipline. That is a very unhealthy attitude. Understanding, meditation – this is the meaning of discipline. (…) Discipline has taken on a very wrong connotation. It has become almost synonymous with control; and control means repression. And repression is not the way of learning; repression is a way of avoiding. (…) Unless something is experienced, you cannot go beyond it; you cannot transcend it. The only way to transcend is through it – not by going around and repressing it; not by bypassing it; not by ignoring it. It will come and it will come with a vengeance; it will explode one day.

Mind lives in discontentment; that's its food. To be discontented is its nourishment. If you become contented, mind dies out of starvation. And the mind has to die; only then can you know who you are. So learn the ways of being contented. Whatsoever is – feel grateful for it. Don't ask for more, and you will be cutting the very roots of the mind. Mind lives in the *more*. (…) And that *more* is unquenchable. Seeing the absurdity of it, one drops it. One no longer runs after the horizon because one knows that there is no horizon; there only appears to be. (…) And once the *more* disappears, the mind disappears. Mind is equivalent to more and more and more. Let the mind die, so that you can be reborn.

Disobedience is not a sin; disobedience is part of your growth. (…) One has to learn to say no definitely; only then does a point arise where one can say yes. Without being able to say no, nobody is capable of saying yes. Disobedience is the background in which real obedience blossoms.

The first thing is to create a blissful state in your own interiority. Your subjectivity should be full of fragrance. You should be a dance, a song, a festival of lights. Then, out of that joy, compassion arises. I don't call it "service"; I don't call it "duty" – I call it *love*. And then, you are not obliging anymore; you are simply overflowing with joy. (…) Then, you are just like a lotus full of fragrance: it *has* to give its fragrance to the winds. (…) There is no question of service; and there is no question of helping others – it is a natural consequence of blissfulness.

Unless your inner vision opens up, you will be missing the real life, because you will be missing God; you will be missing your own soul.

In the world, we exist as duality. Beyond the world, we exist as non-duality – as one. Think of yourself as a triangle: two angles exist in the world, and the third angle beyond the world. Two angles belong to this world, and one angle belongs to that world – the world of the Brahman. But if these two are in an imbalance, you cannot get beyond them. You go beyond them only when they regain balance. This balancing is *nirvana*; (…) this balancing is centering. Awareness works to balance this duality. And the moment this duality is balanced, you cannot be reborn again – you disappear from the world.

This represents all that is known to the unenlightened; and *that* is all that is known when you become enlightened. (…) Just as a river needs both the banks, life needs *this* and *that*. When you look at a river, you see two banks; but if you dive deep into the river, you will find that those two banks are not separate: underneath the river, they are joined together; they are one. In the same way, *this* and *that* are one. They appear divided, but that is only in appearance; don't be deceived by it. Dive deep, so that you can find the ultimate reality.

Duty and responsibility are synonyms in the dictionary, but not in life. In life, they are not only different; they are diametrically opposite. Duty is other-oriented; responsibility is self-oriented. (…) Do whatsoever comes out of your feeling, out of your heart – never repress your heart. Never follow your mind, because mind is a social by-product; it is not your reality. – Move out of your reality; function out of your reality. Don't function out of principles, etiquette, patterns of behavior – what Confucius calls *gentlemanly*. Don't be a gentleman; be a man, be truly a man – that's enough.

My own experience is that if you have never been earthly, down-to-earth, absolutely earthly, if you have never been a materialist, if you have never really been an atheist, then you will not become spiritual ever. Materialism has to become the base; your down-to-earthness has to become your foundation – and then, the temple, the shrine of spirituality, can rise on top of it. (…) If your foundation is missing, then your spirituality is just hocus-pocus, just verbal. (…) Start with the visible; and then slowly move towards the invisible. Start with the known; and then move towards the unknown. Start from the periphery; and then go deeper towards the center. (…) Knowledge needs roots in the earth, just as a tree needs roots in the earth. The branches will rise towards the sky; the branches will try to reach the stars – but at the same time, the roots have to go deeper and deeper into the earth. Remember, there is a balance: the higher the tree goes, the deeper its roots have to go – it is totally balanced. You cannot have a big tree with small roots: it will fall; it will not be able to stand. The most basic thing is to grow roots – and the roots cannot be grown in the sky; they have to be grown into the earth, into the body, into matter. Then your branches can rise into the sky, into the world of the spiritual – then, they can reach to God.

Unless the ego disappears, life remains a hell. The ego creates darkness; the ego creates blindness. The ego becomes a rock, and it does not allow your life to flow. The ego creates a separation from existence, and this separation breeds all kinds of miseries. It is like uprooting a tree from the earth: the moment the tree is separate from the earth, it starts dying. (…) This is what happens with the ego: it separates you from your own nourishing resources; it separates you from the soil of God.

Emptiness is your self. (…) And this is the mystery: when you are deeply empty, whatsoever you do or speak is not from you – because you are no more. It comes from emptiness. It comes from the deepest source of existence. It comes from the same source from which this whole existence has come. Then, you have entered the womb, the very womb of existence. Then, your words are not yours; then, your acts are not yours. It is as if you are just an instrument, an instrument of the

Whole. (…) Then, whatsoever you are doing, the doing will only be on the periphery; inside you will remain empty. And if you remain empty inside, then whatsoever you do becomes divine.

Life cannot be avoided easily. The only way to go beyond it is to go through it. Life is an opportunity to grow – don't avoid it. If you avoid it, you will remain retarded.

I am for transformation, hence I teach my *sannyasins* to be creative. Create music, create poetry, create painting – create something! And whatsoever you do, do it with great creativeness; bring something new into existence. Then, your sex will be fulfilled on a higher plane, and there will be no repression. Let your sex become more and more love, and less and less lust. And then finally, let your love also become a little higher – that is prayer. Lust is the lowest form of sex; love is the higher form of sex; and prayer is the ultimate transformation.

Nothing is going anywhere – all is here. Things are changing, certainly; but there is no evolution.

People are so fake because it pays; it is a good policy. If you are true, you will be in danger. You can be true only in a true society, where truth is respected, loved. But this society exists through lies. Here, truth is not respected – here, truth is crucified; here, truth is killed. Lies are enthroned. (…) To have your original face, you will have to pass through many inconveniences, discomforts. The path is arduous. Keep in mind that whenever you face a choice between convenience and joy, always choose joy – otherwise, you will become fake. Whenever you have a choice between security and insecurity, let insecurity be your love. Never choose security. Security makes people dead and dull. A perfectly secure person is already in his grave; he is no longer alive. If you are alive, there is bound to be insecurity: the more alive, the more insecure.

Frustration comes as a shadow of success. In the East, there is no frustration, because there is no success – so the shadow is missing. In the West, there is great frustration, because success has come: all that man ever needed *is* available. But success has failed; and that's the frustration. (…) In the West, because of frustration, people become more and more interested in meditation, prayer, contemplation. That too is part of the same frustration. My own observation is that a person becomes a meditator only when there are only two possibilities: either suicide, or transformation. When in the outside world, there seems to be only suicide and nothing else, then one turns in. Only at that point, at that peak of frustration, does one turn in. The turning in cannot happen in a lukewarm person; it happens only when things are really hot and there is no way outside anymore; all ways have proved false. When you have been frustrated totally by the outside world and when all exterior journeys seem meaningless, when all extroversion seems meaningless, only then does the desire, the longing for an inner pilgrimage open up. It has always been so. It is only at the extremes, when life faces crisis, that transformation happens.

In reality, all games disappear, but for the mind, games exist. By this, I am not saying that you should stop playing – I am only saying that you should become aware that this is a play; and then, if you enjoy it, go on playing. If you don't enjoy it, then stop. Once you become aware that everything in life, every relationship, is a sort of game, you are already free, because you are in bondage only because of the seriousness. (…) But it is difficult to conceive of this whole life as a game, (…) because then, the ego falls flat. If everything is a game, the ego cannot stand. The ego needs food – seriousness is food, and the ego feeds on it.

I am the gate, but I am the gate only for those who are ready to pass through me. You have to pay the price – *sannyas* is the price.

Gentleman means one who has been persuaded by the society to sell his authentic being and to borrow a false mask from the society. (…) The gentleman is an inauthentic person. Never be a gentleman. (…) Be authentic, so that your life can grow, because all growth happens only when you are true and authentic.

Sing a song; share a joke; dance! Give whatsoever you can give. (…) Existence goes on repaying you tremendously. Whatsoever you give to existence it returns a thousandfold; it comes back to you. (…) Don't be clingers. If you really want to be rich, if you want to have an enriched inner world, then learn the art of giving. (…) You can be as vast as God Himself, but your vastness is possible only if you start giving. And it is not a question of what you give.

Be here-now; (…) relax and celebrate. (…) Once you have a goal in the future and you start struggling for it, you are going into trouble. You are creating a sort of neurosis and a great tension. Then, wherever you will be, you will be discontent. You will always be striving and reaching for something which does not exist. *You* exist – all ideas are fantasies. Never sacrifice yourself for any fantasy.

Remember it: *all* is God-given. Life is God-given; love is God-given; light is God-given. We don't have anything of our own – hence the falsity of our ego; hence the pretension and the lies of the ego. It gives the illusion that you are creating something. But man creates nothing – man himself is created by God; and if something happens through man, it only happens through him – but the doer is always God. (…) *Sannyas* means a surrender to God: *Thy will be done*. (…) One drops all valuation, judgment; and to live without judgment is beatitude.

Greed is the unintelligent man's effort to make his life meaningful. (…) Greed means a desire for more without seeing the total futility of it. (…) What you really need is a qualitative transformation of your being. You need your life to become full of light. You need some inner richness; outer richness is not going to help. In fact, it will make you more aware of your inner poverty by contrast.

Bliss is nothing but the experience of becoming one.

When you are young, surrender the things of your childhood. When you are old, surrender the things of your youth. Go on surrendering gracefully – and remember the word *gracefully*. Don't escape; don't run; don't avoid; don't close your eyes. That is not grace; that simply shows that you are as ignorant as ever, just pretending to be holy. Gracefully means through understanding, through real growing. Growing up in age is not growing up; that is only aging. Growing up happens only when you go on renouncing the past every day, every moment really. Each moment, die to the past that is no more. Come out of it, so that you can remain fresh; so that you can remain clean; so that you can remain clear. And only that clarity can encounter the ultimate truth.

Living means living out of agnosia; living out of a state of not-knowing; living life as a mystery. That is the only way to live it. Others only exist; others only survive.

Any habit that becomes a force, a dominating force over you, is a sin. (…) If something unconscious has become a dominating factor in your life, has become decisive in your life, then you are no more the deciding factor. The response is not coming out of awareness, but out of a pattern, structure, that you have learned in the past. (…) One should live more in freedom; one should be able to do things not according to habits, but according to situations. Life is continuously changing; it is a flux – and habits are stagnant. The more you are surrounded by habits, the more you are closed to life.

To be healthy in consciousness means: first, to be awake; second, to be harmonious; third, to be ecstatic; and fourth, to be compassionate. (…) These four are the four pillars of inner health. (…) If these four things are fulfilled, one is inwardly healthy. And *sannyas* can fulfill all these four things.

Truth has one intrinsic quality: if you hear it with unprejudiced consciousness, it immediately reaches your heart; it immediately triggers a process of transformation in you.

The heart is your total being; and when you are total, then you can know the total – remember this. When you are fragmentary, you cannot know the total. As within, so without. When you are total within, the total reality without is revealed to you – you have become capable of knowing it; you have earned the right to know it. But when you are fragmentary within, the reality is fragmented without. So whatsoever you are within will be the without for you.

Neither heaven exists nor hell exists; they are just in your psychology. (…) Hell means disharmony within you – within you, and with existence, too. The moment you are harmonious within yourself and with existence – and they are two sides of the same coin – immediately you are in heaven.

The real spiritualist is not against the body; he is for the soul.

A hobby is needed to keep you occupied. (…) Hobbies are pseudo-occupations. When real occupations are not there, you get into pseudo-occupations. See the foolishness of it. (…) You cannot remain unoccupied – that is your problem. (…) You don't know how to rest; (…) you don't know how to relax. (…) Even in the name of rest, in the name of relaxation, you will get into some kind of work.

Hope is a disguised form of desire. And unless one drops all desiring in all forms, disguised or undisguised, one cannot attain to one's own reality. When we hope, we project the future; when we hope, we hope in the future. Nobody can hope in the present. Hope brings the future; hope is the future. And it is behind hope that the mind goes on playing thousands of games; it goes on deceiving you. It goes on promising you: tomorrow, tomorrow, tomorrow. And tomorrow never comes; it can't come in the very nature of things. There is no other time than now. All other times are just mind-fabrications, fantasies. To be in meditation means to be in the present; and to be in the present, one has to cut the root of all desire, the root of all hope.

There are millions of human beings on the earth, but it is very difficult to find a real human being. The humanity of the millions is just an appearance; in truth, it does not exist. (…) Deep down, they have not yet grown to be human. Physiologically, they are human beings; but not yet psychologically. And to be spiritually a human being is a faraway thing. The way the society exists, it does not allow anybody to become a real, authentic human being. The society creates false, phony people; it needs false and phony people – it is afraid of the real man. (…) The real man will not be part of the crowd; he will have some authentic individuality. He cannot follow the herd, the mob. He will be so conscious, so alert, that he will be alone; he will have to travel the path alone. His will be the flight from the alone to the alone. Not that he will be against people – he will love people; he will help people in every way – but he will not depend on people. The ordinary so-called human being is always dependent on the crowd. He cannot exist on his own; he is afraid to be on his own. He has no will of his own, no intelligence of his own. He needs somebody to command him; he is ready to obey. He is always in search of father-figures, people who are authoritative – then he feels at ease. Then somebody else takes the responsibility of deciding, of ordering; now he is no more responsible. The real human being is a responsible being. He wills; he chooses; and he takes the whole responsibility on his own shoulders.

Each society hypnotizes you; societies exist on the strategy of hypnosis.

Once you recognize that you are wearing a mask, the mask has already started slipping. You have become aware that this is not your face. The mask can remain on your face only so long as you go on believing, pretending, deceiving yourself and others that it is your real face.

I have been wondering and looking in thousands of scriptures and commentaries on scriptures, but I have not found a single statement in five thousand years literature which shows some understanding about ignorance. In fact, they are all interested in knowledgeability. Ignorance they want to destroy; knowledge they

want to gain – because knowledge will give them power. Knowledge *is* power: knowledge will give you prestige, money, respectability; knowledge will fulfill many of your ambitions and desires. Ignorance cannot do anything for you, but it can allow something which is far more precious than knowledge can ever give to you. But its whole secret is in allowing, in patiently waiting, with a question mark in the heart, with a quest all over your being, a quest which is not partial, but a total enquiry. Ignorance is the beginning of wisdom, rightly understood. It is not something negative; it is simply a *tabula rasa*, a clean slate: nothing is written on it. You have to write your own Holy Bible, Holy Quran, Holy Gita – you have to give birth. Ignorance is a womb; it contains the quest for truth – and if you don't fall a victim to knowledgeability, then ignorance is the right beginning. To know absolutely that *I do not know* is the first step of wisdom. Now, you have known something of tremendous value: you have known your *innocence* – and in this innocence, the ego dies. The ego can live only with the false; it is the accumulation of the false. The ego is interested in knowledge, borrowed, third-hand, rotten – but knowledge is cheap. To know by experience is a risk; you may burn your fingers in the experiment. In the experiment, you are dropping out of the crowd; you are moving alone in the vast universe… and you don't have any guide, any maps, any instructions – all that you have is a thirst.

The moment you drop the mind, everything is dropped. You disappear just like a ripple in the lake, not leaving a trace behind.

A Master is almost an absolute necessity. (…) Without the Master, without someone who has already reached his home and knows what kind of experiences happen on the path, it is almost impossible to wake up.

Life is both rest and movement.

Nothing is more important than your own internal watchfulness.

Enlightenment, first as a glimpse, has to be protected from all your miserable habits, old patterns of behavior, unconscious ways of doing things like a robot. This is what *cultivation* is. (…) You have to *live* enlightenment; that is the only way to cultivate it. (…) First, get enlightenment; and then, be careful in every possible way to protect it, to refine it, to go deeper into it, to find more roots to it. The real work starts when you have become enlightened; (…) the great effort starts with your first glimpse of enlightenment. You can fall from it: the whole past will be pulling you back. (…) You have to be very alert. (…) If you can manage to protect it, (…) soon it will become your nature. Then, there is no effort. When Zen Masters say *effortlessness*, they are referring to the state when your enlightenment is well rooted.

A man who is not a master of his own habits cannot remain enlightened. (…) He has to live in the darkness of his old habits and he cannot get out of the pattern. Cultivation is the only way. Don't think of enlightenment as just an inner experience. In the beginning, it is an inner experience; then, slowly, slowly, you bring it into your outer life. (…) So, whatever you experience, don't think the work is finished: the experience that happens in meditation has to be present in

your day-to-day affairs. (…) Any kind of life you are living, your meditation has to stay alert in every activity. This is what cultivation is. And the more you live it, the more it becomes a normal experience; the more you live it, the less is the possibility of it being taken away by old habits. The old habits will come like floods, but you have to remember one thing: that a small flame of a candle is enough to destroy the darkness of millions of years. (…) It will be difficult to protect *satori*, your first glimpse of enlightenment – but *satori* has a strength of its own. If you support it totally, it is going to take over your whole being: *satori* is going to become *samadhi*. (…) But this is possible only if you cultivate it in all your day-to-day affairs.

The first cultivation is to bring enlightenment closer to the mind. First, you have made every effort to go away from the mind; now, you bring your enlightenment closer to the mind. Make it acceptable to the mind, so that the mind becomes a friend rather than an enemy; (…) make your mind an ally. (…) the way of enlightenment is far superior to the old, unconscious lifestyle; and mind is intelligent enough to recognize this. (…) The mind will soon be willing to accept the way of enlightenment as a better way of life. And once mind accepts enlightenment as a better way of life, you have destroyed the greatest enemy. Then mind also starts using the insights of enlightenment and is willing to change itself. (…) If, rather than fighting, the mind accepts a friendship with enlightenment, it will be filled with light, joy, blissfulness, ecstasy – it will be flooded with so many treasures that it cannot fight against enlightenment.

Inside you, there is going to be a fight, finally: to choose the path of light, or to remain on the path of darkness. There is a point of departure. Mind has to be allowed to have a chance to see how enlightenment functions in transforming your actions, your being, how it brings more joy to life, more songs to life, more flowers to life, more dances to life. That is the only argument to persuade the mind to accept that enlightenment has a tremendous value. There is no need to fight; a friendship is valuable. And once mind has become friendly to the stranger, you can be comfortable and at ease. Then, there is going to be no fight anymore: mind itself will bring more and more of enlightenment into functioning; this will become its own work. (…) Then, your intelligence will grow; everything in you will start moving to a higher point. Once this synchronicity has happened, then mind knows intuitively how to respond to any occasion in accordance with enlightenment: (…) you will always choose the better. (…) So, once the mind has understood, it is no longer an enemy; it dissolves itself into the tremendous phenomenon of enlightenment. That is the right action on the part of the mind, but it can happen only in a certain way: you have to give the mind a chance to see the effects of enlightenment.

A man of enlightenment who has come to agreement with the mind, has come to agreement with the body. This happens almost simultaneously, because the body follows the mind. As the mind accepts enlightenment, the body accepts it also – it happens simultaneously.

If you are enlightened, then there is no duality of this world and that world, of a lower world and a higher world, of a material world and a sacred or holy world. (…) In the moment of enlightenment, there is not anything other than your vaster self. You lose your smaller self into the oceanic self, into the self which is cosmic. (…) One simply enters into the dance and one disappears. (…) There is no returning from perfection; there is no going back. Perfection takes you and you disappear.

Unless a man is just like his birth-innocence when he dies, he missed the whole point and the whole dance of life; he missed the whole significance of life. (…) In India, the word for the experience of this circle is *sansar*: *sansar* means both the world and the circle. The whole world is a circular experience: in the beginning, you are innocent; you should be innocent at the end. Then, your life has been a great life of love, of understanding, of many flowers, of many blessings. You have not lived insanely – you have lived intelligently; you have lived meditatively. You have lived out of silence – not out of anxiety, anguish and thoughts.

Buddha used all actions in life as an opportunity to meditate. Walking, you should walk meditatively, each step with full awareness. Lying down, you should lie down with awareness, not just out of old habit. And *zazen* is the intense and urgent quality of meditativeness.

Enlightenment has to be first. (…) Before enlightenment, mind can only believe; it cannot become a friend.

Go inwards with all your consciousness, with all your life energy. Move towards the center of your being – that is from where you have come, and that is where everybody goes back. Deeper and deeper you go… (…) At the deepest point, you are the Buddha. The Buddha means, simply witnessing, pure witnessing: (…) the body is there, the mind is there – but you are neither. You are a separate force which comes from the center, and the center is joined with eternity. (…) This Buddha is your ultimate potential, the very Everest of consciousness.

To be rebellious, you have to live as a stranger amongst your own people. (…) You have to remember it: respectability and rebellion don't go together. If you want respectability, you have to conform to the society – and the society consists of blind people: even though you have eyes, you have to walk like the blind. (…) And the blind can give respectability only to another blind person. A man who has eyes does not belong to the mass; he seems to be a stranger. And those who have lived a life of being a stranger come to know strange things, which ordinarily you will not come across in life.

The mythological wheel of birth and death is turning. (…) Again and again, the same thing happens: the birth, the marriage, the business, the misery, the death – then, again the birth. (…) You have died and been born so many times, repeatedly, and you have been doing the same things again and again. (…) You are just an actor in a drama: the curtain rises, and the curtain falls, and it goes on and on – (…) the same things; nothing has changed; you have not learned a single bit. A Buddha's work is to help you get out of this vicious circle. (…) Every

Buddha is trying to get you out of the wheel; every Buddha is functioning to take you out of this wheel of birth and death.

An authentic Master does not consider what the public says. He is not here to agree with someone; he is here to declare his truth. Whether anybody agrees with it or not, is immaterial.

Unless you reach to your own being, you will remain blind, and you will remain in darkness. You will suffer birth; and you will suffer death – and you will suffer all that happens between these two. (…) Reaching to your center is not something that can be postponed. Everything else can be postponed, but not your entering into your center, because that is the very purpose of life; that is the only goal worth anything.

Buddhahood is attained when you have dropped even the desire to be a Buddha. The mind has to be utterly empty. (…) First you have to be empty of everything that you know of; only then can you be filled by the Divine.

By finding the source of your life and consciousness, you have found the source of all life and consciousness. By becoming a Buddha, you have become one with all the Buddhas. (…) Then, you will live with your totality; you will love with your totality – and this life will be your last life. (…) You will become one with the Whole; you will *be* the Whole.

Every man has to become enlightened in his own way.

Any kind of identification takes you outwards. All your possessions will be outwards: your wife, your husband, your children, your body, your mind – they are outside you. The only thing that is not outside you is the witnessing, the watchfulness – that is your Buddha. Identification means losing witnessing, falling into the trap of attachment. That is our misery; that is our slavery.

People are conscious, but very superficially, of ordinary things. They are functional beings and they do a thousand things, so you cannot say that they are absolutely unconscious. But at the most, they can be called superficially conscious: (…) it is a robot humanity. You have learned everything that is necessary and given it to your robot mind which goes on doing things on your behalf. And giving the charge to the mind, you have gone to sleep. The whole effort of the Buddhas is to bring out your consciousness and to make you clearly aware of the distinction between a functioning consciousness and a pure consciousness which has no function, which is just a mirror. (…) And only in doing things can you separate the functioning consciousness and the pure consciousness.

The original consciousness, even a small drop of it, is so valuable that it will fill oceans. Even a single moment of original consciousness, a simple and single encounter with yourself… and you will never be the same again.

Buddha has divided his enlightened people in two categories: (…) the *arhatas* are the ones who become enlightened and remain silent; (…) the *bodhisattvas* become also enlightened, but their work is to convey something, some device, some hints about their experience to people. *Arhatas* are called *hinayana*, a little boat in which one man can row and go to the other shore. (…) *Bodhisattvas* are called *mahayana*: it is a great ship in which thousands of people can move to the other shore. (…) *Bodhisattvas* moving in the masses are like torches, with a joy and with a dance and with a grace. They will create an urge, a deeply repressed hunger and appetite for the Ultimate.

I am not a religious leader; I am a religious man. A leader is fundamentally a politician. (…) I am against Christianity and other religions because they are preventing people from finding out the truth of their own being. (…) All religions provide fictions.

Turning in simply means a death to the mind; turning in means the mind will have to be put aside.

First comes meditation; then, everything else follows.

The love between a disciple and a Master is the most intimate; it is the ultimate. (…) Don't cling to me; (…) don't get tied to my presence. (…) You have to learn my presence; and you have to learn my absence – and you have to come to a point where my presence or my absence don't matter. (…) The difference between my presence and absence should completely be lost.

Anything done with awareness is meditation.

Our minds are taking us away from the very center of our being. The mind is not interested at all in an interior exploration; the mind is absolutely committed to the outside and the objective.

Death is the criterion. If you can die gracefully, blissfully, almost dancingly, that proves that you have lived, and you have lived so deeply that you know that death is only the changing of the house.

Remember, admiration is not the real appreciation of a Master.

Sören Kierkegaard, Jean-Paul Sartre, Marcel, Jaspers, Martin Heidegger – all the great giants of the first half of this century were talking only about meaninglessness, anguish, suffering, anxiety, dread, fear, angst. And this philosophy has been called in the West *existentialism*. It is not – it is simply non-existentialism; it destroys everything that has consoled you. I agree with the destruction, because what was consoling man was only lies. (…) So I want to complete Friedrich Nietzsche's work – it is incomplete; it will lead the whole of humanity to madness. (…) This is the situation any negative philosophy is going to leave for the whole of humanity: well-dressed, ready to go – but nowhere to go! This situation creates insanity. (…) A negative philosophy will lead humanity into madness; its ultimate conclusion can only be to commit suicide.

There is a tremendous need in man's being to be related to existence. He needs roots in existence, because only when the roots go deep into existence will he blossom into a Buddha, will he blossom into millions of flowers, will his life not be meaningless. Then, his life will be tremendously overflowing with meaning, significance, blissfulness; his life will be simply a celebration.

Anybody who gives you a belief system is your enemy, because the belief system becomes the barrier for your eyes: you cannot see the truth. The very desire to find truth disappears. But in the beginning, it is bitter if all your belief systems are taken away from you. The fear and anxiety which you have been suppressing for millennia, which are there, very alive, will surface immediately. (…) So I want to destroy all your belief systems, all your theologies, all your religions. I want to open all your wounds, so that they can be healed. The real medicine is not a belief system; the real medicine is meditation.

You are asking: "Is it possible for man to live without God?" – It is only possible *without* God to live totally, to live meditatively, to live fully. (…) The fictitious God has to be replaced by an actual experience of truth in meditation; otherwise you will go insane. (…) All those things that are dependent on the concept of God are bogus; hypocrites are created by all those things. (…) All the qualities which are dependent on God will disappear with God disappearing; they are very superficial.

There is a morality which is imposed from the outside which is never in tune with your heart. And there is a morality that comes from within you, which is always in tune with your heart and in tune with the heart of the universe. That is authentic morality.

I don't give you any discipline, any morality. I simply give you a clarity of vision. And out of that clarity, whatsoever comes is good, divine, moral.

The peace, the serenity, the silence, the ecstasy, the music, the dance – gather all these experiences. You have to bring them to your day-to-day ordinary life. (…) Your life has to become a constant ceremony; only then are you whole.

Character arises out of enlightenment; it is not vice versa. (…) Enlightenment is your nature; it has no cause. It is already there; you just have to discover it. (…) And after you have found your enlightenment, the radiation of the enlightenment becomes your character, your sheal. Your enlightenment becomes your innocence, and out of that innocence arises wisdom. But wisdom is not knowledge; it is simply transparent clarity about everything, inner or outer.

Enlightenment is not of the mind; it is the fragrance of no-mind. No-mind is not based on any character – just the contrary: all character arises out of the clarity of no-mind.

There is no place for prayer, because prayer is God-oriented. (…) All prayers are false because there is nobody to answer them, nobody to hear them. All prayers are humiliations, insults, degradations. (…) You are kneeling down to a fiction which does not exist. And what are you doing in your prayers? Begging. (…) Begging this, begging that – your prayer reduces you into a beggar. Meditation transforms you into an emperor. (…) All religions go on making you extrovert, so that you don't turn inwards. Prayer is an extrovert thing; (…) it is taking you away from yourself. Every prayer is irreligious. (…) In an authentic religion, meditation has a place, but not prayer.

Every lie taken away will for some time leave an empty space. You can use this empty space to become miserable; (…) or you can make this empty space a new beginning, a new door. (…) Now you have to search for truth on your own; nobody can give it to you. This emptiness should become a door going inwards. And the moment you enter to the center of your being, you are no more an outsider – for the first time, you are an insider. (…) So it all depends on how you use your emptiness. The so-called Western existentialists are using it wrongly: they are filling it with misery, anxiety, tension, dread, anguish, angst. First, you were full of lies, fictions – but at least, they were consoling; at least, they were giving you some hope, some connectedness with existence. But existentialism is using your emptiness in an even worse way than the religions have used it. Religions have used it to exploit you. They were giving you consolation, and there is a price to everything. So they were exploiting you, but you were feeling perfectly happy for centuries, because God was in heaven and everything was all right – He will take care of you. (…) You were feeling at home, though that feeling was a dream. Now that the dream is destroyed by existentialism, you suddenly feel alone: there is no God, and you don't know any other way of relating with existence. Your old programming has failed; you need new insight. Instead of prayer, you need meditation; instead of God, you need your own consciousness. A pillar of consciousness is going to fill your being, and this will be your consolation. It will be authentic contentment; it will relate you with existence – you will not feel at all the outsider. (…) You are feeling disconnected because your connections were false. (…) The only way to be connected with existence is to go inwards.

Every religion is destructive of your evolution of consciousness. Monotheism is the most dangerous, but religion as such is dangerous. If you can avoid religion, you can become religious; if you can avoid religion, you can have a direct contact with existence and the cosmos.

The intelligence quotient of the ordinary masses remains stuck between seven and fourteen years of age; (…) very rarely a man passes beyond fourteen. (…) These people have a retarded mind, and only a retarded mind can belong to a religious organization, can believe in the fiction of God, can believe in heaven and hell, can pray to the empty sky.

The more intelligent a person is, the more sexual he will be. And the more sexual a person is, the more there is the possibility of energy for creation, for intelligence.

Unless you go deeper, you will shift your projections from one to another. (…) Only meditation can bring a metamorphosis to your being.

Gratitude arises out of you just like a fragrance, not as a thankfulness to anybody. It is the shadow, the by-product of becoming a Buddha. It is not a gratification of any desire. If you have any desires, conscious or unconscious, you cannot become a Buddha. It is only when all desires have passed on, when you have transcended all desires and demands, that you become a Buddha. And out of a Buddha, a fragrance radiates.

Hypnosis can be dissolved only by relaxation. You just relax.

If you die meditatively, without any desire, then there is no womb for you, no birth, no death. (…) By your desires, by your ambitions, you go on perpetuating the circle of birth and death. Stop desiring; that is *nirvana*. (…) To move into the cosmos, to become one with existence, is *nirvana*. It is also liberation; it is also freedom; it is also pure paradise – different names for one experience.

I am not a man; I am dynamite. (…) My whole work is to put dynamite in you to destroy you completely, so that you can enter into the cosmos with an easy heart, relaxed, at peace, finally at home.

Be silent; close your eyes; (…) look inward. Gather your energy, your total consciousness, and with an urgency, as if this is going to be your last moment in life, rush towards your very center – faster and faster, deeper and deeper. As you come closer to your center, a great silence descends over you. (…) A little closer, and a great peace arises from your very sources, surrounds you in a glory you have never known before, in a grace that is not of this world. One step more, and you are at the center of your being. For the first time, you are seeing your original face; (…) you are facing your hidden Buddha. This is your hidden splendor; this is your nature, your *dharma*. The Buddha has only one quality: witnessing. Witness that you are not the body; witness that you are not the mind; witness that you are only a witness. And suddenly, you have become one with the Buddha. (…) To be at your center, to be a Buddha, is the greatest experience of life. (…) This is your ultimate nature; this is your birthright: to be a Buddha – and you have gone beyond the mind, and you have reached to the very source of your being from where you have come. *And when the source and the goal become one, the circle is complete. This completion of the circle is enlightenment.*

Witness you are not the mind; witness you are only a witness. (…) Remember that you are a Buddha; you are a pure consciousness. (…) You are at the very center of existence. (…) Come back – but come back as a Buddha, with the same peace, with the same serenity, with the same silence. (…) The Buddha has to come into your day-to-day life, in your actions, in your gestures, in your words, in your silences – his grace, his presence have to be felt. And once you are completely possessed by the Buddha, all these experiences of silence and beatitude and blissfulness and divine ecstasy start overflowing in all your actions. In your very presence, an energy field is created around you; for the first

time, you become a mystery unto yourself, a shrine, a holy land: (…) this very body is the Buddha, and this very earth is lotus paradise.

A man without God finds himself in total aloneness; he has nowhere to go except inwards. All roads leading out are meaningless; they don't lead you anywhere. (…) Removing God is a great rebellion, and an absolute necessity to be awakened, to be enlightened. God is holding millions of people outside their own consciousness. Your God is a fiction; your prayer is false; and your religiousness is imposed. (…) Everything is imposed from the outside. And whenever something is imposed from the outside, your dignity is destroyed; your individuality is crushed. Your freedom turns into slavery, and the ugliest slavery is spiritual slavery. With God, you can only be slaves; with God, you can never be liberated. Liberation begins with liberating yourself from God and all the lies that surround him. Liberation brings you to your very own center, and there you find a totally different experience that is not of the mind: it is of pure silence, truth and beauty, of eternity, of life as a constant festival. And because you experience this festivity inside you, it starts overflowing you. In your actions, you become graceful; your eyes start shining with love, with depth; your very movement shows a centered, balanced, harmonious being. Your words carry something of that which is beyond words. Your silence is very alive; (…) it is a silent dance of pure awareness. It is a silent song without any sounds, but it is immensely alive.

Your God-oriented religions are only conveniences for the society. They should not be called religions; they are only moral precepts to keep the society together, and in the least inconvenient way. It is not religiousness. Religiousness arises only as a blossoming of your own consciousness. God-oriented religions certainly create a conscience, but not consciousness. (…) Conscience is borrowed; consciousness is your nature – the difference is vast.

Anything imposed from outside destroys you, your freedom, your individuality. Your inner space is completely closed, and it is closed in such a beautiful way that you never think that your parents, your teachers, your priest, your leaders, your politicians – all kinds of so-called wise men – are poisonous. (…) Even if you fall in hell, but you have lived spontaneously and according to your consciousness, you will not regret it. On the other hand, if you enter heaven because others forced you to act according to certain precepts, certain commandments, you will regret even in heaven that you have not lived your life according to your own nature. There is only one blissfulness in the world, and that is to be in accordance with your nature, with your existence. Don't bother about any commandments; don't bother about any disciples; don't bother about any morality. Just live according to your own consciousness, and go on growing your consciousness. Soon you will see the spring, and all the flowers will bring a clarity of vision, and a certainty of action, a totality to every response. And your very response will be beautiful, because it will be coming out of a growing consciousness.

Out of aloneness, out of freedom, you will find your ultimate peaks and ultimate depths. And this is what can be called the real meaning, the real significance, the ultimate value. *You* are the ultimate value. (…) Your very being, when discovered in its totality, is a Gautam Buddha. (…) It is because of sick fantasies that you are not looking at yourself: (…) you are throwing all the responsibility on God; (…) you give *your* responsibility to God – you have become a puppet.

If you are sensitive, you will be able to feel whether a person is blissful, sad, feeling unworthy, feeling a sinner; or whether he is standing on his own feet, feeling the dignity of being human, feeling rooted, centered, feeling that he has a place in existence of his own, that he is not accidental, that existence needs him, otherwise he would not be here. (…) You will find all God-oriented people serious and sad, because deep down, there is doubt. God is not their experience; it is just a belief. And how can you make belief a truth?

Your mind is going in circles, a continuous rush of thoughts. You may be silent from the outside; but inside, there is too much talk going on. When for the first time, talking movies came into existence, (…) the first name that was given to the talking movies was *talky*. (…) And in your mind, that *talky* is continuously going on. Whether you want it or not, that does not matter. In spite of you, it is continuously there.

The Master does not consist of words. (…) The Master consists only of absolute silence, pure silence.

The relative is called illusory because it is your creation; it does not exist anywhere.

The outer world and the inner world are both independent, but related. (…) They are related, because they cannot exist separately: the outer cannot exist without the inner; the inner cannot exist without the outer – so they are related. But their functions are different: the outer is moving towards the objects; and the inner is moving towards subjectivity. (…) If you move on the outer line, you will find yourself becoming more and more scientific; if you move on the inner line, you will find yourself becoming more and more mystic.

The presence of the Buddha is going to become the alchemy of your transformation. These are the three steps: On the *first step*, Buddha comes behind you: you feel his warmth, his love, his compassion, his beatitude. On the *second step*, you become the shadow, and Buddha comes in front of you. On the *third step*, your shadow disappears into the Buddha: you are no more; only Buddha is. You are no more; only existence is. (…) Let Buddha become your very reality, and you dissolve yourself; you disappear completely. You are the disease; the Buddha is the cure. You are birth and death; Buddha is transcendence from the circle of birth and death. You are momentary, just a soap bubble; Buddha is eternity.

When clarity is there, you don't have the alternatives of good and bad. With this clarity, there is a choiceless consciousness.

Truth can only arise within you; nobody else can give it to you. And with truth comes beauty, followed by good. This is the authentic trinity of a truly religious man: truth, beauty, good. These three experiences happen when you enter into your own subjectivity, when you explore the interiority of your being.

First comes the priest; then comes the prostitute; and then come all kinds of pathologies in the world.

Once you are beyond mind, only then are you aware of that which is real. And in that reality, no God is found. (…) God is believed in only by the ignorant. God is believed in only by those who don't have any sense of dignity. The people who have attained to the fulfillment of their potential, who have blossomed like lotus flowers, have all denied God. (…) Mohammedanism, Christianity, Judaism are just very childish. They are good as toys, as consolation, but they don't solve any problem, and they don't give you any liberation. They don't take you beyond birth and death; they only make you slaves. (…) My whole effort is to liberate you from all slavery, from all that binds you. Only when you are liberated from all bindings will you have a tremendous beauty, a splendor that even emperors will be jealous of.

Nothing old is to be repeated; (…) nothing can be repeated, because the situation is never the same. So every moment you have to respond freshly, out of your consciousness. (…) Zen is not consistent with the past, but absolutely consistent with the present. (…) Zen has a consistency not in time, but with existence.

Meaning is for the ordinary things of the world; *significance* is for the inner. (…) Everything goes on changing continuously, just like a cyclone; but your being remains the center of the cyclone without ever changing – it remains the same.

Any knowledge that is borrowed is no more knowledge. The moment you borrow it, it has lost its life. It is no more alive; it will not bring a transformation to your being. And knowledge that does not bring a transformation to your being is not worth calling knowledge.

The knowledge of the objective world is of no value in comparison to having a little glimpse of the inner sky and its beauty. (…) The intelligent people of the past were dedicated to finding their inner kingdom, that which cannot be taken away.

There are two kinds of people: those who will insist on finding the truth alone; and those who like to accompany a Master, becoming his shadow, peacefully, silently dissolving themselves into the Master.

Osho is a very respectful word; it is a way of calling someone almost divine. It is in essence so respectful that only a disciple calls a Master *Osho*.

A disciple becomes almost a part of the very being of the Master. There arises an invisible connection between the two; they dance together.

All phenomena are empty. Whatever happens outside you in life is just empty, as empty as dreams; it is made of the same stuff. The wise wake up and see the whole of life as a long series of dreams: sometimes good, sometimes bad, sometimes sweet, sometimes nightmarish – but they are all dreams. They contain nothing worth desiring. The awakened one neither dreams in his sleep, nor is he deluded by the dreams of the outside world while he is awake.

A Buddha is a rebirth of consciousness.

Buddhas simply make every effort to wake people to their own reality, but it is not a question of saving: they are Buddhas already; nothing has to be added.

The silence of no-mind gives you clarity: you can see immediately what is right and what is wrong; there is no question of any argumentation.

Christ has his own flavor; Mahavira has his beauty; Buddha has his own splendor. I want it to be impressed in you as deeply as possible that all over the world, in different ages, in different races, enlightened people have existed. And it is time that they should be recognized as belonging to the same category, although protecting their uniqueness. At their innermost core, they have a certain oneness; on the periphery, they are as unique as you can conceive. And this is beautiful; (…) this is how things should be: (…) the world should have all kinds of flowers; it should have all kinds of fragrances – only then existence becomes richer.

Your civilization is superficial. It is just like your clothes; you can drop them any moment. And you all know that there are moments when you drop all your civilization, all your culture, all your religion, all your great qualities that you talk about – within a second, they disappear.

Your consciousness is so small; (…) that's why a Buddha is bound to be misunderstood.

Everything comes from nothingness; and everything disappears again into nothingness. (…) Soon, everything will be gone. (…) Don't get attached in the morning; otherwise there will be misery in the evening.

Your awareness gets lost in things; (…) and there are a thousand and one things, the whole thick jungle around you, to be lost in. Remember, non-attachment is the secret of finding yourself; then, awareness can turn inwards, because you don't have anything outside to catch hold of. (…) And in this freedom, you can know your self-nature.

Success comes and goes; failure comes and goes. But for a man of awareness, it is all the same. You remain untouched and aloof. This aloofness, this untouchedness, is your transcendental nature. (…) You have to go far; you have to go to a point where nothing appears, where all projections of the mind are left behind. Then you have reached to the transcendental; then you have reached to your self-nature.

Dropping attachments is really dropping all slavery and dependence on things and people. It brings to you a great freedom, the only authentic freedom. Political freedoms don't mean much; economic freedoms don't mean much. The only real freedom is spiritual freedom, and that comes through dropping all your attachments and creating a pillar of fire, of awareness.

The moment you become enlightened, sex will disappear on its own accord. (…) It is just the same stuff dreams are made of; (…) it ends along with your delight in it. (…) As you become more and more mature in your meditation, sex becomes less and less interesting. (…) And unless sex disappears on its own accord, it its very dangerous to drop it, to force it, because then you will create all kinds of perversions. (…) Sex is something natural, biological. And unless you transcend your biology, unless you transcend your body, unless you become attuned with something beyond mind, sex is going to remain there in some form or other. And if it is going to remain there, it is better that it remains natural, biological, (…) because natural sex can be sublimated, but perverted sex becomes more difficult to transform.

The impotent person has never become enlightened. In fact, it is the sexual energy itself that transforms into your enlightenment. And because the impotent man has no sexual energy, he is in a worse condition: he cannot go higher.

Once you know your essential pure nature, then everything is allowed to you; then you are capable to decide for yourself what is right and what is wrong. (…) Smoking, drinking tea, drinking coffee… your small habits – I don't see that there is any possibility it can harm your enlightenment. (…) In fact, enlightenment that gets disturbed by small habits will not be of much value. (…) Small habits become immaterial, even when some old habits happen to continue after enlightenment. (…) In this whole world, situations are different, climates are different. There are cold climates where alcohol may be an essential need. For example, in the Soviet Union, it may be impossible even for an enlightened person not to drink vodka. It is so cold; it is freezing even your very blood – a little warmth is needed. A truly religious man is very understanding – understanding of different people, of different conditions, different geographical situations, different climates, different ages, different patterns, different habits. And small things cannot disturb a great experience like enlightenment.

All appearances of the world are preventing you from knowing the reality of your own being. What appears is not the reality; reality is hidden behind the appearances – and unless you become attuned with reality, those appearances which are just dream stuff are going to torture you continuously. And everybody is feeling the agony, the misery, but goes on living it, because there seems to be no way to drop it. (…) The essential way of all the religions is detachment, freedom from the appearances.

Meditation, on one side, brings morality in your life; on another side, it brings wisdom in your life. But you cannot do anything to attain wisdom directly; neither can you do anything to be moral directly. (…) Morality and wisdom are both by-products. (…) First, meditate – and morality will be in your actions, and

wisdom will be in your intelligence. (…) Meditation is the antidote to all the poisons of your life; it is the nourishment of your authentic nature.

Zen does not believe in meditating one hour in the morning, one hour in the night. It does not make meditation a separate, particular act; it wants meditation to become a quality of your being. (…) Zen makes your whole life, twenty-four hours a day, a meditative experience. (…) Whatever you are doing, you are doing it silently, peacefully, without any stirring of thoughts in your mind – then, your whole life has become meditation. You go to bed silently; you wake silently… and one day, you will realize that you also sleep silently: as thoughts disappear, dreams also disappear. Then, the circle is complete.

Meditation has to become something like your breathing: whatever you are doing, you are breathing; it is not a separate action. And only then are you saturated, in every fiber of your being, with meditativeness. (…) Whether you are sitting silently, or when you are walking silently, you have to transcend all form, motion and stillness, action and inaction, day and night, life and death. Transcend all, and you will have the highest fragrance of meditation in you.

A man of pure understanding is available to all the contradictions without any choice. He remains choiceless, just silently aware, knowing that they are contradictions, but that ultimately, they meet somewhere: life meets death; day meets night; love meets hate; yes meets no. For the man who is beyond all opinions, for him yes is partial just as no is partial. In fact, when they both meet and merge into each other, when yes is no longer yes, and no is no longer no, when yes and no have become absolutely indefinable, when it is going beyond conceivability, beyond mind – this is transcendence.

Mind's functioning is to create thoughts, dreams, imaginations, illusions, hallucinations, mirages of all kinds. Its function is not to find reality. (…) Not using the mind is the way to find reality. Becoming utterly silent, without any thought, just a clean slate, a tabula rasa – in that clarity, in that perceptivity, one comes to know what is real.

Reality is one; it is the mind that divides into within and without. When the mind is withdrawn, the division is stopped. Then, you are the reality; then, even the farthest star is connected with you, and even the smallest blade of grass is connected with you – it is all one existence. (…) The moment mind disappears, you are one with the Whole.

You come into the world without any possessions, and you go out of the world without any possessions. One day, the whole thing becomes just like a dream; (…) at the time of death, everything will become unreal – just dreams in the mind. The real renunciation is not of the world; (…) the real thing is to drop the dreams from your mind, so that you can become a silent observer, a pure witness. And that is what Bodhidharma calls liberation.

All that is needed of you to be authentically religious is to be on guard that you are not carried by emotions, sentiments, moods; that you remain above and beyond any strategies of the mind to pull you down. To be aware and alert is all that is needed to be authentically religious. You don't have to go to any church or to any synagogue or to any temple; you simply have to go within and be alert.

This world is not your real home. It is only a so-called home; it is just a consolation to call it home. (…) This world is only a caravanserai. (…) Your real home is where you are going when you are leaving this world, when you are transcending both life and death. (…) The name of the home is *nirvana*.

Knowledge is a barrier to wisdom. Wisdom comes to those who are innocent of all knowledge. The moment you drop all knowledge, you have also dropped all ignorance – they exist together as two sides of a coin. And then, what remains is pure innocence.

When the mind disappears, then with the mind, this whole world disappears. (…) Mind is the creator of this whole drama that you go one seeing. And once the mind disappears, the other shore appears immediately. The other shore is your real home; the other shore is your immortality, your eternity. (…) And the secret is simple: not to be a mind, but just to be a pure consciousness, a consciousness without thoughts, a sky without clouds.

You cannot become enlightened by desire; desire is the barrier. (…) The moment you desire, you are trapped; you are trapped by your own desire. You cannot make enlightenment an object of your greed; you cannot make it an object of your ambition. (…) When you make enlightenment an achievement, then it becomes an ego trip, and you are trapped, badly trapped. (…) Enlightenment is not a goal; enlightenment is your self-nature. (…) Drop the mind completely, with all its desire, with all its ambitions, with all its programs for achievement. (…) Otherwise, mind will just go on changing the object of desire, moving from object to object – (…) whether it concerns money or enlightenment, it doesn't make any difference.

You cannot empty the mind. Either you cling to it, or you simply drop it. There is no middle way. (…) *Empty mind* is a contradictory use of words, a contradiction in terms. There is nothing like an empty mind; mind is always thought processes: it is always a traffic of thoughts, emotions, dreams, imaginations. (…) *Empty mind* can be misleading: people can start thinking that all that they have to do is to empty the mind. But *you cannot empty the mind*, even if you go on working for eternity. You have to *drop the mind* – wholesale. (…) It is better to use the words *no-mind* than to use the words *empty mind*. (…) There is no need to fight; one has just to be a witness. Without any fight, just be a witness, and mind disappears. (…) Create the fire of witnessing; create the flame of awareness.

Attachment arises only with your projecting mind. (…) And with all projections gone, only the real remains.

An authentically religious man is individual; (…) a man of true understanding remains alone. He does not join any party, any organization, any church, any religion. He is available to every form of understanding, but he remains impartial. To me, this impartiality is one of the fundamentals of religion. (…) I teach you the beauty, the grandeur and the fragrance of aloneness. And in your aloneness, you will reach to the heights of Everest; in your aloneness, you will be able to touch the farthest star; in your aloneness, you will blossom to your total potential. Never become a believer; never become a follower; never become a part of any organization. Remain authentically true to yourself; don't betray yourself.

Life is only a school; and unless you learn enlightenment, you will go on moving into the circle of life and death.

Sitting silently, doing nothing, is the foundation of meditation. But in the West, nobody is in a state of silence; they cannot be. That seems to be a waste of time. In the West, meditation is not possible for the simple reason that one life span is too short: death comes too quickly; it does not give you enough time. The Eastern concept of reincarnation takes care of your spiritual growth. The hypothesis of reincarnation, a continuous eternal cycle of birth and re-birth, gives you enough time: you can sit silently for hours – there is no hurry; there is no need to be speedy. There is an eternity available to you, not only seventy years.

Women, money, success (…) – you have run after everything in the world, and it has lead you nowhere. All roads in the world go round and round; they never reach any goal – they don't have any goal. (…) This insight is the foundation of Eastern wisdom. It creates a great boredom with life, death and *samsara*, the continuous vicious circle. (…) It brings a certain maturity to you – that now, it is time to stop being childish. You have been playing these games so long that now, it is time to grow up; (…) that now, there is a great and urgent need to do something that you have never done before: a search for your own self. (…) You have fooled around enough.

No Western book, philosophy or theology, has anything parallel to the Eastern *sutras*, because the Western books are only mind stuff. The Eastern *sutras* have a qualitative difference: they have nothing to do with mind; they have something to do with your innermost being and its experiences of blissfulness, ecstasy, the universal joy that pervades this vast existence. Only man is missing it; and man is missing it because of his knowledgeability. (…) Your so-called wisdom is all borrowed; it is not wisdom at all. (…) You go on repeating things that you don't understand, things that have not grown up in your own being; things that are absolutely foreign to your own existence, your own life. You have been collecting, just like small children, sea shells on the beach, and you have been thinking that you are creating a great treasure. – Yes, it is possible to deceive others and to deceive yourself. (…) Instead of being wise, you are otherwise.

If your mind is full of knowledge, you will remain unwise, stupid. And if your mind is dropped and you go beyond it, then you enter into the world of wisdom, into the world of awakening. And in that awakening, everything is true because *you* are true; everything is authentic because *you* are authentic. In the mind, you are untrue; you are false – and that's why whatever happens through the mind turns into a falsity, a hypocrisy.

Mind and reality, mind and the world – it is a vicious circle. Mind creates a certain world which is nothing but your projection. And then, that projection creates your mind. And this way, this vicious circle goes on and on: your mind supports your projections; your projections support your mind. – And you go on living in a hallucination.

A man who has not experienced *samadhi* is spiritually sick. He may be bodily fit, but he is not spiritually fit. (…) And even if for a single moment you have known *samadhi*, you have known the greatest secret in existence. (…) *Satori* is only a glimpse of *samadhi*, a faraway glimpse. (…) *Samadhi* is your very nature in its absolute clarity, in its absolute purity, in its absolute awareness. *Samadhi* is your real home. And the people who don't know *samadhi* are wandering without a home. They are homeless people, rootless people, and their whole life is nothing but a tragedy. *Samadhi* gives you roots in existence, and it opens the doors of your home. *Samadhi* is the ultimate actualization of your potential. And the way to *samadhi* is simple: drop the mind; go beyond the mind – and you will enter into *samadhi*.

Questions come from the mind – and whatever answers are given, your mind rejoices in becoming more and more knowledgeable; it becomes more and more powerful. (…) Mind is the only barrier; and strangely, we are continuously educating the mind to become more and more powerful. Our whole educational systems around the world are nursing the mind, your enemy – making it stronger, more informative, more knowledgeable. In a more intelligent world, meditation should become absolutely mandatory. (…) Meditation should be the foundation for every profession, for every dimension of education. (…) Meditation is the only cure for all sicknesses that man is prone to: a single medicine.

Transcend the mind – and you will find that *you* are the answer; your very being is the answer. (…) Go into silence, which will release your dormant awareness, and your whole being will become luminous with consciousness. Then, the same body, the same senses, and the same world have a totally different significance: they become *nirvana*; they become immortality.

There is no self-nature which makes people different. (…) The whole existence is in *samadhi*; only you have gone astray. Come back, merge and melt into the wholeness of the universe.

Even in the deepest sleep, somewhere in the corner of your darkness, a small longing goes on continuing to be alert, to be awakened, to be enlightened, because nobody can be satisfied with misery, agony, anguish forever. – One wants to get out of it.

When you are aware, you are a Buddha; and the longing for Buddhahood disappears. And when you are a Buddha, you are not aware that you are a Buddha: awareness cannot be aware of itself; innocence cannot be aware of itself. (…) The mirror can reflect everything in the world except itself; (…) knowledge is always about the other. (…) So Buddhahood exists only for those who are far away from it; and Buddhahood disappears for those who have reached home.

Every death is the beginning of a new life – except only rarely, when somebody becomes enlightened. Then, his death is the ultimate death; he will not be born again. (…) Each time a man becomes enlightened, the whole universe gets a little higher in consciousness, because this man's consciousness spreads all over the existence. (…) So it is not only a question of a single person becoming enlightened.

Understanding, compassion, silence – these are the doors to heaven. They are beyond your mind. (…) Your mind is hell; going beyond your mind is heaven. (…) Go beyond the mind. That is the essence of the whole teaching of all the awakened ones.

It is something very significant to remember: that every discipline is a device given by a living Master; that every precept is a certain strategy given by a living Master – and without the living Master, all those devices, precepts, commandments become dead. Then, you can go on following them with absolute sincerity, but they will only bring torture and suffering to you, and nothing else. Following the dead, you are going to become slowly, slowly, dead. (…) Your so-called saints pick up precepts, disciplines from scriptures. They are like dead flowers, thousands of years old, dried up; they don't have any fragrance anymore. (…) And your so-called saints themselves are almost dead, dried up; they have lost touch with life. They have created a thousand and one barriers between themselves and existence, and those barriers they call discipline, austerity, religious practice.

The peak is always only one; the paths leading you to it can be thousands.

Your small flame of the ego, your small flame of the mind and its consciousness, is preventing the whole universe from rushing into you. Hence the word *nirvana*: blow out the candle, and let the whole universe penetrate you from every nook and corner.

I want religions to disappear, so that religiousness can have the whole space that is being occupied by religions. Religions have been detrimental to the progress of religiousness; and to me, religiousness is the highest flower of evolution.

Don't be antagonistic to suffering; even feel grateful for suffering. (…) If there was no suffering, you would never search for the truth; it is suffering that goes on impelling you to go beyond it. (…) Feel grateful for all forms of suffering, because all these are creating the situation for you to search for truth. (…) Suffering creates the need for a search. (…) Otherwise, you would fall asleep; you would feel so comfortable that you would become a vegetable.

To change the direction of your energies, to create a new symphony out of your energies, is the whole art of religion. (…) It is just your own transformation. The same energy that is anger becomes compassion; the same energy that is greed becomes sharing; the same energy that is delusion becomes awareness. The energy is the same; just its direction changes. (…) Anybody who preaches anything else as religion is himself blind and taking other blind people into a dark night. They are all going to fall into a well somewhere or other. Man has been given everything by nature; and if it is put right, then man becomes a Buddha. But if that energy is in discord and you cannot create an orchestra out of it, then your life becomes hell. *You* are the space where both heaven and hell are possible. (…) Just a little awareness, just a slightly different arrangement of the same energy, and you can change heaven into hell. (…) One has just to understand how one's energies function. (…) This is one of the greatest insights possible. It makes man the master of his own life. And if he is living in hell, he should take the responsibility upon his own shoulders. (…) And if he wants to change, he has every possibility to change himself. There is no need to wait for a savior, for a Jesus Christ or a Krishna. You have to become your own saviors.

Silence is something inner: a calmness, a quietness, a peace. – You can remain silent, and still you can speak. (…) In fact, the man who is silent inside can speak better than anybody else, because his mind is no longer a disturbance. (…) Silence is a far greater experience than speaking or language. And when you are silent even while you are speaking, then your words have a beauty and a tremendous authority in them, because they are coming from a pure heart, from a silent land, from the very lotus paradise of Gautam Buddha.

Samadhi is the balance between speech and silence; the exact middle where silence and speech meet, where silence and sound meet. And that exact middle is beyond both.

Mind is your prison; no-mind is your freedom. Mind is your ignorance; no-mind is your enlightenment. Move from mind to no-mind – this is the whole path; this is the whole religion.

It is not that *I* am dangerous; it is the truth that is dangerous. (…) Truth never harms anybody, but it makes the whole fabrication of lies around the world tremble: (…) all those who are living on lies are scared to death. (…) Truth has such power; a single man of truth is enough.

The moment you know, you don't have to declare anything. Truth declares itself. But only those who have a certain sensitivity, a certain music in their heart, a certain poetry in their being, will be able to recognize you. (…) And for them, this recognition is going to be a seed of transformation within themselves. (…) Recognizing a lotus flower is recognizing one's own future, one's own possibilities, one's own grandeur. Then, one cannot remain contented with the muddy world; then, one would like to become a lotus too.

Bodhidharma says, there are three poisons: greed, anger, delusion. With these three poisons, you remain a mortal. And once you are purified of these three poisons, you have become an immortal.

What is the need of the other shore? The other shore is only a symbolic concept. (…) When the world and the attachment with the world is gone, who cares about paradise? (…) Paradise is something within your being. (…) Slowly, slowly, as your silence deepens, as your understanding deepens, as your awareness reaches to the highest climax, each moment becomes a paradise. Then, you don't think of some other shore, of a paradise somewhere in the clouds – then, paradise is here; then, paradise is now.

Bodhisattvas make every effort to awaken people, knowing perfectly well that out of a million people, perhaps one may understand them, and the remaining will either be indifferent, or most probably will misunderstand. *Bodhisattvas* know perfectly well that speaking the truth is a very shortcut way to create enemies in the world, because the whole world is full of lies. All the vested interests are based on lies: the so-called religions, the so-called nations – all are fabrications of cunning minds. An authentically religious man belongs to no religion and belongs to no nation and to no race and to no color; he belongs to the whole humanity. (…) A *bodhisattva* is ready to accept all condemnation from the whole world, but he cannot remain silent and unsharing; that is impossible for him.

A disciple is not interested in what the Master is saying; a disciple is interested in what the Master *is*.

The Western psychology tries to understand the mind by analysis. That is a futile effort. (…) Mind can never be totally analyzed, because while you are analyzing it, it goes on creating new things; it does not remain static. You go on analyzing every week twice or three times, but the remaining time, the mind is creating more ideas, more imaginations, more dreams – you can never come to an end; it is impossible. And if you cannot come to an end, the rock bottom, then your understanding of the mind is very superficial. (…) People who are in psychoanalysis, at least twice a week, they feel a little light, a little unburdened, a little relaxed. But the mind will gather the tensions again, because the roots have not been cut: they have only been pruning the leaves. (…) In the process of psychoanalysis, you are nourishing the roots, and you are simply cutting the leaves… the foliage will become thicker and thicker. (…) And in psychoanalysis, you have to depend on somebody else; (…) it creates a dependence, almost a kind of addiction, just like with any drug. (…) to come out of it is almost

impossible. You get tired with one psychoanalyst; then you move on to another psychoanalyst. It is just like getting immune to one drug; then you move on to another drug which is stronger and more dangerous – soon, you will become immune to that drug too… then you will have to move on again, to some other psychoanalyst, who finds stuff that the previous ones have not been able to find. This goes on and on. Psychoanalysts have been around for almost a century, but in one hundred years, they have not been able to bring a man to the understanding of his mind. Psychoanalysis has failed utterly. (…) But psychoanalysis is in fashion; and it is one of the most highly paid professions in the West. (…) The East does not believe in analysis; it believes in awareness. (…) When, through awareness, the mind is cut from the roots, then it soon withers away. And the space that mind was occupying is no longer occupied by anything; it is now pure space. That is your real being; that is your authentic being. (…) And that is the only possibility for human growth, the only possibility for enlightenment: going beyond the mind. (…) To find yourself is enlightenment. And except for enlightenment, certainly you will not find anything beyond the mind.

What is in your mind? Just soap bubbles, signatures on water, sand castles which just a little breeze may be able to demolish. Your mind is nothing but a fiction; (…) watch it from the outside, and the fiction disappears.

Those who are not affected by purity or impurity are sages.

Morality and authentic religion differ completely. Morality teaches you superficial things: be good to others; be nice to others; be a gentleman; be non-violent; be compassionate; avoid all that is thought to be evil, such as cruelty, anger and greed. – You can manage; millions are managing. And they are respected deeply, by all kinds of fools that the world is full of. But their morality is not even skin-deep: just scratch them a little, and suddenly you will see, they have forgotten all their practices, and their real barbarous nature is coming out. (…) Bodhidharma is saying what I have been saying my whole life: that it is not possible to practice authentic morality; authentic morality is a by-product of authentic religion. You can only create more awareness in yourself; and authentic morality will come up on its own accord. (…) If you have to practice morality, then it is not of much value. (…) And unless awareness arises in you, all your morality is just bogus; all your culture is simply a thin layer which can be destroyed by anybody. But once your morality has come out of your awareness, not out of a certain discipline, then it is a totally different matter: then, you will respond in every situation out of your awareness, and whatever you do will be good. (…) That is the simple beauty of awareness; that anything that comes out of it is simply beautiful, simply right, and without any effort, and without any practice. (…) So be more alert; be more conscious – and everything that will happen through you is going to beautify this existence, make it more divine, more mature. Then, your awareness will not only bring flowers to you; then, your awareness will bring fragrance to millions of people. Awareness is the golden key to the gate of God.

God is just a hypothesis; existence is a reality – but all religions have moved from reality to hypothesis.

There is no distinction between dreams. (…) The spiritual discipline is as much a fiction as murdering somebody. (…) They are all dreams made of the same stuff; they are all fictions.

Truth has beauty when it arises in you, but if you are somehow trying to fix it into a certain system created by somebody else, you start distorting the truth. And to me, that is one of the greatest crimes.

The moment somebody starts compromising, he loses touch with truth. Truth is an uncompromising experience. (…) Your commitment should not be divided; (…) your whole and total commitment should be to truth, and not for anything else.

Whatever you practice, you have to practice through the mind. Hence, enlightenment cannot be attained through practice. (…) Enlightenment can come only when the mind disappears.

It is not the pure mind which is Buddha-land: even the purest mind is still mind; purity and impurity are still a duality. Buddha-land is beyond the dual; it is not part of duality. (…) No-mind means, beyond purity and beyond impurity.

The more you become enlightened, the less you know.

Building monasteries, casting statues, burning incense, scattering flowers, lighting eternal lamps, practicing all six periods of day and night, walking around *stupas*, observing fasts and worshiping… – Whenever a seeker wants to search, he has not to get lost in a forest of unnecessary disciplines and rituals.

That which is going to help you meditate is right; and that which is just unnecessarily metaphysical, philosophizing has no validity and is of no use for your meditation.

Only the external needs washing; the internal needs no washing. (…) The soul is always clean; it has never been unclean.

What is introspection except internal thinking? And what is speech but bringing your internal thinking to an expression? – They are not different.

Mind, even at rest, is not reliable. Mind has to go completely to the point that it cannot come back, to the point of no return. (…) Meditation means no-mind. When the mind is extinguished, the same energy that was involved in the mind becomes your meditation.

Dhyan means no-mind. (…) In concentration, mind concentrates. In contemplation, mind contemplates. In meditation, mind meditates. But in *dhyan*, mind simply disappears: *dhyan* is a silence beyond the mind. (…) The Chinese *ch'an* or the Japanese *Zen* are different pronunciations of the Sanskrit word *dhyan*.

The whole foundation of meditation is to make you so alert that you can see the forming of seed and desires, and drop them. (…) If you die in a half-hearted way, not totally, with something incomplete, with something you wanted to do and death has come in between – then you cannot expect to disappear into the universal; then the flame will take another home, according to your desires, your reincarnations. Meditation simply means to drop, slowly, slowly, all your desires. And when death comes, celebrate it; celebrate it, because everything is complete and you are ready. This readiness and completeness will give you the ultimate freedom and formlessness. That formlessness is *nirvana*.

Sansara means the great wheel of life and death. It goes on moving, the same wheel, and you are clinging to the wheel, and you go on moving with the wheel from one death to another, from one life to another. The investment is such that unless you learn the lesson, you cannot come out of this vicious circle of life and death.

The really superior person does not care a thing about power. He knows his superiority; he lives his superiority. (…) Only the inferior ones are left in politics.

A single experience of truth is enough; it lasts for eternity.

The authentic Master is concerned only with one single thing: to provoke you to see your potentiality, to provoke you to see inwards. His presence makes you silent; his words deepen your silence; his very being slowly starts melting your falseness, your mask, your personality.

Every man is a *bodhisattva*. The word *bodhisattva* means, in essence a Buddha. The distance between a *bodhisattva* and a Buddha is the distance between the seed and the flower. It is not much; it just takes a little courage to bridge the distance.

What is your religion except conformity? (…) It is just a conformity to remain respectable in the crowd.

Your shadow has to be understood perfectly well: it is your personality. It is what you have been proposed to be; it is what you have been brought up to be. It is all those voices of your mothers and fathers, your teachers – they make your personality; they create a pseudoness around you. (…) So much rubbish has been imposed on you – in the name of religion, in the name of politics, in the name of society. That is what is making the barrier. (…) You have to destroy this whole wall that is preventing you from looking at things as they are; (…) you have to get rid of all ideology that has been implanted in you, of all your conditioning.

Marriage itself is a partnership in misery – as if by being together, the misery would disappear. But it will not disappear; it will only be doubled. In fact, it will not only be doubled; it will increase by much more than double. The whole world knows it, but we go on with our conditioning.

Your so-called religions don't want you to be intelligent; the fruit of intelligence has been abandoned. (…) Your so-called religions believe in order and obedience; they don't teach meditation. (…) And if you become wise, if you enter into yourself and find the truth, it's going against God. (…) These religions are trying to humiliate humanity; their whole business is exploitation and oppression. (…) Priesthood is the ancientmost profession of parasites.

Correctly understood, everything is only a momentary manifestation of the same nature. (…) You are all its momentary manifestation; everything in the world is its momentary manifestation. (…) A Buddha is a recognition of the innermost life that throbs in everything. (…) Wherever there is life, there is God in some form.

If you want to know your essential self, you have to express it all the way, all the day, in every smallest expression.

Different religions have been propagating different superstitions. Now, slowly, slowly, science has come to take the place of religion. But every scientific explanation is momentary; what it says today, it may not say tomorrow. (…) Everything is an immense mystery; and the very effort to find an explanation is wrong – just love it, live it, dance it. Don't waste your time in finding explanations. This is the Zen attitude.

When you are in silence and a cuckoo from the bamboos starts singing, it deepens your silence.

Spiritual, to me, simply means finding oneself. (…) And nobody can do this work on your behalf; you have to do it yourself.

The search for a Master starts only when you become suspicious of your belief systems.

The whole work of the Master is to remove the dust from your eyes and to give you a challenging call, so that your innermost being wakes up.

Anything that we say about the ultimate experience is only provisional, arbitrary. So don't argue about words, and don't depend on words. No word is absolutely accurate; language simply falls far below. Those heights and those depths are beyond; words cannot reflect them.

To be a mystic is one thing; to be a Master is totally different. Out of a thousand mystics, perhaps one is a Master. Nine hundred and ninety-nine decide to remain silent – seeing the difficulty, that whatever they have realized is impossible to convey in any possible way to others; seeing that not only is it difficult to convey, it is bound to be misunderstood too. Naturally, one who has arrived to the

ultimate peak of consciousness will most probably decide not to bother with the world anymore. (…) He is fulfilled and contented; he is finished with the world.

Spiritual growth is a complex phenomenon; it is connected with many other things. Unless your conditionings are changed, unless your belief systems are changed, unless your mind is unburdened of the past – there are so many things to be cleaned… only then can the still small voice of your being be heard. (…) The idea that your spiritual growth is possible without going through a deep psychological revolution is false.

Remember only one thing: Go on, until there is nowhere to go, until there is no one to go, until you have exhausted everything – the road, the goal, the traveler: all have disappeared; and there is just pure silence of *isness*.

I am not here to enslave you spiritually; I am here to make you free from all enslavement. (…) I need your intelligence, not your surrender; I need your consciousness, not your slavery. (…) The true Master never asks you to surrender. His very presence is enough.

Worshipping the mystics is not real respect. (…) Worshipping is really a way of escaping from transformation; (…) it is a strategy of the mind to avoid seeing the finger that is pointed towards the moon.

The technique of positive thinking is not a technique that transforms you; it is simply repressing the negative aspects of your personality. It is a method of choice – it cannot help awareness; it goes against awareness. Awareness is always choiceless.

The behavior of a monkey is the behavior of a frantic mind jumping from here to there, from this branch to that branch, never stable, never able to sit even for a few moments, always doing something, always going somewhere, continuous in activity – meaningless or meaningful, relevant or irrelevant. (…) Man's mind is a monkey – if you watch your mind, you can see: it is never quiet; the most difficult thing for it is not to do anything. (…) And this is the whole work of a spiritual seeker: to change the monkey mind and to bring it into a state of stillness. (…) If you can use your intelligence to help the monkey to be still, to relax, then the supermind comes into being, and you have a clarity that was never before, a clarity that makes you aware of yourself and aware of existence that surrounds you and fills you with tremendous gratitude. (…) Sit silently. Only a man in deep meditation goes beyond monkeyhood and, for the first time, becomes really human.

Beloved Osho, to have a hot lover is something, but to have a hot Master is really something else! What do you say? – Hot lovers get cold very soon; you cannot depend on them. But a hot Master is a hot Master. In fact, I have to keep myself continuously air-conditioned!

Meditation is a way of settling in oneself, at the innermost core of one's being. Once you have found the center of your existence, you will have found both your roots and your wings. The roots are in existence, making you a more integrated human being, an individual. And the wings are in the fragrance that is released by being in contact with existence. The fragrance consists of freedom, love, compassion, authenticity, sincerity, a sense of humor, and a tremendous feeling of blissfulness. The roots make you an individual; and the wings give you the freedom to love, to be creative, to share unconditionally the joy that you have found. The roots and the wings come together: they are two sides of one experience, and that experience is finding the center of your being. Otherwise, we are continuously moving on the circumference, always somewhere else, far away from our being, always directed towards others. But when all this is dropped, when all objects are dropped, when you close your eyes to all that is not you, (…) then only a silence remains. And in this silence, you will settle into the center of your being, and then the roots will grow on their own accord, and the wings too – (…) both of them come on their own.

Do not misunderstand thinking for understanding. Thinking is of the mind; understanding is of the beyond. (…) The flower of understanding blossoms in the state of non-thinking.

Once you have found harmony within yourself, it is not difficult to find harmony with nature: you are part of nature; you *are* nature. Nature is bigger you; you are smaller nature.

Man is half free and half in bondage. And how he uses his freedom, that determines his bondage.

Meditation is nothing but an exploration of the mystery – not an explanation, not a search for a solution, but an exploration. To dissolve into it slowly, slowly, just as a ripple disappears into the ocean – this disappearance is the only religiousness that I know of. All else is just nonsense.

In essence, it is only awareness that leads you to the ultimate goal. There are not many paths; there are many names for one path – and that one path is awareness.

The Master is the last barrier on the path. The love for the Master is difficult to drop. And one can drop everything: one can renounce the whole world; one can renounce himself – but unless the last thing is also dropped, that small clinging with the Master remains the base for your ego. (…) The Master wants you to be totally liberated, liberated from everything – and he is included in that *everything*.

The spiritual pilgrimage is endless; it is only for those who are not goal seekers. The goal seekers are miserable people: they have a certain goal and they reach; (…) and by finding the goal, they simply find that they have been fools, that they have been running after shadows. (…) In the world, there are goals; in the spiritual realm, there are no goals – it is a pure journey, leading nowhere. (…)

And the journey will move from one *now* to another *now*, from one *here* to another *here* – but it is not going to come to an end. It is an eternal pilgrimage.

You cannot divide fulfillment and enlightenment into two things; they are one and inseparable. (…) Life cannot be fulfilled without enlightenment; (…) fulfillment and enlightenment mean the same thing. (…) Enlightenment is not an achievement; it is only a remembrance. (…) And fulfillment is simply a by-product of enlightenment. (…) Fulfillment cannot happen without knowing who you are; (…) and the whole art of meditation is the art of remembering who you are. (…) And the moment you remember yourself, contentment and fulfillment come simultaneously, without any effort on your part: they are flowers of your enlightenment, of your remembrance. (…) Fulfillment, silence, compassion, kindness, lovingness, grace, beauty, integrity, individuality – all these qualities which attract you, all these things happen because of awareness, because of one's becoming absolutely conscious. These are the flowers of one's consciousness. (…) You see those flowers, you smell the fragrance of those flowers, and you would like to have those flowers, to grow those flowers. But you don't see that those flowers get their juice from some hidden roots; and those hidden roots are in enlightenment. So, the easiest way is to get enlightened first; and then, everything else will come to you on its own accord.

Human mind is such that whatever is available, you become sleepy about it.

Remember, we are always in the hands of death; so don't postpone the essential. Postpone the non-essential; the essential has to be done *now*.

The whole existence is significant, but not meaningful. Meaning is of the mind; and significance is of the heart.

Mind has created buffers to protect itself, because continuously, without your knowing, you are bombarded with thought waves from all around you. Everybody sitting by your side is throwing thought waves towards you; everybody is broadcasting a station. You don't hear it; the person does not shout it – but those waves are carrying his thoughts towards you. (…) It is just like radio waves carrying messages. (…) Continuously, your mind is bombarded from all sides by all kinds of thoughts. And to protect itself, each mind has created a subtle wall of buffers, so that those thoughts are turned back, so that they don't enter your mind. (…) The mind has created all kinds of buffers to protect ifself, to absorb shocks, to prevent shocks from reaching you. (…) And unless you are alert about these buffers and unless you drop these buffers, there is no way for the Master's hammer to destroy your conditionings, your resistances, the walls you have created around yourself. You have created them as part of your security, but they have grown too much; and instead of being a security, now it is a question of how to save you from your own security measures.

When you are here with me, you are listening to me; you love me; you trust me – you are so eager to drink each word. You are so intensely ready to absorb that your own inner thought process stops: the buffers drop. You feel a silence; you feel a new space. But when you are gone, again the old game begins… – You just

have to understand the strategy. Then, you can sit by the side of a tree, on your bed, anywhere, and you just try to listen to the mental traffic noise, but intensely and totally, with no judgment that it is good or bad. And slowly, slowly, your thoughts will drop, and with that, your buffers will drop – and suddenly, a gap opens up which leads you into silence and peace.

Only the man who knows how to meditate is the man who knows how to listen; and vice-versa, only the man who knows how to listen knows how to meditate – because it is the same thing.

The only relationship which is unconditional, undemanding, is that which exists between the Master and the disciple. (…) All other relationships are conditional, even the best.

The Master does not give you knowledge; he shares his being. And the disciple is not in search of knowledge; he is in search of being. (…) He wants to be revealed to himself; he wants to stand naked before himself.

The Master is a medium of the universal consciousness. And if you are available, then suddenly the universal consciousness stirs in you the sleeping, dormant consciousness. The Master has not done anything; the disciple has not done anything – it is all a happening.

The Master moves towards the disciple; the disciple moves towards the Master – sooner or later, they are going to meet. And the meeting is not of the body; the meeting is not of the mind – the meeting is of the very soul… As if suddenly, you bring two lamps close to each other: the lamps remain separate, but their flames become one – (…) it is at-oneness.

All the vested interests want humanity to remain retarded, so that the human mind does not evolve to its ultimate potential. Because once there are individuals of the caliber of Socrates, Lao Tzu or Gautam Buddha, then there is no possibility of any exploitation, physical or psychological, no possibility of any oppression, no possibility of enslaving the human soul. And all the politicians need slaves, and the priests need slaves. They don't want humanity to blossom and to release its fragrance to the winds, to the sun, to the moon. They want you just to produce more money for them, more power for them, more slaves for them, more population for them. (…) But down the ages, the politicians and the priests have learned one thing: they have learned that crucifying a Jesus is not helpful; that poisoning a Socrates is not helpful. (…) They have learned that if you want to kill Jesus or Socrates again, then it has not to be a crucifixion, not a poisoning: it has to be indirect – as if it is an accident, as if it is a natural death.

Drop all knowledgeability; (…) drop all the nonsense. (…) Transformation is needed, not information. (…) Your spirituality will grow through your innocence, not through your knowledge. And your innocence one day becomes knowing, but it never becomes knowledge.

Whatever I am doing is to help you to evolve towards more peace, more silence, more love, more compassion.

Being with me, you have felt the poetry, the dance, the music of existence. (…) And separated from me, you feel a kind of death. (…) Alone, you fall back to your old chattering; you forget the peace, the beauty, the dance, the song. (…) Alone, you are like a lost child surrounded by darkness, feeling afraid. (…) But none of my people have to be dependent on me. (…) Things are happening when you are with me; and they can also happen when you are not with me – because I am not doing anything; I am just an excuse. (…) With me, you can have a taste, you can have a certain experience; (…) and then, you have to move on your way, alone. So whenever you are alone, try to experience the same totality, the same intensity, the same silence. In the beginning, it will be difficult – but not impossible. And once you are capable of experiencing it in your aloneness, you have become an independent individual. And to me, that is the most rewarding experience in life: to become a totally independent individual. Then, all the mysteries of life are yours; all the beauties are yours.

Hearing is possible for everybody; listening is possible only for those who are silent. (…) The word is coming from the very heart of the Master. It is not coming from his head; it is coming from his very being. And if you are open and available, then it will reach your being. This bridging, this communion is what transpires between the Master and the disciple. (…) And unless you are in a deep communion with the Master, everything else that goes on in the name of spirituality is nothing but spiritual entertainment. In your temples, in your synagogues, in your mosques, in your churches, what goes on is simply entertainment. People go to the temple, the church, the synagogue for their whole lives, and nothing happens to them – (…) they come out the same, just as if they go into a cinema and come out the same. It is just an entertainment, and it is very fulfilling to the ego; (…) it is tremendously ego-fulfilling. (…) And nothing has happened to your life; you come back the same: (…) there is no transformation, not even a slight change in the heart. It is entertainment, and nothing else. (…) It is corrupting you, exploiting you, deceiving you, destroying you.

Responsibility is always the very first step of freedom; and throwing the responsibility on somebody else's shoulders is throwing away the opportunity for freedom. Responsibility and freedom – you cannot divide the two; they are inseparably one. (…) And if you do not want responsibility, you will be enslaved in some way or other.

Political slavery, economic slavery – they are superficial; you can revolt against them very easily. But the spiritual slavery is so deep that even the idea of revolting against it does not arise. (…) While other slaveries are imposed on you, (…) spiritual slavery appears not to be against you – it appears to be a tremendous consolation: a consolation that your responsibility has been taken over by somebody who knows; now you need not worry. But now, along with the responsibility, you have lost freedom too.

The whole responsibility is on the disciple; the Master is only a catalytic agent. (…) The Master cannot enter into your being; (…) he can only make his presence available to you. (…) Now it is your responsibility: to be receptive, or not to be receptive. (…) The authentic Master will not take any responsibility on himself. (…) The true Master gives freedom; he insists that you should be free, totally free. But you don't want freedom; (…) you are afraid of freedom. Just see the mechanism of the mind – (…) if you look deep inside it, you will see your fears. You are afraid of freedom, because freedom means that you have to stand alone, on your two feet. And people are very much afraid to be alone. (…) Aloneness creates all kinds of fears; in aloneness, you start facing existence directly.

Every expectation is a bondage; it leads to frustration sooner or later. (…) The Master-disciple relationship is not a relationship of expectations. Expectation is the poison that destroys all other relationships; (…) expectation turns everything beautiful into ugliness. But your whole life is full of expectations; your mind knows nothing but to expect.

"Just believe in me and you are saved"; "I am the shepherd and you are the sheep" – By reducing human beings to sheep, you are not saving them; you are destroying them. You are destroying their integrity; you are destroying their self-respect; and you are making them slaves. (…) All responsibility is taken away: you just have to be a sheep, a believer. You just have to be a follower. You are not to be yourself; you just have to be a shadow. You have not to walk a path on your own, alone; you just have to follow the footprints. (…) And the bargain is a promised paradise after death.

Eyes are needed; insight is needed. And for that, you have to take the whole responsibility for your life.

Life is so accidental that nobody knows what shape it is going to take the next moment.

The teacher and the student have a certain *communication*: it is superficial, because it is only of words, it is only of knowledge. (…) The Master and the disciple have a *communion*: it is not of words, it is not of knowledge, but of a transfer of being, an exchange of energy.

The disciple has to grow into being; it has nothing to do with knowledge. (…) There are people who have being; and if you come across a person who has being, you will feel nourished: (…) you feel more alive, more fulfilled; your energy level is higher than it was before. (…) And there are people who don't have being: they are just black holes; to be with them, you will feel as if your energy is sucked. You don't want to meet them; they are parasites.

Your life is meaningless, loveless; you are not really living, just dragging. You don't have any reason to live; and the trouble is, you don't have any reason to commit suicide either. So in a sleepy way, like somnambulists, like sleepwalkers, people go on from cradle to grave. It is a long journey; yet sleeping, they manage.

They reach to the grave; or rather: wherever they reach, it turns out to be a grave.

The gratitude of the disciple remains unexpressed. (…) The depth and the greatness of gratitude is such that no word can express it, no experience can express it. (…) And it has nothing to do with the Master as such. (…) The Master was simply an opening; the Master was only a door to the open sky, to all the stars beyond. (…) And when you pass the door, you don't thank the door. (…) You will remain always grateful, but your gratefulness will remain unexpressed.

No religion would like its own founders to come back. (…) The priests will be the ones to crucify them, because if the founder is alive, if Jesus is alive, then the priest is no longer needed. (…) The priests' business depends on the crucifixion of Jesus; otherwise their whole business is finished – it is simply a question of their livelihood.

The priest is not interested in truth; no priest is interested in truth. No theologian is interested in God, in searching for the Ultimate; his interest is only in exploiting the unconscious mind. So the seeker, the disciple, is bound to stumble with many pretenders. But if his search is genuine, (…) if he truly wants to know himself, (…) then nobody can exploit him; and sooner or later, he is bound to come to a Master who is authentic, who is conscious. (…) And the consciousness of the authentic Master is going to transform the unconsciousness of the seeker into consciousness. The authentic Master is a light; and once you are in contact with the light, you cannot remain in darkness.

In ordinary life, you are attached to your wife, your children, your house – you are attached to this, you are attached to that: there are a thousand attachments. (…) There comes a moment when all other attachments are gone, and now the Master is the last attachment. (…) And because it is the last attachment, and all other attachments are gone, your whole energy of attachment becomes concentrated on the Master. So it is no ordinary attachment: (…) when all other attachments have been dropped, your whole life energy focuses simply on the Master. (…) And now, the Master wants you to drop that attachment too. It hurts.

There is only one golden rule: that there are no golden rules.

In India, the search for truth we call *darshan*, and *darshan* means seeing. (…) India is the only land in the whole world, strangely, which has devoted all its talents in a concentrated effort to see the truth and to be the truth. (…) To know the other has not been the goal here, but only to know oneself. For ten thousand years, millions of people persistently making a single effort, sacrificing everything else for it – science, technological development, riches – accepting poverty, sickness, disease, death, but not dropping the search at any cost… it has created a certain noosphere, a certain ocean of vibrations around you; (…) it has created a tremendous energy field all over the country. (…) If you come to India with a little bit of a meditative mind, you will come in contact with it. If you come here just as a tourist, you will miss it.

Doubt is dangerous: doubt can kill the fiction; but doubt only enhances the truth. (…) With a real Master, doubt is nourished, because the real Master is not afraid: you can doubt as much as you can, but in the end, you will have to accept the truth. And it is not spiritual slavery: the real Master's effort is to give you more individuality, to give you independence. (…) Individuality is your self-nature; personality is just a mask. The mask has to be removed, and your original face has to be discovered. If you are unreal, you cannot reach reality. Only the real can meet the real. And through the relationship between the Master and the disciple, the false has to be burned, and the original has to be discovered.

Madness is a breakdown; meditation is a breakthrough. (…) One is below mind; the other is beyond mind.

If you can feel thankfulness towards existence, then nothing else is needed: you have known the very essence of prayer, the very juice of all meditations. Just two tears fallen in deep gratefulness are enough.

Existence has staked much on man. (…) Existence is a tremendous experiment in becoming conscious, and man is the pinnacle of the experiment. There are problems and there are difficulties – but they are challenges; they keep us alert. They are not ultimately against us, but perhaps they are needed awaken us, to keep us awake.

Feel compassion for those people who are still living in the dark, still crawling like animals, thinking in inhuman terms. Perhaps your compassion, your love, may help them. Nothing else can help them. (…) Be compassionate; (…) don't condemn them (…) – feel a deep concern for their undeveloped souls. (…) This is the only way to help them; and this is the only way to help my work.

The journey is the goal – it is infinite; it is eternal. (…) There is no end on the journey; there are only overnight stops. (…) The journey is endless, but the ecstasy goes on deepening. (…) And once the seeker has reached to his being, he himself becomes capable of seeing what lies ahead: treasure upon treasures.

Tao believes in the philosophy of let-go. It believes you are not to swim, but just to flow with the river, to allow the river to take you wherever it is going – because every river ultimately reaches the ocean; (…) it reaches to its very source.

Surrender is not a kind of slavery; it is a freedom – freedom from the ego: you don't surrender anything except the ego.

The Master takes away only things which you really don't have, but which you only think you have. And he goes on giving you things which you already have, but you have forgotten that they are your intrinsic nature.

Enlightenment simply means coming home, coming to the center which you are. (…) You are not the body; you are not the mind – these are your sicknesses, your false identifications. (…) Your mind is sickness; coming to a state of no-mind is health, wholeness – that is what is meant by enlightenment. (…) And accepting your sickness is the beginning of gaining health; so don't be worried. (…) The very first step is to have the guts to see: "I am sick, sick of the mind, confused, split, schizophrenic. One moment, I am feeling good; another moment, I am feeling bad; and although I don't know who I am, still I go on dragging. I don't know anything of reality, still I have beliefs about everything. All my knowledge is just a burden. My reality is that of a patient."

In meditation, whatever happens is bound to be expressed in creativity.

Each meeting with an enlightened person is a meeting with a mirror: you see yourself as in reality you are – not the mask, but the original face; not the personality, but the universal being. The meeting with the enlightened person creates a resonance, a certain vibration, that reaches to the very depths of your being. (…) The person who is before you is not important; what is important is the invisible experience that he is carrying.

I was not enlightened before this life. So even if you have met me, you have not met me – it was just an unconscious being like yourself. (…) You can become enlightened only in one life, because that is your last life. Once you have become enlightened, you cannot come again into the human body: you are released from the prison, from the pain, from the anguish, from the meaningless, miserable existence. You are no more confined in any form; you enter into a formless universal consciousness. Once enlightened, your death is going to be the last death. In other words, only enlightened people die. (…) No enlightened person can come back; (…) only the unenlightened come back: they go on coming back; they never die – (…) they are not ready yet. Life is a school, and unless you have learned the lesson, you will have to come back again and again to the same class. Once you have learned the lesson, passed the examination, then even if you want to come back into the class, you will find all doors are closed for you. You have to move higher, to a different level of being. We have moved from one form to another form. Man is the last form. Beyond man is a formless, oceanic consciousness.

Yes, you have been meeting me before – in other enlightened people. (…) When you met Gautam Buddha, you met me – the experience, not the body; the consciousness, not the skeleton. (…) Enlightenment is simply realizing one's universal self. Whoever realizes it has the same taste: his eyes radiate the same light; his gestures have the same grace; he has the same beauty. If you are receptive, then meeting one enlightened person, you have met all the enlightened people who have happened in the whole history of man – not only in the past, but even those who will happen in the future. In the enlightened consciousness, the past, the present and the future are all dissolved into a single moment.

There is no organization around me. I am against organization, because each organization kills the truth. (…) Truth has been found many times, but it has never been possible to make it available to the people. The organization becomes a wall: power seekers, hierarchies, bureaucracies. (…) Whatever the man of truth says, they distort it; whatever he says, something else reaches to the people. (…) Nobody is interested in truth; everybody is interested in his own business. They worship the man, but worshipping is another form of crucifying: if you are cultured, you worship; if you are uncultured, you crucify – but there is no difference between the two. (…) So, the first thing: *I don't have any organization; I don't have any holy book; I don't have any mediator; I don't have any interpreter.* – Whatever you see as organization is not organization: it is simply functional; it is just like the post office.

By means of organization, bogus people who are not doing anything have power. That is the miracle of organization: it creates useless people, but makes everybody feel that without them, the whole society will collapse. (…) The whole bureaucracy makes you feel that without them, everything is going to be wrong. This is their way of gaining power. And the people who are interested in power are the people who are the most empty, who are suffering from an inferiority complex. These are the most sick people in the world.

Wherever there is silence, a certain magic prevails. And the more profound the silence, the deeper the magic.

Mind is crazy; mind can never be sane. Sanity is always beyond the mind. And only very few people in the world have been blessed enough to be sane. (…) Only those people are really sane who have transcended the mind, who have gone beyond it into silence where no thoughts, no desires, no emotions, nothing exists. Only in that peace is your real health. And that kind of sanity happens with the Master.

To be with a Master, you need to learn how to listen. Hearing is not enough.

The mind needs information: more information means that you are getting more knowledgeable. Here, we are not concerned with information at all; my work is transformation. The less information you have, the better, because the more innocent you are. And the moment you can say, *I know nothing*, you have come very close.

If you want life, abundant life, then be ready to die. Dying each moment so that each moment you are reborn, this is the whole secret of all religion.

Why does every relationship turn into a bitter experience? (…) Why does love turn into hate? Why does friendship turn into enmity? What goes wrong? – It has nothing to do with individuals; it has something to do with the very fabric of relationship. Relationship depends on expectations; (…) and when those expectations, those demands, are not fulfilled, then frustration sets in; things start going wrong. (…) Nobody is capable of fulfilling anyone else's expectations.

The presence of the Master has to be a living experience each moment.

I am not talking to a crowd; I am talking to each individual absolutely directly. But it all depends on your openness.

The Master's work is to destroy your personality. He knows you as an individual, but he does not know you as a person. Personality is something created, invented; individuality is something born. The Master is deeply concerned with your individuality, just the way you were born, your self-nature, uncontaminated, unpolluted. But he is not interested in whether you are a doctor, an engineer, a plumber, a president; whether you are successful in life or a failure, whether you are a Hindu or a Mohammedan or a Christian, whether you have black skin or white skin. All these non-essentials make your personality; only your consciousness makes your individuality. And as far as individuality is concerned, it is the same – it is universal. This is the greatest mystery of life – that the most individual thing in you is at the same time the most universal, because it is the same in everyone.

It is one of the most impossible things in the world to indicate, to explain the ultimate truth. The experience is beyond words. And the difficulty is, we have nothing else to communicate with; words are our only means of communication. But the Ultimate has to be said; it has to be pointed at – it is an intrinsic necessity of the experience itself. The moment you know it, at that very moment, a great desire to share it arises too – they cannot be separated.

For the enlightened man, there is a great dilemma: on the one hand, there is compassion, pulling you towards the other seekers. And there is a diametrically opposite pull to remain silent, because it is so beautiful to be silent, so blissful, such a benediction. The experience wants you to drown yourself completely in it, and the compassion wants you to stay on the shore a little more, a little bit longer, and to shout from the rooftops of the houses to those who are deaf – perhaps somebody may hear.

The mind is full of rubbish. (…) For listening, innocence is needed.

The words and the works of all the Masters are only devices, devices to bring you closer to truth. There is no direct way to transfer it; hence, an indirect way has to be found. That's what a device is: an indirect way to transfer truth. You think you are doing one thing; the Master is planning for something else to happen indirectly. For example, I am speaking to you; and you think this is a discourse. It is not; it is just a device. While you are listening, I am doing my work. (…) You are so absorbed, so attentive, that your mind is fully engaged; and I can have a heart-to-heart contact, and the mind will not disturb it – the mind will not even know about it. That heart-to-heart contact happens simply in the presence of the Master, but the mind has to be engaged with some toys. So different Masters have used different toys; those toys are devices. And later on, those devices become religions, and people fight over those devices. But the devices are not the real thing; the real thing dies with the Master, disappears with the Master. It was in his presence; it was in his silence; it was in his eyes; it was in his heartbeat.

And you can see the difference. (…) The priests, the rabbis, the scholars, the theologians – (…) they know the scriptures; they have all the formal understanding; sometimes, they are trained orators – (…) still, their words are dead. (…) Unless there is experience, the words are dead.

Tantra in the hands of those who do not understand becomes simply sexual orgies. Otherwise, it is one of the greatest devices to transform man's energy from the lowest *chakras* to the highest reach, the *sahasrar*, the seventh *chakra* – where one comes to know oneself as part of the universal being. (…) Whether physical, psychological, verbal, for any kind of device, the basic need is a living Master. Without a living Master, everything goes poisonous, becomes dangerous. (…) Each Master has to create devices according to his own talents, capacities, genius.

Truth is infectious, and there is no antidote to it yet.

Only with a Master is it possible not to fall into the darkness of the unconscious, but to rise into the superconscious, into the collective superconscious, into the cosmic superconscious. But the way is always very narrow, a razor's edge. You need someone who knows the way not only intellectually, but existentially.

Rejoice in watching; see the mind more playfully – not seriously, but just like a drama on the screen: your mind is full of all kinds of stupidities. And through this simple process of watching, (…) the mud will settle down, the dead leaves will be gone down the stream, and there will be a crystal-clear consciousness. And to achieve it is the most precious thing in life; from there begins the real pilgrimage towards the Divine.

The Master is not necessarily outside you – in fact, He is always inside you, (…) an intrinsic part of your being. (…) And once you start feeling yourself as carrying the Master within yourself, everything that was happening in the presence of the Master not only continues, but grows a thousandfold. With the external Master, there was a distance; but now, with the internal Master, there is no more distance – even the distance has disappeared. (…) It is only a question of how much you love, of how deep is your devotion, of how great is your disciplehood.

The message is big; the messenger is a nobody. In fact, the messenger has to be a nobody – otherwise, the message is going to be distorted; otherwise, the messenger will mix his own ideas into it, his own mind into it. (…) And once you start feeling like a nobody, you will be surprised how tremendously the message comes, with what clarity, with what authority. The authority is not yours; it is coming from beyond you. (…) And once you are a nobody, you are *all*; they are synonymous.

It is something to be understood by all, that excitement is not the goal of spiritual growth. (…) excitement is tiring: whenever something new happens, there will be excitement because it is new. But the excitement has to disappear into a calmness, a coolness: (…) coolness is rest; (…) and coolness is far deeper, far

more valuable than any excitement can ever be. So jumping up and down has to stop: sit silently, be calm and cool. Ecstasy is coolness; it is not excitement. (…) Never misunderstand excitement for ecstasy. (…) Excitement is childish; be more mature. Be a little more alert, a little more centered, and your coolness will become ecstasy. (…) Otherwise, you will spend your life living in excitement, chasing moments of excitement – from this film to that film, from this circus to that circus, from this teacher to that teacher, from this religion to that religion. (…) And the whole world has been trained for excitement, because excitement is a commodity which can be sold: more excitement can always be brought to you. (…) Excitement is a commodity, a very cheap thing. And those who are with me should be aware to drop all cheap things. Live the precious, the valuable, the eternal.

You cannot surrender ego, because ego does not exist. You can only bring a little awareness, a little consciousness, a little light. (…) The ego does not exist: (…) ego is a mirage; it only appears to be. (…) Ego has no positivity: (…) Just like darkness is simply an absence of light, the ego is only an absence of awareness. (…) Just bring in a small candle, and darkness is not found anymore. (…) It is not that you surrender the ego and then self-realization happens, no. Self-realization happens first, and then the ego disappears.

Existence gives you birth, gives you life, gives you love. (…) Only those who are ready to give the whole credit of their lives to existence realize the beauty and the benediction; only those people are religious people. It is not a question of your doing – it is a question of your being absent, non-doing, letting things happen. *Let go* – just these two words contain the whole religious experience.

We have created a society which believes only in doing, while the spiritual part of our being remains starved. (…) My whole approach is of non-doing. Just allow a few moments in twenty-four hours when you are not doing anything, allowing existence to do something to you. And windows will start opening – windows which will connect you with the universal, the immortal.

Rebellion – to stand alone, against the whole world… it helps your courage; it helps your intelligence; it helps you to unburden all the past knowledge, traditions, religions.

If you really don't have any questions, then I am the answer. (…) For a person who has no thoughts, for him, I am the answer. (…) Then, I come to him without any words. Then, just open your doors and let me in.

You are not using your potential in its totality; you are using it only partially, only a very small part, only a fragment. And if you are not using your potential in its totality, you will never be fulfilled. That is the misery; that is the cause of the anguish. You are born to be mystics. Unless you are a mystic, unless you have come to know existence as a mystery, beyond words, beyond reason, beyond logic, beyond mind… you have not taken the challenge of life; you have been a coward. (…) You have wings, but you have forgotten about them. (…) mysticism is to remind man about the wings that he has: he can fly, and the whole sky is his.

The whole secret is within you, but you are looking the wrong way – outside. Trying to know me means that you are still looking outside. Please close your eyes and look inside. (…) There is no need to know me; the need is to know yourself. (…) And the day you know yourself, there will be no gulf between me and you. Knowing yourself, you will know me, and you will know everyone else too.

Mind is the wrong path; and no-mind is the right path.

The farther you go beyond mind, the more intelligent you become. Remember, intelligence is not part of the mind – intellect is, but intelligence is not. Hence, the intellectual is full of mind, but in life, he behaves very unintelligently. (…) Mind, at its best, can be a great intellectual, but it can never be a great intelligence. (…) Intellect can only do that which it has been trained for – (…) it is a computer; (…) it has no intelligence. (…) Mind is memory, not intelligence. Intelligence is when you encounter new things, new problems, and your being mirrors those new problems and finds answers for them. You have never been told about them; you have never studied them; your memory is absolutely incapable of supplying an answer.

The Master is a mirror for your original face, for your real being, for your inner flame. And the moment you see it, suddenly you feel all darkness, all misery, all sadness gone, and there is celebration. (…) And whenever you remember yourself, there will be celebration – (…) then, the need for the Master is not.

The way of love is the way of no-expectation. Love exists only when there is total acceptance and no desire to change anything.

Nothing is illusory; everything has its own reality. There are realms of reality, levels of reality: the spiritual is more real than the material, but the material is not unreal. (…) The inner experiences are more real than the outer experiences, because with the outer experiences, there is a distance between you and that which you are experiencing. With the inner experience, you and the experience are one. (…) The greatest reality in the world is your realization of yourself. And the relationship with me (…) is going to lead you to the ultimate reality, to self-realization.

Always remember that philosophies are worthless unless they can give you an insight, unless they can give you a new vision of life, unless they can transform you, unless they are alchemical.

A stone on the path can either be a stopping stone, hindering the path, or it can be a stepping stone, helping you go higher on the path. The stone is the same, but how you use it, it all depends on you.

Gautam Buddha has defined truth as *that which works*. (…) In the hands of a Master, even lies can become stepping stones.

If your longing is dull, if you don't have any intensity, then your pilgrimage will perhaps take hundreds of lives. But if you are intense, if you are ready to risk, to risk your life, then this very moment can become an opening.

There is no direct way to transfer truth, to bring you closer to truth; hence, indirect ways are needed. A devise is only an indirect way.

Every truth has to be sugar-coated; otherwise, you cannot swallow it.

When Edmund Hillary went to Everest, he had a group of at least thirty people an tons of luggage, materials, tents, emergency equipment, cameras, all kind of things. (…) As he went higher and higher, he had to leave things, because each thing would become heavier. (…) They were valuable things at one moment; now, they are dangerous to life. (…) As air becomes thinner, things become heavier: one has to sort out what is non-essential and drop it on the way. Coming back, you can pick it up again. Almost exactly the same happens in the journey of truth.

To be with me is the greatest gamble of life. To be with me means that you are going to loose yourself sooner or later. That creates an unconscious fear. Each love affair is dangerous, because one has to lose oneself. (…) If love is authentic, then there is fear – (…) and the fear is of being dissolved into the other. It is one of the most important things to understand: the more you are attracted to a person, the more you are afraid of the person, because the attractiveness simply means it is irresistible. When you come close, you will not be able to keep yourself separate: you will forget and take a jump and become one with the other. This is about the ordinary love. And when you come to a Master, things become even more difficult. To be with a Master is to be ready to die, to die as you are, and to be born again as you should be. (…) To be with a Master is the greatest gamble. You are putting everything at stake, not knowing what is going to happen afterwards, what the result of it is going to be. (…) Hence, trust becomes the foundation of religion – not belief, but trust. Belief is in theories, in philosophies; trust is in individuals. If you can trust, you can risk. And trust is the rarest quality in the modern man.

Just concentrate your whole energy in meditation. Become silent, watch your thoughts moving on the screen of mind. And just by watching, they will disappear one day. Don't be in a hurry; you cannot do anything except watch and wait. Remember these two key words: watch and wait. Whenever the time is ripe, whenever your watchfulness is perfect, thoughts will disappear. And their disappearance means the opening of the whole existence. This is what I call meditation.

Your world is your mind projected on a screen. (…) The world is within the mind; meditation is beyond the mind. The mind creates the world, but the mind cannot create meditation.

A divine discontentment is a basic step towards meditation. If a man is contented (…), then why should he meditate? (…) And this is what has been done by all the religions down the ages: giving opium to the people, drugging the people, making the people contented by offering them consolation: (…) *A few days of poverty, and then an eternity of all the pleasures that you can imagine, forever and ever. (…) And blessed are those who pass the test joyfully, without any complaint: theirs is the kingdom of God.* – But consolation is not spirituality; consolation is not authentic religion. Authentic religion is revolution; and revolution never comes out of contentment – it come out of tremendous discontentment.

This is what religions have been teaching the people: (…) *Any complaint against God is disrespectful; it means that you are more intelligent than God. (…) Any complaint, any grudge, any grumbling against God is disrespectful. Accept your slavery with thankfulness, accept your humiliation with prayer.* – (…) Humiliation, slavery, poverty, death, starvation, but in thousands of years, not a single voice for revolution, that we should change this whole structure, this whole society. The vested interests are happy; those who are in power are happy; the priests are happy – and the poor and the downtrodden are contented. Karl Marx was not wrong when he said that religions have proved to be the opium of the people – on that point, I agree with him absolutely.

Idiots are always contented. You will not be helping them towards a transformation of being, because for that, discontentment is needed. A man has to be so discontented with the world that he is ready to be transformed whatsoever the cost, that he is ready for any risk – and meditation is a risk. It is a risk because your ego has to be sacrificed: either *you* can exist, or *meditation* can happen. Ordinarily, you think: "I am going to meditate." But you do not understand the phenomenology of meditation. *You* cannot meditate – *you* are the barrier; *you* are the only disturbance. If you want meditation to happen, *you* have to disappear. You have to drop this idea of yourself being somebody; you have to become a nobody – (…) utterly empty, even empty of yourself. The moment you are nobody, a silence descends on you, followed by a contentment. And this is not a contentment with the world; this is a contentment with existence – (…) this contentment is divine. (…) It is not something that you have done; it is something that you have allowed to happen. (…) It does not have your signature; it is the song of existence itself.

To me, there is no authentic religion without revolution, without transformation. (…) first, you need divine discontentment to begin the journey of transformation. You have to be so utterly disgusted with the world you are living in, with the personality that you are living in, that you can start a journey of transformation. The beginning of the pilgrimage has to be a tremendous discontentment.

Social revolutions have failed. (…) Meditation is not a social revolution; it is an individual revolution, (…) a revolution *in* the individual. (…) It is an appeal to the individual soul: *You take responsibility in your own hands. Don't be contented, because there is so much more potential in you. You are only seeds; and if seeds become contented, that is suicide. You have to become sprouts; you have to become trees; you have to dance in the breeze, in the sun, in the moon, in the wind. You*

have to blossom; you have to release the fragrance that is hidden in you. And unless your fragrance is released, you will not find contentment, authentic contentment that comes on its own. (…) A contentment that you have practiced is false; a contentment that comes to you on its own accord is authentic.

Somehow, you convince yourself that "This is my fate". – But nobody has any fate. Strange lies repeated for millions of years have become truths. You don't have any fate. Your astrological birth chart is just an exploitation by cunning people, because the stars are not interested in you. But it is very ego-fulfilling that all the stars are interested in you: when an idiot is born, then all the stars are interested in the idiot. (…) In this country [India], every marriage is decided according to the astrologers – and every marriage is a failure; (…) you cannot find a single marriage which is a real meeting of the hearts. Strange world we are living in… (…) Astrologers are, without fail, failing.

Rejoice in meditation; then go to the marketplace.

To be close to me means to be innocent, as innocent as you were when you were born. Only from innocence is a real new beginning possible.

Devotion is the ultimate stage of disciplehood; (…) devotion is the ultimate flower of discipleship – (…) when you become one with the Master, when the dewdrop slips into the ocean and becomes one with it.

A Master really washes your brain; it is a dry cleaning process. It brings you into a state of *tabula rasa*; nothing is written on you – a pure consciousness which knows nothing. But as knowledge disappears, a strange phenomenon starts happening: you start feeling yourself more. You know less, but you are more. You start growing roots; you start growing wings – your being starts expanding.

Emptiness has a fullness of its own.

From nothing to nothing is our whole journey.

Religiousness is an individual phenomenon; (…) it is a humble gratefulness towards existence.

Don't postpone. (…) Live intensely; live totally – here and now. (…) That is your paradise. Paradise is not a place, somewhere; it is a space within you.

Trust should not be dependent on the trustworthiness of others. Trust should be a quality in you, not a relationship. (…) whether the other is trustworthy or not, whether the other deceives you or not – it should not make a difference in your trust. Your joy should be in trusting yourself: it should be intrinsic; it should not be dependent on the other.

The world never accepts individuals; (…) the world never accepts anybody as he is. That is something very fundamental about the world and the way it treats individuals. (…) The world is always there when the individual arrives. All its vested interests are there: its religion, culture, civilization, its way of living, its system of beliefs. And to make the individual function as a cog in the wheel, the world programs the child just like a computer is programmed. (…) The child is treated as a commodity; the whole question is to make him more useful to the already-existent interests. The whole education system, the priest, the politician, the leader, the so-called wise people – they are all conspiring against the individual. Their conspiracy is to kill his individuality, his freedom, his intelligence – any possibility of revolt: there should not be left in the individual any seed of saying no; he should be programmed in such a way that he becomes an obedient slave. (…) Every individual on earth is a victim of the crowd. So, this is the first thing to understand: (…) it is the fundamental approach of all cultures, all civilizations, to destroy the individual in favor of the collective mind, (…) to create a world of slaves.

Politicians cannot accept me. (…) Politicians are power-hungry. (…) their basic game is always the same: how to dominate people. And my whole effort is to make people so strong, so freedom-loving, that nobody can dominate them; so intelligent that nobody can exploit them. (…) Naturally, politicians of all types are worried; (…) naturally, no politician is going to be in favor of me.

The only extraordinary person is one who has no desire to be extraordinary, who is completely at ease with his ordinariness.

Christianity is dead; all religions are dead. But our attachment is ancient, old, and we are carrying those religions. And under their weight, we are dying. Just to save yourself, let those dead ideologies be in the grave. (…) Let the dead disappear; be clean of the past. Be fresh in the present, and celebration will arise out of you.

No other religion, no other philosophy has accepted humor as something religious; it seems to them that it is something profane. To me, humor is the most sacred experience in life. (…) those who are wasting life in seriousness are being ungrateful to existence. (…) And the higher you go, the more playful will be your approach towards life and its problems. It will not be a burden; it will be a joy to solve them.

All this so-called knowledge about *chakras*, energy fields, *kundalini*, astral bodies, is dangerous as knowledge. As experience, it is a totally different thing. Don't acquire it as knowledge. It is necessary for your spiritual growth, it will come to you in its right time, and then it will be an experience. And if you have an acquired knowledge, borrowed knowledge, it is going to be a hindrance.

It is better not to memorize from scriptures. Those scriptures are the experiences of certain people, of certain times, of certain circumstances; they were not written for you. The scripture that is for you can be written only by you, by your own experience.

You will remain miserable until you find your reality. Your whole tension, anguish, anxiety, consists only of one single thing: that you are trying to be somebody which you are not. Your whole life has become so strained, and it will remain so, until you realize that your personality is only a drama, and it is time to go home. Sometimes a shock is needed, sometimes an accident, so that your mask slips down – and suddenly you look in the mirror and you realize: what you see is not your face. Sometimes a certain device is needed, so that you can uncling yourself. (…) The identity that you have got is a dreams; it is not your reality. (…) Dig deeper and deeper within yourself; (…) find the very source of your life and being. (…) Let this be your whole intention: (…) to discover the original face; to find out exactly who you are. (…) Yes, this is my intention; and this should be your intention – we meet only because of this intention; there is no other meeting ground between me and you.

My whole teaching is to bring the authentic being to the surface, from the hidden corners of darkness where you have pushed it. (…) Hope is the opium of the people, (…) the opium which keeps them unconscious of their reality. And the priest, the politician, they go on giving hope – hope for the next life, hope for paradise, hope for some great utopian ideas. (…) But no utopia is going to make your life richer. (…) I am trying to destroy the people's consolation, the people's false hope; (…) I want the people to realize that they are miserable, that their reality is misery, so that I can point out to them why they are miserable: they are miserable because they are not authentic.

Drop the personality. Live naturally; live intensely. Do not allow anybody else to dominate you; you have allowed too many people to dominate you. (…) The authentic man lives the unknown, allows the unknown, moves on the unknown path, risks everything.

With each new step into the unknown, how can I be sure that I am on the right path? – The indications that you are on the right path are very simple: your tensions will start disappearing; you will become more and more cool; you will become more and more calm; you will find beauty I things which you have never, ever conceived could be beautiful. The smallest things will start having tremendous significance. The whole world will become more and more mysterious every day; you will become less and less knowledgeable, more and more innocent. (…) You will feel life not as a problem, but as a gift, as a blessing, as a benediction. These indications will go on growing if you are on the right track. If you are on the wrong track, just the opposite will happen.

There are things in life which cannot be understood. They can be experienced, but they cannot be explained – to explain them is to explain them away. About such things, you have to go through a transformation. (…) In the world, law is: first understand a thing; and then move towards experiencing it. But in the inner world, just a diametrically opposite law applies: experience first; then move towards understanding.

The experience of the light draws a line, a discontinuity in your life: (…) you will never be the same as you were before. (…) Something new has entered – you have become available to the beyond; you are no longer only a psychological human being. Something of the spirit has come up out of the darkness; (…) a revolution has started.

The moment you come in contact with a Master, you start dying. It is a slow process; it is so slow that you are not aware of it.

My people are not escaping from anything. Life is a beautiful experiment to solve problems. And the more problems you solve, the more intelligent you become. Escaping is not the way – (…) you do not solve the problem; you are a coward. (…) And whenever you escape from anything, it follows you: it becomes your fantasy; it comes in your dreams. (…) Never listen to the escapists. The world is for those who can live in it and not allow the world to enter into them, for those who can be in the world and who will not allow the world to be in them. And that is the whole secret of *sannyas*. (…) *Sannyas* is a realization of the moment, now and here.

The crowd respects people, gives honor to people, if they are obedient to its superstitions, to its false beliefs – and naturally, everybody wants to be respected; everybody wants to be honored. To live a comfortable easy life, to be respected, to be honored – (…) these are natural longings of every man, and these can be exploited very easily. (…) So the crowd has given you beautiful beliefs, but they have remained superficial; they never came to ring any bell in your heart. (…) They were false; they never tallied with your own understanding, intelligence, intuition. Still, you had to believe in them, because everybody was believing in them – not to believe in them would have created many troubles. It is easier to go with the crowd; otherwise, the crowd can be very crude, very primitive. (…) So you perform rituals; you comply with duties that have to be done: you go to church just as you go to the Rotary Club; there is no difference at all – perhaps you even feel more excited going to the Rotary Club. (…) You carry a burden that has to be carried. (…) But because these beliefs remain empty for your whole life, deep down a suspicion settles that all religion is bogus. It is very difficult for an intelligent man not to come to this conclusion: a whole life of beliefs, and your hands are empty, and your heart is empty; there have been no golden moments, no experiences that go beyond this world. (…) You live a so-called religious life which is absolutely superficial, which has no authenticity. (…) Deep down, it is a humiliation, an insult, a destruction of your self-respect – (…) but you feel that you have to do it; the pressure of the crowd is so much. – The trick is very simple: the crowd has substituted belief in place of trust. Trust is something that grows in you; it is not imposed on you. (…) Trust is a flower that grows, blossoms and releases its own fragrance. But the basic necessity for trust to happen is that you should not be burdened with beliefs. Beliefs are false coins; they look like trust, and they can deceive small children very easily. (…) If you are carrying borrowed knowledge, please drop it. And drop it totally, not in installments – because that is a sheer wastage.

Unless your very presence becomes love, all talk about love is empty.

Gurdjieff is a great doer; his whole philosophy is a philosophy of action. My whole approach is of relaxing and allowing existence to do whatever is right. Trust existence – and existence has never betrayed anyone.

The flower of love can blossom only when there is no ego. (…) Naturally, in the ordinary world, this cannot happen; but with a Master, it is a possibility: (…) the love for the Master is pure of ego; you are simply rejoicing in the presence, the fulfillment, the contentment, the radiation of the Master. (…) You are part of the Master; you have become so harmonious with Him that His heart and your heart are no more two. (…) If you can easily be heartfelt, forget all about awareness – it will come on its own accord. And each step of love will bring its own awareness: this love will not be falling in love; I call it *rising in love*.

My attitude is that of accepting man in his totality, in his wholeness.

Man is both the inner and the outer, and it has been a fallacy, a very ancient fallacy, to condemn one in favor of the other. In the East, people renounce the outer in favor of the inner. (…) In the West, the opposite has been done. (…) Both have been wrong, because both remained halves: one part grew bigger and bigger, and the other part remained retarded. (…) So both have failed, and you can see it: (…) the East knows everything about life, but without food, you cannot meditate. (…) In the West, everything is there, all around, but the inside is hollow: in the middle, there is a retarded consciousness, almost non-existential. (…) Strange… the East is dying with poverty; and the West is dying with power. (…) To me, a *whole* life is the only holy life. (…) So use all the opposites, the inner and the outer, as complementaries, and your life will be fuller; your life will be *whole*. (…) Inner *and* outer – it is perfectly good to be dialectical, to use the opposites in a complementary way.

The very fact that the Master accepts a disciple shows his trust in the potential of the disciple – otherwise, the disciple would not have been accepted. Every man has the potential to be enlightened, but, whether in this life or another, the right time, the right place, the right experience make all the difference. It depends on the maturity of one's experience: (…) Have you lost all hope, or are you still hoping that tomorrow things will be better? Is your misery total, or will today's little problem be gone tomorrow? Is your despair ultimate, or only momentary? (…) Mind is a flux. So those who want to become disciples because of some mind thing are not going to stay. There is no need to say no to them; they will be going themselves. But the Master knows perfectly well when somebody comes with an urge from the heart, with an urge that he can stake his whole life for, but he will not turn back. And only these few people attain to the fulfillment. Everybody has the potential, but everybody is not ripe at this moment – perhaps at some other time, in some other life, with some other Master. But one day is going to come in everybody's life that becomes a turning point, a 180 degree turn; and then, disciplehood is a beautiful growth. Then, the whole energy is moving in one direction, with one intention, with no diversions.

To be absolutely confident about the questions means that the answer is not very far. It is very close, because confidence comes from the answer, not from the question. But still, man has to ask.

The Master simply kills your questions. He does not give an answer, he takes away the question. (…) And if all your questions can be taken away, your ignorance is bound to disappear – what remains is innocence. And innocence is a light unto itself.

Enlightenment is the ultimate experience – but still it is experience, and the experiencer is there. Going beyond it, there is no experiencer: you dissolve. First, you were trying to dissolve your problems; now, *you* dissolve – because existentially, *you* are the problem. Your separation from existence is the only question which has to be solved.

Disciples don't have any relationship. Yes, they have a certain friendliness, a certain lovingness. (…) But they are not related to each other directly. (…) My people are related to me individually. And because they are on the same path, certainly they become acquainted with each other. A friendliness arises, a loving atmosphere – but I don't want to call it any kind of relationship.

The moment a person starts asking, "What is the meaning of life?", it means that he has become old – it does not matter at what age. His question emphatically shows that he has lost touch with life, with love, with vitality, and wherever he looks, it is all emptiness. The question has become significant to him: why is he living? In fact, he has died; his life is posthumous.

Everybody is dressed up; everybody is showing his best side to the world. The heart may be full of tears, but people are smiling. This is how we have been brought up by a hypocritical society; we are the children of a hypocritical society.

Once you expose yourself, you are on the way of transformation. Once you are sincere in asking a question, you will listen to the answer, because it is your need; it is your food. (…) The mask has to be put aside. Hence, a love and a trust is needed – that you can be utterly nude, without any fear. You are not going to be condemned here. You will be accepted as who you are, and we will begin from that acceptance to reach for a higher stage, for growth.

You have to remember one very basic thing: that any question that is not concerned with your individual growth has no meaning, no substance for you. Only then can you sort out those few questions which can be of help. And then, ask them; expose yourself. (…) The day you don't have any question will be a day of great celebration, because you will be as light as you can conceive. And then, existence becomes just a pure dance – no more questions. Existence becomes a trust – no more questions. There are no more tensions in the mind; life becomes a let-go, a tremendous relaxation. (…) You are no longer separate; (…) your unquestionable trust in existence allows you to merge into it.

Remember: anything that comes out of pain and anguish and anxiety is at the most an effort to escape from all these painful experiences. (…) Enlightenment is not an escape from pain, but an understanding of pain, an understanding of your anguish, an understanding of your misery – not a cover-up, not a substitute, but a deep insight: "Why am I miserable, why is there so much anxiety, why is there so much anguish, what are the causes in me that are creating it?" – And to see those causes clearly is to be free from them. Just an insight into your misery brings freedom from misery. And what remains is enlightenment. (…) When pain and misery and anguish and anxiety have been understood perfectly well, and when they have evaporated because now they have no cause to exist in you – that state is enlightenment. It will bring you, for the first time, real contentment, real blissfulness, authentic ecstasy. (…) Once enlightenment gives you a taste of the real, you will see that all your pleasures, all your hapinesses were simply the stuff dreams are made of; they were not real. And what has come now, has come forever. That is the definition of the real: a contentment that comes and never leaves you again is real contentment. And a contentment that comes and goes again is not contentment; it is simply a gap between two miseries. (…) Anything that comes and goes is a dream; (…) it is simply illusory.

Let understanding be your meditation. (…) Try to understand your misery. (…) And try to understand your contentment also, your happiness also, and you will see their superficiality. (…) Your happiness is superficial, and your anguish is very deep.

A moment of deep love goes so deep in your being that time cannot erase it. It goes on and on giving birth to itself within you. Hence I say that a moment of love is a moment of eternity.

I teach you a kind of suicide in which you are reborn in a more luminous life, of a greater glory, of a divine ecstasy.

I have to live because it would be absolutely unkind, knowing the path of transformation, not to tell it to the people who need it.

Not to compromise is one of the basic, essential principles to follow if you want to find truth in its purity and full glory. (…) To compromise means that convenience and survival and social conformity are more important to you than truth. (…) Once you have learned to compromise, you have started going astray: (…) you will never find yourself on the path.

My whole effort is to make you individuals, courageous enough even to stand against the whole world. If you feel that you are right and that you are experiencing the truth in your innermost core, then the whole world may be against you – it does not matter. Then, even crucifixion is nothing but a seal of validity. A man who can go to his crucifixion laughing has proved beyond doubt that he knows something more than the mortal body.

I say many things to you without saying them. I simply create the atmosphere by saying many other things in which you can hear the unsaid. Because there are a few things which can only be whispered, not shouted. And there are a few things which cannot even be whispered, but only indicated indirectly, only then are they beautiful.

In the East, we have been aware that the conscious mind is not the only mind. Below it, there is the unconscious mind; then, below that, is the collective unconscious mind; the, below that, is the cosmic unconscious mind. Above it, there is the superconscious mind; above that, there is the collective superconscious mind; above that, there is the cosmic superconscious mind. And when I say *mind*, I mean this whole range – they are one entity, one rainbow. Ignore them all. There is no need to remember.

My presence has to be the only lesson. And once you have learned the art of opening, the art of being silent, it does not matter whether I am present or not. (…) You are not to become attached to the presence of the Master, because that will be learning something wrong. You have to learn how you are opening. (…) Remember: no attachment should grow; no clinging should grow. They are all against your independence, your freedom, your individuality.

In the ordinary world, it is easy to manage your mask, your pretension, your hypocrisy. But when you come to a Master, (…) then you have come across a mirror. (…) The Master is only a mirror: you cannot deceive the mirror; it simply reflects your reality. (…) The very urge to come to a Master shows a tremendous desire in you to know your original face, to know yourself. The face that you are carrying now is not your original face; it is not you. I am saying, you are not you – and you know it.

Each individual has to explore in his own way. *There are no golden rules* – this is the only golden rule there is.

Your growth is something intrinsic to your being. It does not come from outside; it is not an imposition – it is an unfolding.

In the marketplace, you have become mechanical, robot-like. Coming here, you are more relaxed. The speed of your mind is slowly, slowly getting less. And as your awareness is becoming clear, your mechanicalness is disappearing. You have to see that awareness and mechanicalness cannot exist together; there is no coexistence possible between those two factors. In the marketplace, you are not expected to be aware – you are expected to be efficient. Efficiency is a quality of machines; machines are more efficient than human beings. Because efficiency is required, you become more mechanical, and as you become more mechanical, your awareness disappears. And your awareness is your real being. By efficiency and mechanicalness, you may succeed in earning more money, more power, more prestige, more respectability – but you will lose yourself. And you are losing yourself very cheaply; what you are gaining in return is worthless.

Risk everything for awareness, but never risk awareness for anything. This is the commitment of a *sannyasin*: that he is ready to lose his life, but not his awareness – he has found a value which is higher than life. There is no other value which is higher than awareness; awareness is the seed of godliness in you. When it comes to its full growth, you have come to the fulfillment of your destiny. As your awareness goes deeper, your actions may not be efficient, but they will have a new quality, the quality of grace, which is far more valuable. No machine can have the quality of grace. Your actions, your words will have a beauty of their own. The way a man of awareness lives, each moment is filled with tremendous grace and beauty. It is reflected in his actions, even in the smallest actions – just in the gesture of his hand or just the way he looks; in the depth of his eyes or the authority of his words or the music of his silence. His very presence is a celebration. In comparison to such a man, emperors are beggars; they have everything of the world, but inside they are empty. The temple may be made of gold, but inside the master of the temple is missing.

Wholeness is transcendental; it is beyond good and evil. (…) An authentic person should live beyond good and evil: he does not care what is good, what is bad. He lives with intensity and totality, and whatever the moment allows him and he feels to do, he does it. (…) As far as my people are concerned, they should live wholeheartedly – live the day, and live the night too. Don't miss anything. Make your life such a complementary whole that everything fits together and makes it a piece of art, a beautiful phenomenon.

The innocent mystics have spoken out of their isness. But throughout the centuries, the cunning minds of people around the world have taken advantage of it.

Love is a deep understanding.

The relationship with the Master is not of the same category as all other relationships. It is intrinsically different. It is love, but not only love – it is love with a center of trust. (…) And trust is absolutely something of another world. In this world, there is distrust in everybody.

Belief is just in the head. Trust is in the heart, in your deeper world of being. (…) So don't be bothered about your beliefs; just drop them. Trust is enough, more than enough. For your pilgrimage, it is enough nourishment.

You don't have a question; you have a quest. (…) You make many questions; (…) at first, people have to ask thousands of questions – (…) then, finally, they realize that the real thing is the quest. (…) Questions disappear because they are not connected with your roots. A quest is the most significant thing for a seeker. A quest means, you want to know; you want to experience; you want to be truth itself. A question wants to be answered; a quest wants to become the answer itself. (…) So you don't need to ask anything; you simply have to go deeper and deeper into silence – (…) if you simply meditate, you will come across the answer; (…) you will find it.

All lovers are in trouble. (…) Unless a love affair is very conscious, it is going to create great anguish, great trouble. (…) If you want a harmonious relationship with your partner, you will have to learn to become more meditative – love alone is not enough. Love alone is blind – meditation gives it eyes; meditation gives it understanding. And once your love is both love and meditation, you become fellow travelers. Then it is no longer an ordinary relationship between husband and wife; then it becomes a friendliness on the path towards discovering the mysteries of life.

Birth is not equivalent to life. (…) To be born is one thing; to know the art of living and of living fully is totally different. Birth is only an opportunity – you can make it or mar it.

Unless a man is creative, he cannot find much joy in life. So the first principle is: be creative.

I don't have any problems. I used to have problems, but I never solved them. My procedure is totally different: I dissolve the problem; I never solve it – because solving does not help. You solve a problem, and you will find that ten other problems have arisen out of your solution. I have been dissolving the problems; I have been getting rid of them – because no problem is significant. All problems are barriers between you and existence.

Sri Aurobindo is a strange case: he knows everything about enlightenment, but he is not enlightened. He is one of the greatest scholars of this age, a genius; vast is his knowledge. But his knowing is nil. He knows about the scriptures; and he knows better than anybody else. His interpretation is profound, very logical – but heartless. It is dead; it is not coming out of his own realization. This is one of the great problems for all seekers of truth: one can get lost in knowledge without knowing anything about reality. Then, one knows all the theories, all the philosophies, but one is just a blind man who knows everything about light, but who has not seen the light himself. And it is possible to remain in a deception for your whole life – because you know so much, and people start worshipping you; people start believing you. And belief has its own psychology: if many people believe in you, you are bound to believe in yourself.

The crowd is essential for the false self to exist. The moment you are alone, you start freaking out.

To forget yourself is the only sin. And to remember yourself is the only virtue.

You should begin with yourself. If you can change yourself, that is much; and if you can help those who are on the path, it is enough for your compassion and for your love.

Out of all the so-called spiritual teachers, masters, prophets, saviors, ninety-nine percent are simply frauds. But you are responsible: (…) you are clinging to them; (…) you are giving them a chance to exploit you and others. (…) I don't want anybody to cling to me, to be attached to me in any way. My whole effort is to

give you total freedom, and methods so that whatever you want, you can create it within yourself. Not even God is needed; nothing is needed – you are enough unto yourself. (…) You are looking everywhere except within you, and that is the only place where you are going to find the treasure, the truth, the beauty.

In life, only mad people ask for perfection. The perfectionist is another name for someone who is getting ready to become mad.

It is only retarded people who don't feel bored. (…) Boredom is a high quality of intelligence. It means that you are perceptive; you can see that there is nothing but – finally – death. Empty-handed you have come; and, one day, empty-handed you will leave – and all that happens in between birth and death is simply tedious.

Sit silently. Life is boring – so there is no harm in sitting with closed eyes, because there is nothing to see. Sit silently, peacefully. You have looked outside and you have found nothing but meaninglessness. Now give a chance to your inner world: look inwards. And I promise you that the same eyes which have not found anything outside will find everything inside – a constant hallelujah.

The mystic and the Master both have the same experience, but they have different views about its transfer – and both seem to be right. (…) It is difficult, almost impossible to communicate, to say anything about truth, about self-realization. It is beyond words, beyond language – both Masters and mystics agree on that point. But still, the Masters say that some indirect ways can always be tried; there is no harm. There is no direct way of translating the inner experience into the outer languages, but ways can be found, devices can be created, in which something may be said, may not be said, but may be heard. (…) In the presence of the Master, the disciple may become aware that the ordinary human life is not all there is; there is something more: (…) greater peace, deeper silence, overflowing ecstasy. And having been made aware that there is something more, the disciple might start searching for it; perhaps he might become a seeker.

The mystic has achieved, is fulfilled, has completed his journey. But he is not a very talented genius. The Master is doing overtime: his work is finished, but his genius, his talents, demand expression. (…) To be a mystic is rare, but to be a Master is very rare.

You should not repeat any sound as a *mantra*, as a chanting, because when you repeat, you create – then it is your mental projection. If you are simply silent and you hear a certain humming, then it is the sound of existence. That humming has been heard for centuries by meditators; that humming has been given a special name in the East: OM. It is not exactly OM, but it is something similar. (…) If the moment you become silent, you hear a humming, the it is a tremendous blessing. It means that you have gone very deep into the existential world of serenity. But don't try to deceive existence. You can go on chanting OM your whole life – it is meaningless; it has nothing to do with existence. With existence you have to be a listener, absolutely passive, relaxed, in a let-go. Don't impose yourself – you are

the only barrier; your impositions are your only sins. Just remain passive in a non-doing witnessing, listening to whatever is happening, allowing it to happen. It is perfectly good, and of great significance. On the path, if you start hearing OM, you are accepted; you are welcomed. You need not seek anywhere; you have found the door. Just relax more, and leave everything in the hands of existence – a total trust and a complete passivity. Your absence is the presence of godliness: the moment you are not, the miracle has happened.

Everybody is trying to find some relationship. If one cannot find it in reality, then one will create a hallucination. You will see: just stand by the side of the road and watch people going from the office to the house, and you will be surprised. They are alone, although there is a crowd all around, but they are talking to themselves. They are making gestures; they are telling somebody something… (…) They are alone in the crowd, so they are trying to create their own illusion. (…) Now they have created a world of their own; they are no longer alone. No madman is alone. Either you are mad or not – and if you don't know aloneness, then there is something of madness in you. Only pure aloneness gives you clean sanity. You don't need the other; the dependence on the other is no more there; you are enough unto yourself. (…) In your silence, when there are no words, no language, when nobody else is present, you are getting in tune with existence. This serenity, this silence, this aloneness will bring you immense rewards. It will allow you to grow to your full potential. For the first time, you will be an individual; for the first time, you will have the touch and the taste of freedom; and for the first time, the immensity, the unboundedness of existence will be yours with all its blissfulness. So whatever happens in silence, either sadness or aloneness, remember: in silence, nothing wrong can ever happen. Whatever happens in silence is going to enhance the beauty of it, deepen the charm of it; anything that happens in silence will bring more and more flowers, more and more fragrance to it. Rejoice! Whatever happens in silence is your friend; it is really your bosom friend – it is going to take you to the ultimate peak of ecstasies.

Ignorance moves on the path of desire. Innocence is a state of desirelessness.

Societies have taken away all celebration of your life, and if nothing is given to you in compensation, your life can become a danger to the culture. Every culture has to give some compensation to you, so that you don't feel completely lost in misery, in sadness. But these compensations are false. (…) Always remember that society compensates you when it feels that the repressed may explode into a dangerous situation if it is not compensated. The society finds some way of allowing you to let out the repressed. But this is not true celebration; and it cannot be true. (…) These firecrackers outside and these lights outside cannot make you rejoice. They are only for children; for you, they are just a nuisance. But in your inner world, there can be a continuity of lights, songs, joys. (…) True celebration should come from your life, in your life. And true celebration cannot be according to the calendar. (…) Life should be a continuous celebration, a festival of lights the whole year round. Only then can you grow up; only then can you blossom. Transform small things into celebration. (…) Everything that you

do should be expressive of you; it should have your signature on it. Then life becomes a continuous celebration.

You have not been intelligent with yourself. Now, be intelligent with yourself. (…) Throw out all the crap that you are carrying. And everybody is carrying so much crap.

It say to you, life is not a jail; it is not a punishment – it is a reward; and it is given only to those who have earned it, who deserve it. Now, it is your right to enjoy it; it will be a sin if you don't enjoy it. It will be against existence if you don't beautify it, if you leave it just as you have found it. No, leave it a little happier, a little more beautiful, a little more fragrant.

It is good and fortunate that nothing satisfies you completely and entirely. That means, you don't become stagnant; that means, you have to keep moving. Slowly, slowly, you will understand that there is no home, but that movement itself is the home; that there is no end to the pilgrimage, but the pilgrimage itself is the end. (…) Movement is life; change is life. Stay for a while if you feel tired; but stay only to regain enough energy so that tomorrow morning you can move again. The home is everywhere, but that home is just a caravanserai. Never make anything in life stable. That's how things die; that's how things start stinking. Allow movement – it keeps things fresh; it keeps things alive. It keeps the adventure alive, the excitement, the ecstasy of the discovery of the unknown and finally the unknowable.

No technique leads to meditation. (…) Meditation is not a by-product of any technique. Meditation happens beyond mind. No technique can go beyond mind.

Meditation transforms. It takes you to higher levels of consciousness and changes your whole lifestyle. It changes your reactions into responses to such an extent that it is unbelievable that the person who would have reacted in the same situation in anger is now acting in deep compassion, with love – in the same situation. It needs intelligence; it does not need techniques. There is no technique that can give you intelligence.

Mind is between the world and you. Whatever happens in the world, the mind is affected by it; and you can understand through the mind what is happening outside.

Understanding arises by becoming a mirror, a mirror of all that goes on in the mind.

To be in a love affair with a Master is to be in a love affair with existence itself; the Master is only an arrow pointing towards the unknowable, the miraculous, the mysterious. The Master is not the end; the Master is only the beginning. (…) The function of the Master is nothing but to push you into a more divine discontentment, into a discontentment that knows no satisfaction.

Mind is a mechanism; it is not you.

The whole work of religion, of meditation, is to make you aware of all that is mind and to disidentify you with it. (…) You are not the actor; (…) you are the watcher. (…) The whole art of meditation is to learn awareness, alertness, consciousness. (…) Slowly, slowly, go on cutting your identifications with the mind. Then you have found your real individuality, your being, your soul. Finding this awareness is enlightenment; you have become luminous. You are no more in darkness; and you are no more just a puppet in the hands of the mind. You are a master, not a servant. Now, the mind cannot react automatically, autonomously, the way it used to do before – now, it needs your permission. (…) And unless the master becomes crystal clear in you, crystallized, you don't have a soul. (…) Right now, the master is fast asleep, and the servant is playing the role of master. (…) Mind is not your friend. Either the mind is pretending to be the master, or it has to be put in its right place as a servant – either way, mind is not your friend. And the struggle for freedom, for bliss, for truth, is not with the world; it is a fight with the puppet mind. (…) This is the whole tragedy of human life: you are asleep, and the outside world is dominating you, creating your mind according to its own needs – and the mind is a puppet. Once your awareness becomes a flame, it burns up the whole slavery that the mind has created.

Baraka is a Sufi world meaning grace. (…) *Baraka* is a mystical principle that happens between the receiving disciple and the overflowing Master.

When the Master is no longer outside you only, but inside you too – that is a real blessing.

The ordinary human being stops his growth of intelligence at the age of fourteen, because the biological purpose is complete. At the age of fourteen, the person is mature enough to give birth, to reproduce. Biology is no longer interested beyond this point.

The person who is meditating has the greatest possibility of reaching the highest peaks of intelligence, because in meditation he is doing the greatest possible work that a man is capable of – and that is realizing oneself, knowing "who am I". Entering into the deepest interiority of one's subjectivity is the greatest work for intelligence. (…) And if you are a meditator, as your meditation goes on becoming more and more luminous, your intelligence will be growing to the last breath of your life. (…) And the body has nothing to do with intelligence; the mind has nothing to do with intelligence. Intelligence is the quality of your awareness – more aware, more intelligent. And if you are totally aware, you are as intelligent as this whole existence is.

Your personality consists only of cultivated layers. Many masks are hanging around you – whichever you need, you put on. (…) Enlightenment is simply the process of becoming aware of your unconscious layers of personality and dropping those layers. They are not you; they are false faces. And because of those false faces, you cannot discover your original face. Enlightenment is nothing but the discovery of the original face – the essential reality you brought with you, and the essential reality you will have to take with you when you die. All these layers gathered between birth and death will be left here behind you.

The man of enlightenment does exactly what death does to everybody, but he does it himself. He dies in a way and is reborn, dies in a way and is resurrected. And his originality is luminous because it is part of eternal life.

It is simply a conditioning that you are unworthy. Nobody is unworthy; existence does not produce people who are unworthy. (…) So drop the idea of unworthiness.

George Gurdjieff is right when he says that man is a machine, but by *man*, he means all those who are living unconsciously, who are not aware, who are not awake, who do not respond to reality, but only react. 99.9 percent of human beings come in the category of machines. With these machines, astrology is possible. In fact, predictions can be made, guarantees can be issued only about machines. (…) But if you are enlightened, then astrology cannot function for you. Then you can love, then you can do, then you can act – then you have a certain mastery over your own being. But unconscious, you are just moving hither and thither as the wind blows. (…) There are many astrological schools which have studied for centuries how the mechanical man works. They have come to certain conclusions, and their conclusions are almost always correct. If they are incorrect, that means that the astrologer is not well prepared; his studies in human nature and unconscious behavior are not complete. But the moment you start becoming conscious, you start becoming really a man, not a machine. (…) So when Gurdjieff said for the first time that man is a machine, it shocked many people – but he was saying the truth. But the truth is applicable to just 99.9 percent of the people – 0.1 percent of the people have to be left out of it.

Be non-mechanical as much as possible. (…) Be alert. (…) Make a little difference today – you are not a machine. (…) And if in twenty-four hours time, you continually go on changing, then slowly, slowly, you will slip out of the mechanical behavior and a consciousness will arise in you. And that consciousness makes you really human – before, you only appear human; in reality you are not.

The mystic has not philosophy; the mystic has no ideology – the mystic has truth itself.

The expression *peace of mind* is a contradiction in terms: when mind is there, peace cannot be; and if peace is there, then mind cannot be. (…) In fact, peace is possible only if you go beyond mind.

Trust is always about persons. It is not what the Master is saying that you believe; it is what the Master *is* that creates trust in you. And that trust will start growing into a deep longing: you would like to enter into the same world of awareness, into the same world of blissfulness, into the same paradise where the Master is.

Beyond mind, there is no question of either/or: you simply know what has to be done and you do it; and there is no repentance, ever. You never look back; you never feel that you have done something wrong – you cannot do wrong.

The ox is an old symbol in Zen tradition for the lost soul, the lost self that you have forgotten all about. Mindlessness will show you the path to the soul; (…) it will become an arrow, and you simply have to follow without any tension, without any effort. (…) In the ten ox-herding paintings, (…) the ox is your innermost self which you have lost, and the whole series of pictures is in search of your inner self. In the ninth painting, you have found the self: there is immense silence and peace – it is *nirvana*; it is no-mind.

There is no way to empty the mind; (…) it goes on in its own way, filled with dreams and thoughts and emotions and feelings and reactions, sadnesses, hapinesses – there is no way to empty it. How are you going to empty it? From one side, you will be emptying it; and from the other side, a great flow will go on coming in. – The only way is to transcend the mind, to go beyond it, to become awareness. Watch the mind, and the mind disappears.

Without an enlightened being, a religion loses its soul. It is only the small stream of enlightened people that keep a religion breathing and its heart beating, that keep it alive, flowering.

An enlightened person spreads his illumination all around. Wherever he is, he carries a certain energy field, and whoever is receptive will be pulled into the field. A teacher, even a great teacher, has no energy field: he was initiated, he has collected, and he repeats mechanically – like a parrot.

The enlightened person has entered into a realm of ultimate serenity and silence. It does not matter whether it is life or death.

It does not matter when you become enlightened. Even if you become enlightened at the last breath of your life, it is perfectly good. You have not lost anything; you will see the whole life that you have lived as a dream. And the moment you can see your whole life as a dream, it has lost all its impact on you: you have become totally free – free from all bondage of the body and the mind, free from all limitations. You are ready to enter into the limitless consciousness of existence itself.

When one has become enlightened, then this is not the end. This is the highest peak of consciousness; it is the greatest achievement – but one has to come back to the human world, to the ordinary world; one has to become again part of the greater humanity. Only then can one share; only then can one provoke others to search. And certainly, when one comes from such height, one is absolutely drunk with ecstasy – that bottle of wine is not ordinary wine. (…) So, carrying one's ecstasy in the bottle of wine, utterly drunk with the divine, one is still going back to the marketplace.

No Master can use the expression *studying the path*. (…) that is not the way of the seeker; that is the way of the curious student who wants to know something, who is looking for information and knowledge – but who is not interested in actually transforming himself. (…) Studying belongs to students. A seeker does not study; a seeker gets involved – he participates I the whole pilgrimage. (…) He

has no desire to know about the path; he wants to reach, path or no path – he wants to come back home.

As far as the mind is concerned, there is no question of right thoughts and wrong thoughts: in the mind, right and wrong are never separate; they are always together – (…) you cannot have one without the other. And as far as enlightenment is concerned, (…) as far as going beyond the mind is concerned, all thoughts are wrong. (…) the final approach towards your being needs all thoughts to disappear; it does not matter whether they are good or bad. We are not talking about morality here – here, we are talking about authentic religion. (…) In other words: *every* thought is wrong. (…) You must not let thought continue; *all* thoughts have to be removed from your mind, so that the screen of the mind is completely empty, so that you have a vast sky open, and nothing moves in the mind. That is authentic Zen.

Intelligence alone has no inner criterion to judge what is the authentic path of self-realization; intelligence alone is not able to conceive the nature of your being – it falls short.

If you allow thoughts to continue without a break, this will not only obstruct the path, but it also makes of you a man of knowledge, not a man of wisdom. (…) All will be reduced to knowledge. And this is the point where religion differs. (…) Religion says that there are not only two categories in the world, the categories of known and unknown. There is a third category which is more significant than the other two, and that is the category of the unknowable, the mysterious, the miraculous. You can live it; you can be it; you can rejoice it; you can sing it; you can dance it – but you cannot know it. Knowledge is not possible. To enter into this realm of the unknowable is wisdom. Wisdom is not knowledge; wisdom is innocence and a deep feeling of the miraculous. (…) Knowledge de-mystifies existence; wisdom mystifies it. Wisdom belongs to the mystics; knowledge belongs to scientists, philosophers, theologians – but they are not the people of religion; they don't know the heartbeat of the universe. (…) The mystical experience is the experience of a religious being. And this experience is possible only if you put your mind aside. Mind is a collector of knowledge; it has no interest in mystery.

Being aware is not examining yourself. Being aware is simply being aloof, but alert: whatever the mind is doing, let it do; whatever is going on in the mind, let it be – you simply be out of it. You should not be a participant – that's all that is needed, and mind dies its own death. But by your examining, you are entering into the territory of the mind. (…) And the moment you enter, the mind starts exploiting your energy for its own purposes. (…) So do not analyze, do not examine, do not justify, do not condemn – don't make any evaluation. Simply stand aside, as if the road is full of traffic, and you step by the side of the road and stand there, without bothering who is going, who is coming, who is good, who is bad. (…) And you will see that the traffic simply disappears, just by your stepping out of it. You don't have to examine; you don't have to control; you don't have to dispel anything. You don't have to do anything at all: just pure awareness is enough to kill the mind.

The gist of Buddha's philosophy is simply *vipassana*, meditation. Everything else is secondary and nonessential. (…) Practice the many virtues; don't commit any evils… - that is all nonessential; that is not Buddha's teaching. That is where Buddha is unique, different from any other Master in the world. His teaching can be reduced to a single statement: *Be silent; go beyond mind; then, whatever you do is good.*

Non-violence, non-possessiveness, authenticity, truthfulness – all of these are by-products of meditation; (…) all of these arise without any effort in the man of meditation. (…) All that is needed is a certain deepening of your consciousness, and that happens through meditation. Then all your actions, your behavior, your life start changing on their own accord; you start seeing things clearly. (…) Just a clear insight – and that will change everything, without any arduous effort on your part.

To teach people not to do evil is absolutely absurd. If they are unconscious, they are *bound* to do evil. (…) They do not even have the awareness of what is evil and what is good. (…) Good is that which comes spontaneously from your awareness; (…) the man of awareness does only good. His action and his awareness are in a deep synchronicity.

Thinking can never bring you to any conclusion. Thousands of years of philosophy… and the greatest geniuses thinking all over the world have not come to any conclusion at all. (…) It has been such a wastage of intelligence and genius. (…) Thinking is not the way to find the truth; non-thinking is the way. Thinking always creates more muddle; non-thinking brings clarity, spaciousness, purity, and a great straightforward insight. (…) It is a simple understanding; (…) you simply know in which direction you have to go.

The Jews have the then commandments. But in those ten commandments, there is no commandment for meditation. They are all just moralistic, superficial teachings.

The enlightened man is really a man of power – not power over others, but simply a source of power; not power that dominates, enslaves, but just a deep strength, stamina, courage. It is his inner source; it has nothing to do with anybody else. It is simply his power that radiates all around him. Anything that he is saying is coming from that power. Then, the conduct is straightforward; then, the mind is straightforward. But you cannot first put the mind straightforward and your conduct straightforward, and then attain supreme enlightenment directly. Enlightenment has to be the first thing, and everything else is just a by-product. As the tree grows, the roots are needed first, although the roots are invisible (…) – and once the roots are there, the tree starts growing: foliage comes, beautiful greenery, flowers come, (…) fruits come which can give great nourishment… but they are all coming because of the hidden roots. And it is not vice versa: that first you hang a few flowers and a few fruits, bring some foliage, tie it together – and then, the roots will grow. It does not happen that way; that is not the course of nature. But this is what people have been taught: first, become good; first, become moral; first, follow a certain discipline – and

then, you will attain to enlightenment, and enlightenment will give you great power.

The enlightened man cannot do wrong, cannot do evil. His every breath is in the service of the good; his every act is in the service of the Divine. He himself is totally surrendered to the Whole, allowing the Whole to use him in whatever way it wants. This is the difference between morality and religion: a religious person is moral; but a moral person is not religious – the moral person is only a hypocrite.

To the man of understanding, all that you have done has been done in your unconsciousness; so the only way is just to become conscious, and you will be awake. And all your past will disappear just as dreams disappear when you are awake.

Repentance is always about the past. (…) Buddha does not teach repentance; he simply teaches awareness. (…) Repentance is a dangerous technique; it is just like Catholic confession. Every religion has managed to create some cheap substitute that everybody can do and feel good: you go to the church, you confess to the priest, and you think that you are freed. Now the priest will tell God, and you are forgiven. (…) And when you come out of the confessional, you are ready to commit the same things again; there is no problem: next week, you can confess again.

Truth needs to be born out of an experience of truthfulness. (…) Never be a borrower; never depend on somebody else's knowledge. A small piece of your own experience is far more important than all the Vedas, Korans, Bibles, Talmuds; a little experience of your own inner being is more valuable than all the Buddhas of all the ages. Truth has to be your own; only then it is alive, with a beating heart.

Mind, by its very nature, cannot be content; in fact, mind is the very name of your discontent. (…) Mind means dissatisfaction; mind means complaints; mind means unfulfilled greed; mind means incomplete desire. Mind is by its very nature a beggar. (…) The constant urge of the mind is for more; it is never at rest.

There cannot be any true teaching of the nature of reality; there cannot be any teaching of a true nature: all teaching is philosophizing; all teaching is thinking; all teaching is diametrically opposite to reality. (…) I am not teaching anything at all; I am simply preparing you to listen to my silence.

Will is struggle, fight. (…) Life becomes a war field; (…) life becomes a very terrific competition. (…) Will power is nothing but another name for ego power. A man of wisdom has no will; a man of enlightenment has no will: (…) he has surrendered his individual will to the universe; now, wherever the river takes him, there he goes. He is not even swimming; he is floating.

Mind stops only when there is something unexpected, something so unexpected that the mind cannot figure it out.

The man of awareness has eyes; the moralist has no eyes of his own. He is practicing what has been said traditionally to be good. He does not know exactly whether it is good or not; people just say it is good. He is born amongst people who believe it is good, and because by doing what is said to be good, he is honored, respected, and his ego fill fulfilled, he goes on doing it. It is a beautiful arrangement: here, it is ego-fulfilling, and there, in the other world, after death, he will be showered with great rewards… he is really doing a good business.

Intellect is of the mind: it depends on memory; it functions through borrowed knowledge. (…) *Intelligence* is something beyond the mind.

Compassion, love, beauty, grace, truth, authenticity – these flowers shower on you on their own accord, as a by-product of enlightenment.

True thusness is always ready to change with the circumstances. It has no resistance, because resistance means ego, resistance means, "I have my own will; I will go on my own path". To accept life in its totality, as it is, means to relax and let life take charge of you; then wherever it takes you, you go with it. This is the Buddha's most fundamental teaching on suchness or thusness. Such a man is always at peace. Whatever happens makes no problem for him; he simply goes with it with total willingness. Not only does he have no resistance; (…) he welcomes life in whatever form it comes. He welcomes life; he welcomes death – (…) there is nothing that can disturb him, because he goes with everything; he allows everything. (…) Existence has its own destination, and the man of meditation makes existence's destination his own destination; he makes no separation at all. And if existence feels it is time for death, then it is time for death – his ability to accept is total. Such a man cannot be in pain, in agony, in misery, in anguish – he has cut the root of all these things.

Relaxation only becomes possible without any effort: (…) no effort, no doing. (…) One cannot force relaxation; relaxation cannot be a *must*: "you must relax!" – that *must* destroys the whole idea of relaxation. (…) Relaxation has to be a very simple understanding: (…) there is nowhere to go, nothing to do, nothing to achieve, so there is no point in being tense. (…) You are already sitting where you want to reach, so what is the point of making any effort? You have always been in the space where you want to be; you just have not looked inwards. And when there is no achievement, no longing, no desire, nowhere else to go, then relaxation comes on its own. A relaxation which has been managed is not much of a relaxation: there is bound to be a subtle tension around it; you are holding it. You can sit silently, still, but deep down, you are very tense, you are holding yourself still. (…) This is not stillness; this is fake. Stillness is natural; (…) it happens on its own accord.

One has to be alert not to settle anywhere. Just go on growing; allow your potential to grow. Don't start feeling that you have arrived. Your potential is immense; and your treasure is incalculable. So go on and on and on; and you will find more and more peace, more profound spaces, more juicy experiences: your desert-like life will slowly turn into a beautiful green garden. You will find many, many flowers blossoming within you. Just go on; there is no end to your growth –

one never comes to the end of one's growth. (…) You cannot come to the end of the road because existence is eternal, and you are one with existence: your journey, your pilgrimage, it also has to be eternal.

A Buddha knows no success, no failure. He simply knows one thing: his awareness.

When you become enlightened, all that you have passed through looks illusory. It is just as when you wake up in the morning: the whole night of dreams simply becomes unreal; you don't even think about it. But while you are asleep, the dreams are very real.

The dream seems to be more deep-rooted in the mind than our so-called reality. The reality at least allows doubt; the dream does not allow doubt. In fact, that is the only criterion to distinguish between them: if you can doubt, it means you are awake; if you cannot doubt, it means you are fast asleep. A very strange criterion, but that is the only criterion. And because all the religions are against doubt, they have destroyed the most fundamental criterion available to man: all the religions of the world, without exception, insist on believing. (…) To me, the capacity to doubt is one of the greatest blessings of humanity. The religions have been enemies because they have been cutting the roots of doubt, and there is a reason why they have been doing that: because they want people to believe in certain illusions that they have been preaching. (…) There are thousands of people in madhouses around the world who believe in their illusions so deeply that they talk with people who you cannot see; only they can see. And they not only talk; they also get a response – they do the work of both themselves! (…) Because they cannot doubt, their illusion becomes a reality. Let me tell you: if you can doubt, then even the reality becomes illusory. (…) Don't misunderstand because of the word *illusion*. In English, you don't have an exact translation of the word *maya*; in English, either something is real, or it is illusory. *Maya* is just in between the two: it looks real, but it is not real; it appears real, but it is not real. (…) Illusion does not exist; reality exists – and *maya* is just in between: it almost exists. As far as day-to-day activities are concerned, it can be taken as reality. Only in the ultimate sense, from the peak of your illumination, it becomes unreal, illusory. (…) It is not a dream in the way you know dreams (…) – it simply means that things which are not eternal cannot be accepted as real: they are born, they are there, and they are constantly dying. (…) According to the people of enlightenment, these things are just like writing on water, or it may be writing on sand, or it may be writing on granite lasting for thousands of years – the difference is only time; otherwise, there is no difference. (…) The writing is the same: one day, it was not; for some time, it is and remains; and one day again, it is not. Everything comes from nothing, and everything moves into nothing – that is the meaning of *maya*. It does not mean unreal: (…) the writing on water, sand, granite – (…) they are all real, but one day they come out of nothing, and one day they go back into nothingness. That is the meaning of the word *maya*; it is not equivalent to *illusion*. The man of enlightenment sees the whole existence as *maya*: everything comes into existence, and it disappears – it is not an eternal reality; it is not that which never begins and never ends. The whole search for truth is for that which remains always and is always the same. It neither comes

into existence, nor does it go out of existence. (…) Except awareness, everything is *maya*.

I am absolutely aware that everything is illusory, and yet I would not like people to take the idea as a belief system, because that belief system, without an experience, is going to destroy their whole life in many ways. I would like them to enter on the path, to realize for themselves what it means that life is just a dream, or *maya*, and be freed from this illusory misery, suffering, anguish. Help other also to rise to the same meditative consciousness. But don't give people ideas as beliefs, which they don't have as their experience, because they will start acting according to them, and their actions will be tremendously dangerous to them. India has suffered so much from its enlightened people.

I stand for the whole man. His outside, I will not call it *illusory*; I will call it *changing reality* – and his inside, *unchanging reality*. (…) And both have to be fulfilled. Man needs religiousness as much as he needs the scientific approach: science is for the outside, the objective world; and religion is for the inside, the subjective world. If both can grow together, just like two wings of a bird, then there is a wholeness. And to me, when a man is whole, only then is he holy. (…) But the whole man has never been taught. (…) Our scientists are incomplete; our saints are incomplete – the complete man has not yet come into the world. My every effort is to make you aware that the world need immensely, urgently, the birth of a whole man, a man who is not split into the inner and the outer. Only this man can make this existence beautiful; only this man can make awareness a great light, a great joy.

The world is a changing reality; it is a flux. (…) Your awareness is the center of the cyclone. Everything around you goes on changing; just you, at the innermost being, remain always the same.

According to Indian religions, (…) virtue is a kind of currency that is used in heaven: when you reach heaven, you live there as long as your account lasts; and when your account is finished, you are back on earth – again in the business of earning virtue. (…) A few people open their accounts in hell by doing evil acts; they also come back: when their account is finished and they have been tortured enough, they also come back. (…) So this earth, heaven, hell – they call these *the three worlds*. (…) This earth, this world, is just a place from where people go in all directions – and they go on coming back: when the account is finished, they have to come back here. This is a vicious circle. The Eastern religions call it the circle of birth and death. And to be totally free from it, they have a different name: (…) *moksha*, or *nirvana*. That means you have gone forever, the point of no return – you will not be coming back again. You can leave all the three worlds just from the place where you are; you don't have to move anywhere – to the Himalayas, to some caves, to some monasteries. All you have to do is to move withinwards, to your awareness.

If meditation is deep, if awareness is clear, then nothing can disturb it; then, everything is ephemeral. (…) So the whole question is: wherever you are, become more centered; become more alert; live more consciously. There is nowhere else to go. Everything that happens, has to happen within you, and it is in your hands. You are not a puppet, and your strings are not in anybody else's hands. You are an absolutely free individual. If you decide to remain in illusions, you can remain so for many, many lives. If you decide to get out, a single moment's decision is enough. You can be out of all illusions this very moment.

The purpose of the Master is negative; he simply takes away your false conceptions. And once all false conceptions are taken away from you, that which is real illuminates in all its beauty. The Master has not given you anything, but he has removed all the obstructions, all the hindrances which you were clinging to.

Nobody can make you enlightened unless it has become your own innermost longing.

Individuals differ; hence Gautam Buddha was always giving instructions to individuals. He was speaking in big assemblies of thousands of monks, but he was answering a particular individual and his question. Or he was saying something to a person who was not even aware that it is being said to him – but the person who is ready will catch it immediately; (…) it will start working in his being. Because of differences in individuals, Buddha's teaching cannot be a philosophical system. It cannot be logical non-contradictory; it has to be multi-dimensional.

Buddha preaches without any intention; he preaches the way flowers release their perfume. (…) It is not a question of waiting for somebody to appreciate.

The philosopher talks about truth; the mystic *is* truth. (…) The people who have reached to the point of being truth itself also can talk, but their words vibrate on a totally different level; and it can be seen very clearly that they are not coming from the mind. They are coming from an absolute nothingness; they carry something of nothingness with them. You cannot grasp it, but you can feel it – a very subtle fragrance: you cannot see it, but you can smell it. You may not be able to prove it, but you yourself know; it is absolutely certain.

Meditation has nothing to do with controlling the mind, because every control is a kind of repression, and that which is repressed will take its revenge. (…) Meditation is not control, because control creates tension. (…) These are the three essentials of meditation: relaxation; watching; no judgment. (…) There are many methods of meditation (…) – they differ in their constitution, but the fundamentals are the same: relaxation; watchfulness; a non-judgmental attitude.

If you are intelligent enough, then perhaps by the age of thirty-five you may start feeling a deep urge to go beyond the mind. (…) It depends on how intelligently you are watching your experiences, how you are looking at the source of your misery and suffering. (…) The seven years between thirty-five and forty-two prepare you to take the quantum leap. If everything goes naturally, unobstructed

and unhindered by the society, by organized religions, then the age of forty-two will be the third birth, the birth of meditation, a new beginning beyond the mind. It does not happen to everyone at forty-two because no society wants it to happen. It is the most dangerous thing as far as the society is concerned, that people should start going beyond the mind, because going beyond the mind means going beyond the social order, going beyond the organized church, going beyond the scriptures, going beyond all vested interests, going beyond slavery, going beyond any kind of exploitation, oppression, and attaining to your dignity as an authentic consciousness. This consciousness cannot be imprisoned; it cannot be killed; it cannot be burned. Even nuclear weapons are absolutely impotent as far as this consciousness is concerned. No society wants individuals so powerful in themselves; every society wants you to remain dependent on it. Your independence is being curtailed in every possible way. And because your independence, your individuality, is being curtailed, death comes before meditation comes. Then, life has been a wastage: unless you attain to meditation, you have not really lived.

While you are alive, you are not really conscious how precious life is. In fact, this is one of the tricks of the mind: whatever you have, you don't recognize its value unless you lose it. (…) The day you become aware that death will destroy all opportunities for growth… Life is a great opportunity to grow, but rather than growing, you have been simply accumulating junk which will be taken away.

The opportunity should not be missed to change your question into a quest. The answer to your question has to be such that the question is not solved, but rather deepens into a quest; it becomes less intellectual and more existential. A question about water should be turned by the answer into a deep thirst. All the awakened people down the ages have been answering only for this purpose, not that they are giving you the right answers – there are no right answers. Your questions are being used to provoke in you a search, a deep longing. If the answer can do that, it is the right answer.

Why have the awakened people always been against scriptures? (…) they are against scriptures because if you get lost in the words of the scriptures, you will never come to know your own truth. The scriptures may be right; that is not the point. Perhaps they are right – but they are not right for you; they were right only for those people who had experienced and expressed something of their experience. But to you, they are just dead words; and if you become too much interested in collecting dead corpses around yourself, you will soon be drowned in the dead words. That's what happens to all the scholars: their great effort simply becomes a suicide. They work hard, but their gain is nothing. (…) If one recognizes this, one stops accumulating knowledge and starts dropping all so-called knowledge. A simple criterion has to be used: whatever is not your experience is not true. It may be the experience of Gautam Buddha; it may be the experience of Jesus; it may be the experience of Lao Tzu – but it is not *your* experience. (…) You have to find truth yourself; there is no shortcut to it, and there is no cheap way to find it. You will have to go into your own aloneness, into your own subjectivity, into the very center of your being where nothing moves and everything is absolutely still. And in that stillness, you will find again your

lost childhood. And to find it again is such a celebration; every cell of your being starts dancing.

Enlightenment is possible only when there is no desire at all, in any form, within you. You are not even waiting for it. You are simply relaxed and allowing things to happen. You don't have a certain will that things should be moving in a certain direction, that things should culminate into the point of enlightenment. (…) You are just in a let-go, watching the flow of experiences, but not getting attached to anything, not bothering about the past and not awaiting any special future. Don't consciously await enlightenment; otherwise you will miss it.

If understanding is clear, you will simply laugh at the stupidity of intellectuals, of yourself, of the past days – there will be no repentance. But if a repentance is there, then you will try to do just the opposite to compensate.

If you are ready even to abandon your life, you will rise to the ultimate peak of your consciousness. That's why the path is called the razor's edge, because it is risky. One has to risk everything to find that ultimate splendor. It cannot be found without risking everything for it; you cannot hold something back. Without holding anything back – if you are ready to abandon your life, you can find it this very moment. (…) existence or non-existence, life and death, misery and happiness – all those categories belong to the mind; and a person who is ready to abandon life is naturally ready to abandon the mind. (…) Once you are ready to take the jump, then the jump is no more needed – only your readiness is needed. But your readiness should be total, and in that readiness, you can live your ordinary life doing whatever you have always been doing. Your doing and your non-doing will not be opposed anymore; your speaking and your being silent will not be opposed; the world and renouncing it will not be opposed. Wherever you are, whatever you are doing, you will do it without any disturbance and without any clinging – absolutely balanced. The word that Buddha uses for this experience is *sammasati*, right remembrance: you are just full of a remembrance of your own eternal being. The moment you have renounced dualities, you have entered the path of the eternal; you have become an immortal.

Truth can never be a missionary, but only a heart-to-heart message – not to convert the other, but just to share your abundance of love, compassion, blissfulness.

Physically, you have grown older, but psychologically, the average man is less than thirteen years of age, and that child is hankering for protection. Without protection in this vast universe – unknown, unpredictable, full of all kinds of diseases, sicknesses, and finally death – a man is bound to be deeply afraid.

Wherever the mystic sits, that place becomes holy; that place becomes full of power. The mystic's power is not dependent on any votes; it is not dependent on any chair; it is not dependent on any post. The mystic's power is his own; it is not borrowed. (…) The power of a mystic is not dependent on anybody else. His power is not the power of a beggar; his power is the power of an emperor. His

power arises within his own being; he becomes a radiant star. All mystics are men of great power. To be in contact with them is enough to be thrilled, to be thrilled about the unknown possibilities of your own being. Just to be in the presence of a man of truth is enough; no argument is needed to convince you: his presence is the argument; and his power is the convincing force. (…) The moment you become aware of your awareness, (…) as you become aware of your eternal sources of consciousness, inexhaustible, suddenly the flow comes to you without any effort. You are not a missionary; your very being is the mission. You are not trying to convince anybody by your argument; your very being is the answer, self-evident, needing no proof, no argument.

The enlightened being, the awakened soul, is complete in itself. It is not in need of anything from anywhere. This gives the awakened person the possibility to be absolutely free of all bondages, of all chains, of all handcuffs. You can put him in a jail, but you cannot enslave his consciousness. Now, he no more identifies himself with the body; he has found his real identity. To identify with the body is to carry a false passport.

Mind is the most corrupting force, more poisonous than any cobra. It simply spoils the silence and the meditativeness.

Out of an awakened consciousness, each word is on fire; each word is alive; each word is established. It does not need any support of scriptures; and it does not need any support of anybody else in the world. It is its own authority – that is the meaning of its being established.

Real power comes only with the experience of your own being.

Because you are continuously in conflict with others, you are losing your power. If all conflicts disappear, that means, if you understand and feel the oneness with existence, then you will start conserving your power without any effort, because there is nobody else to fight with; there is no way to destroy your power in unnecessary fights. You will conserve so much power that even if you are involved in the day-to-day activities of life, you will attain to Buddhahood wherever you are.

The man of experience has no ten commandments; he does not have any fixed moral concepts; he has no ready-made ideas and ideals about good and bad, about right and wrong. He simply acts according to the harmonious reality; he does not fall in discord with it. That's all he has to do: he remains alert not to fall in discord; to remain always in accord. In tune with reality, you are right; the moment you are out of tune with reality, you are wrong. (…) This is where the man of authentic experience differs from your so-called moralists, puritans, social servants, religious leaders.

One's commitment should be to truth, not to personalities. Everything can be sacrificed; all the saints and all the mystics can be sacrificed – but not truth.

When you are angry, you become so involved, so impressed, that you lose yourself in anger. (…) But anger cannot remain there if you are looking at it from all around; anger can remain there only if you are absent. This looking for anger's reality makes you present, alert and aware – and that's the end of the whole game: the anger starts disappearing like smoke. (…) you can devise your own methods – the only thing to be remembered is that you should create a distance between the emotion, the feeling, and you.

Nothing should be repressed; everything should be expressed. (…) If you feel like doing anything that is arising in you with a great urge, do it, because once done, you are freed from it. If each moment we go on doing everything naturally, we don't accumulate in the storehouse of consciousness any rubbish, any crap. And if your consciousness is clean, pure, innocent, the moment is not far away when you will explode into a luminous splendor. That's what is known as enlightenment, or awakening, or self-realization.

To repress things, to force them into darkness, is dangerous; it is dangerous to keep all those inhibitions inside you. It is possible that these are the things that come to a climax when a person goes insane. Insanity is nothing but all these suppressions coming to a point where you cannot control them anymore. But madness is acceptable, while meditation is not – and meditation is the only way to make you absolutely sane. With no possibility of insanity remaining anywhere with you, with the storehouse of consciousness exhausted, you will feel so clean, so fresh, as if you have just taken an inner shower.

Complete your life – and your life completes only with enlightenment. After that, there is no birth, no death. But if you leave this world incomplete, you will have to come back, again and again. Millions of times, you have come back; how many more times are you going to do the same routine job?

If you can manage to experience the truth, you cannot continue with the knowledge, the words and the language accumulated before you became enlightened. For a few more days, they will linger on their own momentum…

Your body posture does not change your mind; but if your mind changes, then your body posture automatically changes. (…) the vast majority of seekers start from the wrong end. Because the body is visible, and the mind or no-mind is not visible, it was a logical understanding that sitting in a certain pose, you will attain to a certain state of mind. It is not so – but millions of followers of *yoga* are under the same mistaken impression. If you move to no-mind, in utter silence, your body is bound to become still, unmoving. The body carries your tensions, and when you are relaxed inside, the body immediately reflects your relaxation – but not vice-versa. (…) I have never seen a single enlightened yogi… (…) It is now my considered opinion that if the inner changes, then the outer will follow the change – (…) but if you change the outer, then there is no necessity for the inner to change.

The quietness of the Himalayas has been attractive for centuries, because surrounded by this quietness and silence and serenity, you start feeling yourself becoming silent. But this silence is fallacious; it is only a reflection of a vast surrounding circumstance. (…) Don't go anywhere. Understanding has to be acquired wherever you are. Then you can depend on it; then you can rely on it – it will be with you wherever you will be. Nothing can disturb it, because you have gained it amongst all disturbances.

Every object of ambition takes you away from your enlightenment. Nothing can take you to enlightenment, because enlightenment is your nature.

The human mind cannot feel at rest wherever it is. It is always looking for the right place, the right experience – but it cannot be here. (…) Wherever you are, you are not in the right place. All the religions have succeeded only in one thing: (…) they have all given you great ambitions for heaven. (…) And between heaven and hell, they have taken away the reality of your being.

Knowledge is taking away your mind and creating a screen between you and reality, like a cloud covering your eyes. You become interested in that knowledge, and you forget your reality, your presence, your here-now-ness.

Knowing is always in the present; knowledge is always of the past. Knowledge means knowing has become part of your memory: it is dead; it is no more alive; it is no more breathing; it has no more heartbeat. (…) Knowing is part of awareness; (…) knowing is a living, flowing experience, still vibrating in your heart.

The whole process of *dhyan*, *chan*, or Zen, is to make you available to the existence which is always available to you. Just a meeting, an introduction with the reality in which you are existing, (…) and you will not be able to find even traces of all your miseries and afflictions and agonies. They were nightmares, and you were asleep – that's why they were happening. Now you are awake, and all the nightmares have disappeared.

At least, remove the dust form your eyes; that will help you to see with clarity whatsoever is available to you. And so much is available that only idiots can go to temples and mosques and churches and synagogues. Any man of a little intelligence will find his temple wherever he is – this whole existence is nothing but a temple, nothing but holy ground: (…) in every place, wherever you are, you are on holy ground. (…) And if you look at this whole existence as a holy place, then naturally you actions need not be of prayer and ritual – all that your actions need to be is of alertness and awareness in this very moment.

God is available from all sides; just you are not here. He knocks at your door, but finds you have gone somewhere else; you are never in your house – perhaps you have completely forgotten where your house is – and you have not informed God of your new address. It will be very difficult, because each moment you will have to inform Him of your address – it goes on changing.

In stillness comes wisdom; and wisdom means self-realization. (…) The only wisdom is the wisdom of no-mind – besides that, there is nothing else to attain.

A mind that is not meditative is bound to suffer in every situation: riches, poverty, failure or success – it makes no difference. For the non-meditative mind, suffering is the destiny. Only for the meditative mind, who comes to know his original face, his authentic being, misery disappears as if it has never existed.

A meditator naturally harmonizes. All his activities are a kind of dance; he is one with them. (…) Now the doer is gone; only doing is left.

Zen believes in the very essentials. It has no nonsense around it, no rituals, in which all other religions have got lost, no chanting, no mantras, no scriptures – just small anecdotes. And if you have the right awareness, they will hit you directly in the heart. It is a very condensed and crystallized teaching, but it needs the person to be prepared for it. And the only preparation is meditative awareness.

We are all part of one oceanic unity; our separation is an illusion. And except our separation, there is no other illusion.

Who is in the way? Nobody else except yourself. You are blocking, standing in the way of your own enlightenment. Nobody else can block the way, because the way is inwards: it is accessible only to you and absolutely to you. (…) But the ego is blocking the way. The whole science of meditation is to take away the ego, and then you don't even have to travel the way: once the ego is no longer there, once the ego is gone, the way disappears too.

You start collecting things from the outside to create your identity: your prestige, your power, your respectability, your emotions, your thoughts; (…) and these things become all components of your false identity. (…) And your ego is continuously ambitious for more; its desire for more and more is unending. (…) Hence, you will be continuously busy nourishing it, so you don't have any time left even to look at whom you are nourishing: you are nourishing your greatest enemy; (…) you are nourishing a false phenomenon. (…) And the whole society is supportive of the ego. Then, the problem becomes tremendous: your father wants you to be somebody in the world; your mother wants you to be somebody in the world; your teachers want you to be somebody in the world – all are driving you away from yourself, towards a false identity. It is very rare to come across a person who wants you to be nobody in the world. If you can find a person who wants you to be nobody in the world, then that person is your Master. You have to understand clearly that you have to be reborn. (…) You were born with only consciousness, and everything else you have gathered after that. Whatever you have gathered in the mind after your childhood, put it aside – and you will no longer be in the way. This simple understanding, and you will find the doors of the temple of your being open.

The meditator comes to know that God is spread all over existence. It is better not to call Him God, but to call it just the quality of godliness. The meditator feels grateful to the river, to the ocean, to the moon, to the sun, to the stars, and it is simply a feeling in his heart. It cannot be brought to the lips through words, because the ocean does not understand any language. Neither does a beautiful sunset or the starry night – but they all understand the language of silence and gratitude.

The watcher is your authentic being; he is your own fundamental identity. (…) And any other identity card that you are carrying, any other passport that you are carrying – they are all just arbitrary. The authentic identity is only one: (…) the witnessing self. (…) A mirror is just a mirror – its function is mirroring; it reflects. Your fundamental identity is just like a consciousness which has the capacity to reflect and to respond. Whatever comes out of your consciousness is always fresh, always spontaneous, always graceful, always sincere, always true to reality. It is in accord with existence; there is a tremendous synchronicity between you and the Whole.

The mind is always questioning, doubting, deciding what is right and what is wrong, what is true and what is false. In other words, the mind is always in a division and in a conflict. In yet other words, the mind is not at ease with existence.

Faith to a Christian or to a Mohammedan or to a Hindu is nothing but another word for belief, and a belief is never anything but a repressed doubt: every belief has behind it a doubt. And to repress the doubt, you believe more and more; but the doubt goes deeper and deeper into your unconscious. (…) But faith in the world of Gautam Buddha and his disciples has a totally different dimension, a different significance: (…) faith is existential, experiential; (…) faith is of your whole being. (…) It is not belief.

Existence is available, but you don't know how to enter into it. You are cluttered with so many unnecessary hindrances that you don't know how to enter existence. The only way is to drop all these hindrances, hindrances which are being supported by you. (…) It needs a determined will, (…) an absolute determination that you are going to be yourself, that you are going to throw away all that has been loaded onto you, that you are going to be nude, as you were born, and you are going to look at existence with unprejudiced eyes. (…) It needs a determined will that you will not carry borrowed knowledge, that you will not remain conditioned by your parents, by your teachers, by your priests, a determined will that you will clean all this crap from your heart, and you will remain just as you were born – a small child with no mind but absolute consciousness, with no language but a great clarity.

Words are not standing between a small child and existence. It will take some time for the small child to create a wall around himself of words, language, concepts, ideologies, philosophies, religions. And the greater and bigger the wall becomes, the more imprisoned he is: every human being is an imprisoned splendor.

The religious people of the world have destroyed the real and essential meaning of religion. Creating rituals, prayers, statues, churches, synagogues, they have misled the whole of humanity. Nothing of that is needed; it is all junk. All that is needed is a small flame of love towards all, without any conditions, without any expectations – and whatever life brings, to accept it with gratitude. So simple is the real religious experience. No holy scriptures are needed; you don't have to go anywhere. Wherever you are, you can create the experience of suchness, and you can blossom into the flower of faith, which automatically becomes the fragrance of Buddhahood.

Be ready to risk everything to find the secret of existence. (…) And when the meaning, the significance of life becomes a priority, then everything else becomes secondary: you have entered the great affair of the search.

Life is small and time is moving fast. If you go on only thinking and never taking a solid step towards transformation, towards awareness, towards crystallization, then it is not going to happen on its own accord. It cannot happen in a confused mind. (…) Be thoroughgoing: (…) have a determination that you are going to discover yourself, whatsoever the cost. Having life without knowing is almost equal to not having it. Living and not knowing what it is, is very humiliating. Loving and not knowing what it is, is unforgivable. (…) And the moment you are absolutely thoroughgoing, one-pointed, single-minded, with an undivided heart, this very thoroughgoingness is the arrival. (…) In this totality, in this intensity, the flower blossoms. (…) There is only one thing that you should remember: your life is at risk; so be thoroughgoing!

Death does only one thing: it takes away your tomorrow. A man who has entered into this affair of the search leaves tomorrow himself; he does not wait for death to take it away. He has no tomorrow – he has only this moment, and he has to concentrate himself into this moment, without holding anything back. And in this crystallization is the great happening of enlightenment.

All the teaching of the awakened people is simply one: Be integrated. Come together. Find out all your parts and get crystallized. Become one. And in this oneness is your realization, the end of the world of darkness and the beginning of the world of light, truth, blissfulness… and much mor that has no words to be expressed. (…) Knowing the Ultimate is also to know simultaneously that it is inexpressible.

Tension means narrowing the mind – it becomes so narrow that nothing can pass through it. A good hit, and the mind opens.

The very nature of experience is such that it does not come from the outside; it happens within you.

In India, you will find a whole country full of parrots. Everybody is talking about the soul, enlightenment, awakening, *nirvana*. They all have been repeating beautiful sentences from scriptures.

There is no way to give you the truth. All that can be done is to somehow create situations to wake you up and, if it is needed, to give you a good slap at the right moment. Anybody's slap won't do; only a Master's – and only a disciple who has been working on the way for years, or maybe for lives, comes to a point just on the boundary line, where a little push… and he has reached to the other shore. So there are disciplines in Buddhism, but those disciplines are not going to give you the truth. They are only going to bring you to the point where some insightful compassionate Master will be needed to create a device which releases you.

If somebody is awakened before his ripening time, before his maturity, then that enlightenment can be dangerous. He may not be able to survive it; it may be too much. He was not yet able to contain it, to absorb it, to relish it.

Enlightenment is a rebellion against all traditions, against all priests, against all religions, because it declares that there is nothing higher than man's consciousness. (…) And man is suffering for the simple reason that he does not know himself. His ignorance about himself is the only cause of his suffering, misery, torture. (…) Enlightenment is not another religion; it is the *only* religion – all other religions are pseudo.

Enlightenment is the ultimate experience of being one with the Whole; there is no way to say it. (…) The essential is the experience; the expression is nonessential.

Every Master has been betrayed, without exception, by his own people in different ways. The betrayal of Jesus by Judas was very ordinary, superficial. But the betrayal of those who have created statues of Buddha, made temples of Buddha, created scriptures in the name of Buddha, brought everything back against which that man had fought for forty-two years continuously… from the back door, everything has come in.

An authentic religious person simply drops the idea of security and starts living in utter insecurity, because that is the nature of life. You cannot change it. That which you cannot change, accept it – and accept it with joy. Don't unnecessarily hit your head against the wall; just pass through the door.

You have to stop living in ostrich logic. (…) This has become many people's lifestyle – ostrich lifestyle. Whatever seems to be unpleasant, whatever seems to be dangerous, they ignore it; they don't look that way; they put their head deep into the sand. They believe that if they don't see it, it disappears. Have you ever consciously looked at death? (…) The insecurity has to be made absolutely clear. In that clarity, there is a possibility of acceptance; there is no other way. You cannot escape; so don't waste time in escaping. The same time has to be used in coming to know a deep life which knows no death, a deeper love which is not ephemeral. (…) But an abrupt and complete break is needed in our lifestyles. Our lifestyles are based on cowardly, fearful attitudes towards life.

Man is a very self-deceiving animal; he can manage to deceive himself. He can call his imprisonment his palace; he can call his handcuffs his ornaments; he can call borrowed knowledge his experience. (…) To deceive oneself is the greatest crime.

You are the most important thing in existence; never put anything above you, otherwise that will become your bondage. (…) The moment your eyes become fixed on something else, you have reduced yourself into something secondary – and you are primary.

The present moment contains all the mysteries of existence; the present moment is the only temple of God.

You cannot respond to life with principles, established doctrines. You have to be alert and conscious and responsive to the moment. You have to be unprepared. Life is not an examination in a school or college or university. Life is not the same even for a single moment. (…) Life is constantly changing; hence those who want to be in tune, in synchronicity, in an organic unity with existence, can't afford to have fixed principles, general principles, established doctrines, philosophies. They can only have an alert and conscious being. Then, whatever the situation, they will respond accordingly – not according to any principle, but according to the situation that they are encountering.

Every man is in search of a home, because as he is, he is only a refugee: not at ease with himself or with the world around him; not relaxed the way one should be in his own home. Perhaps religion can be defined as the search for the real home. (…) The real home is to find one's solitude, to find one's aloneness, to find oneself.

One has to begin with oneself; one has to be utterly selfish. Only out of this selfishness will grow the flower that can share its fragrance with others.

One has to transcend oneself; (…) one has to leave oneself behind.

Each moment of your life, you are standing at an abyss. (…) Wherever you are, however you try to deceive yourself, you are standing at an abyss. All your consolations are false; all your defenses are only imaginary: (…) the next moment can be your death.

There are very few people in the world who can understand silence.

George Gurdjieff is the most unique Master the world has ever seen, but his uniqueness created a distance between him and the normal humanity. (…) He would choose only those who are ready even to die if that is the only way to find truth. Naturally he was surrounded by a very small group of people. And he was also not interested in any social revolution. His whole interest was to crystallize a few individuals who were courageous enough, to give them their original face, to help them to know the ultimate ecstasy that existence makes available. But it is only for the chosen few. Not that somebody chooses them – but because only

very few people are courageous enough to risk everything to find themselves, they become the chosen few by their own courage and their own daring. (…) Gurdjieff was not interested at all in the fast asleep humanity. (…) Gurdjieff was not only not interested, he had all the condemnation possible for those who have been sleeping for lives together. He is the only man in the whole history who said: "These sleeping people don't have souls; and unless a man becomes enlightened, he cannot have a soul. A soul is a reward: you don't come with a soul at birth; you achieve it by your effort."

I don't want religions in the world. Religiousness is more than enough. (…) I am against all religions, because I am for religiousness, and religions are barriers to creating a humanity with a quality of religiousness. A Christian is not needed, nor a Hindu, nor a Mohammedan – these are the barriers to religious progress. What is needed is truthfulness, sincerity, silence, lovingness… a life of joy, playfulness… a life of deep search, enquiry into one's consciousness. And these qualities have nothing to do with Christianity or Judaism or Jainism or Buddhism. Meditation is needed, but meditation is nobody's monopoly.

I belong to my own category. There is no category to which I can belong.

Enlightenment is not of the mind. Enlightenment is freedom from the mind; it is transcending the mind; it is going beyond mind. (…) Enlightenment has nothing to do with mind; it has something to do with awareness of the mind. It does not go into details of the mind, what it consists of, how it functions, all its mechanics. Awareness is simply disidentification with the mind; mind is left behind as a mechanism. The moment the mind is completely left behind and there is only pure awareness, just a luminosity, it is enlightenment.

You are the world; (…) except you, there is no world. (…) The individual is the only reality. (…) So the moment you condemn anybody, remember: you are condemning yourself.

Your protests, your pacifism, your fight against warmongers is still part of war; you are not a man of peace. And you can see it when people protest: their anger, their violence is so obvious that one wonders why these people are protesting against war. They should join some camp in war – they are full of anger, rage. They have just chosen to have a third camp behind a beautiful name – "peace". A good mask, but inside is the same anger, the same rage, the same violence, the same destructiveness against anybody who does not agree with them.

To accept your responsibility will change you, and your change is the beginning of the change of the world – because you are the world. However small, a miniature world, but you carry all the seeds. If revolution comes to you, it heralds the revolution for the whole world.

No revolution can be successful unless the human mind is understood by human beings and they start behaving in a different way.

Escaping to the Himalayas is not going to help, because even in the Himalayas your mind will remain the same; just you will not have the opportunity to know it. And it is better to know the enemy than not to know it, because by knowing there is a possibility to change. Not knowing is very dangerous.

I am against renouncing the world. Be in the world, however difficult it is – because it is only in the world that you will be reminded on every step what kind of mind you are carrying within. And that mind is projected on the outside, and it becomes huge because so many minds are projecting in the same way. (…) "You are the world" is a psychological insight. And it can become the very key for the only revolution that can succeed.

I say yes totally to you as you are because that is the only way I can transform you. My acceptance does not mean that you have to remain what you are; my acceptance means that whatever you are, I respect you, I love you. But at the same time, my acceptance means that you can be much more, that this is not the end of your journey. In fact, you have not even begun yet, but I can see the potential. (…) The past has condemned you with the hope that it would change you, but their hope was proved wrong. I am going to try a totally different method. I accept you as you are, but that does not mean that I want you to remain as you are. I love you as you are, but I love you because you have so much potential in you, such a great possibility of growth, that with just a little effort you can become a light unto yourself. Whatever you are, enjoy it. But there is much more, so don't stop at it. You are on the first rung of the ladder – it is perfectly good, because without being on the first rung, how can you be on the second and how can you be on the final, the ultimate? Nobody is a sinner. Yes, there are people who commit mistakes, but nobody is a sinner. And everybody has a right to commit mistakes, because that is the only way to learn. And everybody has to stumble in the dark. That is nothing special to you; everybody falls once in a while, and it is good training. To me, whatever existence makes available to you is for your good. Just use it, and keep your eyes on the faraway stars: they belong to you. However far they are, they are not beyond your reach.

The first phase of life is only a preparation for the second. And the second is the preparation for the eternal.

According to Gurdjieff, and according to those who have awakened, the whole of humanity is asleep, sleepwalkers. Things are happening, but you are not the doers, because you are not conscious enough to do something.

Unconscious love is centered on the object of love. Conscious love is centered in oneself; it is your lovingness. (…) In unconscious love, you are a beggar. (…) Conscious love makes you a doer, a being, a soul. (…) Everybody in this whole world of unconsciousness is a beggar, trying in every possible way to snatch love, some attention, some sympathy. (…) You are begging for love; the other person, whom you are in love with, is also begging for love: two beggars holding their begging bowls before each other, and both begging bowls are empty. Conscious love makes you an emperor. You don't beg; you simply give. And you give because now you see that the more you give, the more you have. So whoever

accepts your love, you are grateful to the person. The whole earth can become full of love, an ocean of love, but only with conscious people. (…) The right way is to bring consciousness to yourself. And from consciousness, there will be many revolutions in many dimensions. Love will be one of the most important dimensions.

The awakened person, the person who is conscious of his acts, (…) becomes lovingness. Lovingness is a quality: (…) it has nothing to do with the other; it has something to do with yourself. Your heart is overflowing with a loving energy; everybody is invited – whoever is receptive.

Enlightenment is not caused by effort. By effort, relaxation is caused: you have done so much that you simply give up. But without doing it, you cannot give up. (…) Buddha's enlightenment was not caused by six years of effort; but six years of effort have cause relaxation – and relaxation simply opens you up to the unknown, the unknowable. (…) For six years, Gautam Buddha continuously did everything that was supposed to make him enlightened. (…) Then, he moved to the forest, (…) and relaxing under a bodhi tree, (…) he became enlightened. (…) Enlightenment is not an effect of six years' effort, but without those six years' effort, there would have been no enlightenment either.

The discovery either of science or of religion happens in a state of no-mind – because when the mind is completely relaxed, there is no mind. (…) Mind is the block. (…) The moment you ask how, you are asking for a technique, and no technique is possible – all techniques are efforts. So any technique will do; just do it wholeheartedly that you come to a point where you drop it – because the real thing is to drop it. (…) You have done it exhaustively. (…) All efforts are dropped; all techniques forgotten. In this innocence, the miraculous is yours. (…) The depth of relaxation will depend on the depth of your effort. If the effort was a hundred percent total, then the relaxation will be a hundred percent total; and with the total relaxation, you have moved into the miraculous, into the unknowable. (…) This is what we have called the ultimate realization – enlightenment.

Meditation is such a mystery that it can be called a science, an art, a knack, without any contradiction.

Khajuraho, Konarak, Puri, Ajanta, Ellora, Elephanta – these temples are full of erotic art, just like the contemporary erotic culture where the repressed sexuality of thousands of years has become such a burden that it has to be dropped. (…) Pornography is nothing but erotic and obscene – in paintings, in films, in dances. They don't create in you a longing for the beyond; they simply create in you more sensuality, more sexuality. (…) But the statues outside the temples were not to satisfy your repressed sexuality. On the contrary, they were used as a tantrica method to release the repressed sexuality just by meditating on these naked statues. (…) And all these statues are *outside* the temple – *inside* the temple, there is no erotic sculpture. In fact, inside most of the temples, there is nothing – just silence, a cool peaceful milieu, with the vibes of thousands of years of people meditating there. The rule was when you feel, or your Master

feels, that now the erotic sculpture outside the temple no longer affects you, it does not create any sexuality in you, any sensuality in you, that it has cleaned your whole repressed sex… – then that is a signal: "Now it's time; now you can go inside. Now the door for the inner, for the interio, is open." (…) Then, you are clean, silent, weightless. (…) Khajuraho or Konarak – these are not pornographic; these are devices for meditation. (…) It is the greatest psychological method invented by the East; (…) the method is used to transform your energy into spirituality. (…) In the West, pornography is used to provoke more sexuality, more sensuality. (…) For a brief moment, it is a kind of relief. But tomorrow you will be repressing again, and again you will need the same kind of pornography, the same dance. This way, you will never be able to enter into the temple. In fact, pornography in the West has no idea that it is the outer wall of the temple. (…) The East has used every fragment of human nature for a greater change, a mutation, to bring forward something higher in you of which you are capable but unconscious.

To me, fearlessness, courageousness, is the fundamental quality of a religious man. He will risk all, but he cannot go against his own insight. Whatever the consequences, he will follow his own insight. This is how he becomes stronger and stronger, more and more like steel, so that even fire cannot destroy him.

People have known a certain kind of life, and they think that this is the only life possible – that's where they go wrong. This is the lowest form of life that we are living. In fact, to call it life is not right – it is only birth; it is only a possibility: you can make a life out of it; life has to be created.

It is so consoling to think that you are alive and you are enjoying everything and it is a beautiful drama. But you have been through this drama many times – it is the same drama. Small details change… A is married to B instead of C. One lives in this country, is born into another… but goes through the same routine. The same misery will come, the same jealousy will come; all the games of ambition that people go on playing will be there – but you are not bored. You are not bored because each time you die, your memory closes a door; otherwise you will go mad. Nature has an autonomous system: the moment a person dies, his whole memory system of that life goes with him into the new life, but the door is closed. (…) In this way, each life is completely closed to you: you don't know anything about your past; you don't have any insight into your future. All that you know is this small life; and in this small life, you know two things: the misery and the pain of life, and ways and methods of forgetting that misery and pain. That you call your amusement, entertainment: going to a movie, to a circus. These are your ways to forget your life; there you become engaged for two or three hours in a different world.

The man who is enlightened is no more an ego. You can insult him, but you cannot hurt him; you can abuse him, you can condemn him, and there will be no change in his being. Even if you kill him, he will remain the same. It is difficult for you to understand how an enlightened man can remain without going to circuses, movies… and all kinds of stupidities are there. But so few enlightened people have existed that not much is known about them. And enlightenment is

such that unless you experience it, you cannot understand it. For the unenlightened person, everything that is going on around him is a circus – there is no need for him to purchase a ticket.

Happiness is momentary; and on both sides of happiness, there is unhappiness. Blissfulness has no opposite to it; (…) blissfulness is not dependent on anybody else or on anything outside the enlightened being himself. His source of bliss is within his own being. He is shining, radiating what he has experience. (…) Time has no existence for him anymore. (…) The moment one becomes enlightened, one becomes blissfulness; one becomes benediction. Time and space disappear; one becomes one with the Whole.

Experiment. Your questions should come out of your experiments; then they will be existential, and then they will be of immense help for your growth.

Love and centering are one phenomenon; they are not two. If you have known love, you cannot be anything but centered. Love means to be at ease with existence. (…) The very experience of love will make you centered. This has been the whole philosophy of devotees down the ages: love is their science; centering is the result.

Psychologically, the eternal quest for *moksha*, ultimate liberation, enlightenment, can be reduced to the basic psychological fact that man has already known the most beautiful, the most peaceful state before he was born. Now if something greater does not happen in his life, some exposure to the Divine, to the Universal, he is going to remain miserable. Because unconsciously, every moment, there is judgment.

You have been divided into two parts by the society. The false part has been given all respect, because the false is created by the society. The real is denied any respectability, because the real comes from nature – which is beyond the control of any society, culture or civilization. Each child has to be trained in lies, has to be programmed in such a way that he will be subservient to the society, a docile slave. All societies are breaking the very spine of every child, so he becomes spineless. He cannot raise his voice; he cannot question anything. His life is just not his own. He loves, but his love is false. From the very beginning, he was told to love his mother "because she is your mother" – as if being a mother has some intrinsic quality, or as if there was some obligation that you should love her. But it has been accepted that the mother should be loved. My emphasis is that the mother should be loving, and no child should ever be told to love somebody unless it happens on its own. Yes, the mother, the father, the family can create a milieu without saying anything; the whole energy can generate, can trigger your own forces. But never say to anybody that love is a duty – it is not. Duty is a false substitute for love. When you cannot love, society goes on supplying duties. They may appear to be love, but inside, there is nothing to love in it; on the contrary, it is only a social formality. And you become so accustomed to social formalities that you forget completely that there are things which are waiting to happen in your life, but you are so occupied that you don't give space; you don't allow love to blossom in you. (…) It is not a question just of knowing

how to live. It is a question first of dropping all that is false in you. the false comes from the outside. And when all that is false is dropped, and you are utterly naked before existence, the real will start growing in you. This is the situation which has to be fulfilled for the real to grow, to blossom, and to bring you to the ultimate meaning and truth of life. (…) It has to be remembered: You can start either from centering, and the moment you are centered, you will suddenly find immense love overflowing; or you can start from love, and the moment your love is without any jealousy, without any conditionings, but just a sharing of the dance of the heart, you will experience centering. They are two sides of the same coin. Centering is more intellectual, more a scientific method; love has a different source in you – your heart. It is more poetic; it is more aesthetic; it is more sensitive; it is more feminine; it is more beautiful. And it is easier than centering. (…) So first, drop all false ideas about love. (…) Let something real grow in you, and centering will be coming, and enlightenment will be coming. (…) You can call it meditation; you can call it awareness. But in each case, the ultimate result is the same: you are centered and overflowing with love.

Each hot love turns into hot hate. (…) My love is cool. To understand it, you will have to come to the same temperature. (…) My love and your experience of love are so different that you will have to change gear.

Meditation is a transformation of your whole being. (…) The only criterion for a right method is that it should transform your life.

The moment you enter meditation, you have touched within yourself something of the Universal. (…) Your consciousness belongs to the eternal which never dies.

As meditation grows, all experiences start going. The ultimate in meditation is a state of no-experience. Just pure nothingness – because that is the source of existence, and that is the place where existence goes again and again to renew itself.

I am not in any way against anything. My whole approach is to use everything in such a way that it can become a nourishment to life, an evolution to consciousness. I am not against drugs either. (…) I have been with people who have taken all sorts of drugs, but they are not drug-addicted people; they are following an ancient path which has used drugs. And then, the moment comes when drugs don't affect them at all. You can give them as much quantity as possible, and nothing happens to them. In their monasteries, they have dangerous serpents, particular cobras. (…) The people I was talking about soon get immune to cobra poison too, and that is their test; then their Master allows them initiation: now, nothing can create hallucination in them. So drugs have been used in the East for centuries as a help to meditation; they have destroyed all possibility in the man that any poison, any drug can create illusion. His consciousness is far stronger now: no poison can kill him; no poison can make him even unconscious – he remains alert and conscious. (…) So I am not against drugs. I am not against anything, because everything can be used in the right way, and everything can be used in the wrong way. Poison can be medicine; and medicine can be poison – it all depends.

The real work is upon yourself.

Medical science, physiology, psychology, are very immature in the sense that they are only doing their work on the surface of human beings. They are not finding a way to man's center. And because they do not accept the existence of some consciousness beyond mind, some consciousness beyond death, they are completely closed, prejudiced against the whole tremendous effort mystics have made in finding the center of consciousness.

Mind is a beggar. You will have to learn as an emperor.

Whatever you are doing, you cannot be very certain about it – tomorrow it may be proved wrong. But experts have a tendency to be authoritative.

The law is: if you want the experience of deep relaxation, then you will have to go into deep exertion.

Life starts giving you its secrets as you become more and more available to it. It is very just and very fair: you get only that which you deserve.

You do not understand the ways the Masters use to work on the sleeping humanity. (…) George Gurdjieff's insight into the crucifixion of Jesus is that it was planned by Jesus. On the one hand, Jesus was very offensive, very rude – that provoked the blind masses. On the other hand, he was mercilessly hammering on the priesthood – and the priests in those days were very much more powerful than they are today. (…) Jesus sacrificed his life because in those primitive days, there was no way to spread a message unless it thrilled the very heart of the merciless humanity. (…) The question was not the cross or the crown; the question was the awakened man or the sleepy, unconscious humanity. When you are deeply asleep, you have to be shaken; (…) cold water has to be thrown into your eyes. But all of this is done out of compassion. (…) Perhaps you will look at me for the first time only when I am on the cross. Right now, you take me for granted – only the cross will destroy your state of taking me for granted. Perhaps only the cross can shake you enough, sot that you wake up.

Why do I go on hammering on the politicians? (…) When I criticize the politician, it is not the politician outside you – it is the politician within you. (…) When I am criticizing the politicians, I am criticizing the political structure of your mind. (…) I have to criticize the politicians because they are what you would like to be. Presidents, prime ministers, governors, ambassadors – that's what you would like to be, but it is only a seed in you. (…) When I criticize the politicians, I am criticizing you as if your politician had come into power.

Politicians want a society with a status quo, because any revolution is going to throw them from their power positions. A conscious humanity cannot tolerate idiot politicians guiding it. (…) The so-called leaders are making every effort that man's mind remains retarded, because only a retarded mind can be exploited.

To create a new ground, (…) you have to destroy much of the past – and you cannot be other than hard. (…) To provoke people, you have to be offensive.

God is neither subjective nor objective; (…) God is an experience. (…) God is another name for your inner being.

For the part of humanity that is not going to try and experience its own light, society has to give substitutes: God is a substitute, a name – just a lollipop. (…) Because of the concept of God, man has been able to live – not very joyously, because his whole living is based on wrong principles; but still, somehow man has been able to drag through his life.

According to me, twenty-one years of age does not make you mature, adult. Only one thing makes man mature, and that is getting rid of God – because God is a bundle of all kinds of fears, greeds, hopes. It is opium; it keeps you drugged. But while you are drugged, your life is slipping by, and soon death will knock on the door, and then it will be too late. (…) If you can get rid of God, you are mature. (…) A man without God is an authentic man; a man with God is just a shadow: he has not entered into the world of reality yet. (…) God is not a question of belief; it is an experience of inner light. Then you can give it any name: you can call it God; you can call it truth; you can call it love; you can call it peace; you can call it life. (…) Once you have experienced your light, you know there is no need of any other God: the whole existence is godly.

Man's search is basically to be one with existence – separation hurts. In our other loving relationships, in small measures we are searching for the same unity. In love with a woman, in love with a man, in love with a friend, in love with some creative activity – dance, music, poetry – we are trying to have a certain synchronicity with existence. Our situation is that of a small child in the forest who has lost his mother and is searching in the forest, not knowing where to go. This situation allows many exploiters.

Just a clarity of vision dispels all darkness.

The moment you start feeling your inner light, your whole perspective starts changing.

It is your life, and whatever comes of it is your creation. Remember, there are hidden signatures on it. You cannot disassociate yourself from what you create, from the way you live, the way you respond.

The other is not really the other; it is just part of us. We are one consciousness filling the whole universe.

I live in absolute silence. Even while I am speaking to you, I am silent. Only the mechanism of the mind is being used; but my consciousness is centered in absolute beauty and silence. (…) Time exists no more for me. (…) To me, every day is the same; every moment is the same. And when I say that every moment is

the same, it means that it has the same blissfulness, the same ecstasy, the same joy, the same silence, the same peace that passeth understanding.

Meditation brings you the real conversion; you remain in the world, but your eyes start moving inwards. You remain in the world, but the distance between you and the world starts becoming bigger. You are coming closer to home. And the real experience will be when you enter the home, when you enter your center.

Just remember one thing: you have to remain one. Whatever divides you is against you; it makes you schizophrenic. And almost everybody is schizophrenic in different degrees: you cannot do anything wholeheartedly; something always remains uninvolved. The action remains partial – hence, unfulfilling.

Every compromise is a betrayal; (…) it is betraying truth. (…) And truth compromised becomes untruth.

It seems to be something in the very nature of life, that the people who are going to be decisive about human consciousness will always come ahead of their time – because it takes one hundred years, two hundred years for people to understand them. If they come in their own time, then by the time people have understood them, they will be out of date. They have to be ahead of their time, so that by the time human mind, human consciousness reaches the point where they can be understood, their message will be available. So the greatest work for *sannyasins* is to keep the message pure, unpolluted by you or by others – and wait. The future is bound to be more receptive, more welcoming. We may not be here, but we can manage to change the consciousness for centuries to come. And my interest is not only in this humanity; my interest is in humanity as such. Keep the message pure, twenty-four karat gold.

Love and jealousy are poles apart. A mind that can be jealous cannot be loving, and vice-versa: a mind that is loving cannot be jealous.

Marriage is an invented institution; it is not natural. (…) But man found it necessary that there should be some kind of legal contract between lovers, because love itself is dream-stuff; it is not reliable: it is there this moment, and the next moment it is gone.

Man's mind is not made for monotony; neither is it made for monogamy. It is absolutely natural to ask for variety. And it is not against your love. In fact, the more you know other women, the more you will praise your own woman – your understanding will deepen; your experience will be enriching.

In your dreams, you have the wives of your neighbors, the husbands of your neighbors… you should understand that somehow we have made a wrong society, a society which is not according to human nature. The desire for variety is an essential quality in anyone who is intelligent. The more intelligent you are, the more variety you would like – there is some relationship between intelligence and variety. A buffalo is satisfied with one kind of grass; for its whole

life, the buffalo will not touch another kind of grass. The buffalo does not have the mind to change, to know new things, to discover new territories, to adventure into new spaces. The poets, the painters, the dancers, the musicians, the actors – you will find these people more loving, but their love is not focused on individuals. They are more loving, but to as many individuals as they come in contact with. They are intelligent people; they are our creative part. Idiots don't want to change anything. They are afraid of change, because any change means that you will have to learn something again. The idiot wants to learn something once and remain with it his whole life. It may be a machine; it may be a wife; it may be a husband – it does not matter.

Mind does not feel at ease unless it has divided a thing in two. It cannot conceive of light unless it is contrasted with darkness; it cannot conceive of life unless it is contrasted with death.

I have called the psychology that is based on meditation *the psychology of the Buddhas*. Modern psychology is the psychology of people who are asleep. (…) The combination of intelligence and innocence is meditation. The moment innocence and intelligence start growing within you, (…) you start going beyond mind. The problems of the mind are left far behind, as if they never belonged to you – in fact, they never belonged to you. And once you know how to slip out of your mind, a totally different psychology will be founded on the art of slipping out of the mind. A person who can get out of his mind helps the mind to cool down. The mind is getting no more energy – it cools, calms down on its own accord. That's why I have said that meditation is a medicine too. (…) Once your intelligence and your innocence are available to you, just like two wings, the whole sky is yours. Then, there are no more boundaries for you.

Buddha accepts three steps: the body, the mind, the consciousness. Even the consciousness is only a step. These three steps lead to the temple of the Divine, of the immortal, of beauty, of celestial music… (…) The psychology of the Buddhas is comprehensive of the whole individuality of man – and it does not end there. By studying, by experiencing the body, the mind, the consciousness, and the beyond, Buddha is preparing you to dissolve into the Universal.

Psychology is still a game, guesswork, with no foundation in reality. The mystics in the East have never bothered too much about the mind; they have only developed methods to bypass the mind. Those methods are the techniques of meditation; they are just to bypass the mind. And once you have bypassed the mind, once you can have a bird's-eye-view of your own mind, things start settling. It is your energy that disturbs the mind, that gives it the power to be violent, to be sad, to be angry, to be hateful, to be jealous. Now you are no longer giving it any energy. It won't take a long time, and the mind withers almost like a cloud – it was there; and now, it is no more. The moment mind disperses, your meditation has come to maturity. Now your meditation will be the medium, not the mind. The mind will be used as a mechanism by your meditative forces, but mind is put aside; it is no longer the master.

There is only one way to solve the mind and its problems, and that is to get out of it. (…) Not being identified with the mind is the shortest way to your own being. (…) The question is not of curing the mind; the question is shifting your whole energy, your whole focus, from mind to being. Meditation helps you to shift. This great shift of your attention, of your awareness, is what I call *the psychology of the Buddhas*. And any other psychology is going to be wrong, because only a man of eyes knows what light is. (…) The only question that is significant is the transformation of your being from mind to no-mind. Modern psychology thinks it is the science of the mind. The psychology of the Buddhas will be the science of no-mind.

All unenlightened people are self-destructive. They are self-destructive because they don't know why they are here, where they are going, what the meaning and purpose of their life is. Without knowing anything about themselves, whatever they do is going to be harmful.

Religion is not a commodity. You cannot purchase it in the marketplace, and you cannot have it just by believing in certain scriptures, rituals. You cannot get it so cheap – just by believing in Jesus Christ, in Gautam Buddha, in Mohammed, in Krishna. Religion has to be earned. It is the greatest learning on earth; it needs tremendous awareness, so that you are not influenced by others. (…) There has never been any exception. Anybody who has been open to reality, available to existence, immediately gets connected with the Whole. And to be connected with the Whole is the greatest experience that life can provide to you. (…) Psychologically, the search for truth, for God, for home, is nothing but an effort to be again connected with the universe. It is a search for the mother's womb. Of course, you cannot find your mother's womb, but you can find the existential womb. The whole existence can become the womb for you – nourishment, life, relaxation, silence. This is religion.

You are alive when faraway stars challenge you for a pilgrimage. Unknown realities, unheard-of truths, unexperienced beauties… when they become your real world, you have a life with joy and with dance and with song. Out of this joy, this rejuvenation, arises the most delicate phenomenon in life: gratitude, gratitude to the Whole. Gratitude is the only prayer; all other prayers are false.

Sannyas has to be shared. It is the alchemy of inner transformation. You would like anybody you love to be a *sannyasin*.

Life is the way; life has no goal. (…) There is no need to know where you are going; there is no need to know why you are going. All that is needed to be known is that you are going joyously, because if you are going joyously, you cannot go wrong. If you are going dancing, singing, celebrating, the direction does not matter, the road does not matter, the goal does not matter: every moment becomes paradise. Let me repeat it again to you: there is no goal in existence. There are only moments, and the art is to squeeze the moment, its whole juice, here-now. And as moments go on coming into your hands, go on squeezing all the juices that existence contains for you.

Close your eyes, so that you can see the reality of here-now: there and then are only fictions; here-now is the only reality.

Basically, I remain empty. (…) I am the most empty man on earth today. (…) I cannot lie; I can answer only that which arise in my emptiness. (…) I am just a mirror, an empty mirror. You bring your question, (…) and my mirror reflects. The moment you are gone, my mirror is empty again: your coming and going leave no marks on my mirror.

While listening to me, just be as empty as I am. The answer is coming from emptiness. And this kind of answer can be understood only if it is heard in emptiness.

I am taking you to yourself. You have gone far away from yourself. Perhaps you have completely forgotten the way back. I am persuading you that unless you discover your home, you will remain miserable. Don't go anywhere; just stop going. If the energy is not moving towards objects and goals, then the energy starts turning upon itself. That can be called enlightenment, *samadhi*, *sambodhi*, awakening. But you always want to go somewhere. (…) I say to you, there is no place for you to reach.

I am utterly empty. If there is any truth in my words, that truth comes out of my emptiness. It does not belong to me; I am just a passage. I allow existence to connect with you – and it is possible only if I am absolutely empty.

This world in which we are living is almost insane. And the reason for this insanity is that nobody knows where he is going, why he is going, from where he is coming, and what is the meaning of it all. And unless you know the meaning of life and the significance of existence, you cannot call yourself a sane person.

God is the transformed, purified consciousness of man.

A real superiority needs no proof, no evidence, no witness, no argument. (…) A real superiority has its own magnetic force; (…) it is immediately recognized by anybody who has even a small amount of intelligence.

Devotion is a flower of another world. (…) It is a love affair, and love of the highest quality. (…) Devotion will transform you, from a thousand and one dependencies in your life towards an independent individual. Devotion can become the door for the highest liberation possible. (…) In devotion, you will find freedom, freedom not only from darkness, from death, but freedom from everything that you have known up to now, so that you can fly into the fresh sky, enjoying the exhilaration, the ecstasy of the new, of the novel, of the mysterious.

Finding the Master, you relax; now the journey is almost over. To have found the Master, I repeat, means that the journey is almost over.

Life is a vicious circle. (…) You go again and again in the same routine, in the same circle, unwillingly. You do not want to repeat; nobody wants to repeat: repetition is the function of a machine. Wherever there is a consciousness, there is a revolt against mechanical repetition.

You need totality in whatever life you are living. Totality is the foundation of freedom.

Life is very simple if you are unprejudiced. If you are prejudiced, life becomes a continuously growing complexity. Every thread becomes entangled; it becomes more and more difficult to find a way out. But the way is one. Your problems may be different; your confusions may be different – that does not matter; the path is very simple. The path is to get out of the mind as many times in the day as possible. Whenever you have time, just get out of the mind.

Any action done unconsciously is a mechanical act, done under mechanical laws – then, you have a destiny. But any action done with consciousness is beyond the powers of mechanical, robot-like functioning. And any act done with alertness is beyond the powers of destiny. That's why we call the man who is enlightened *liberated*: he is liberated from the chains of destiny.

The question of freedom is meaningless, because there is no one except you in the world. It is only you – in different faces, in different eyes, in different people, in birds, in animals, in trees. It is your consciousness. And unless one knows that he is the Whole, he is not religious. He has not touched the nectar which makes him an immortal, which makes him a god, part of the innermost reality of existence. We have only forgotten. Nothing is lost – nothing can be lost; it is your very nature. (…) It takes a little time to be acquainted with the inner territory of your being. But once you are acquainted with it, you have found the center of the world.

People remember sex in their old age only if while they were young, their sexual urge was inhibited. (…) And if you remain in the dark bondage of biological energies, then sex continues to the very last breath. (…) Otherwise, if sex is not repressed, your sexual urge should be gone nearabout the age of forty-two. (…) The last moments should be of peace; it should be of remembrance of one's own being. It should be of deep experience with existence, so that death does not look like death, but only a changing of the house.

Those who are with me are the reason why I am alive. I'm not alive for myself – my work is done. I'm alive only to see a few of my plants blossoming, a few of my trees bringing fruits.

Anything achieved in any life as far as conscious growth is concerned, remains with you. And whenever you start the search again, you will start from the point where you had stopped in some past life.

Following the ways of the world, one starts running for goals, for recognition, for respectability – one is ready to do anything. But the more one gets involved in doings, the more one starts going away from oneself. Each act takes you away from yourself, and the further away the goal is, the further away you have gone from yourself. No doing can help you to realize yourself, to know yourself, to be yourself. It is not a question of doing; you have to learn a totally different art than the arts which are based on doing. You have to learn just go be – silent, not running anywhere, no goal in the future, no desire to possess mundane things. Relaxing into yourself, to such an extent that time stops, mind stops – you simply *are*. A kind of isness… this is your being. In its purity, it is the most beautiful flower in the whole existence. (…) Outside you is the world of action; inside you is the world of being. (…) The mystics have been calling the outside world illusory, *maya*; and they call the world of being the ultimate reality.

Don't waste your energy in futile things; (…) don't misuse your energies. (…) A meditator has to remember: he has been given many powers and he has to be careful, watchful, alert, not to misuse those powers. And what do I mean when I say not to misuse them? I mean if you are going outwards, it is misuse; if you are going inwards, it's the right use – because the ultimate joy is hidden within you. Life is not just what it seems; it is tremendously much more (…) – but you will have to turn your face towards yourself. And the day you are alone in your inwardness, you have come home.

We miss only our attachments, not our love.

The whole work of a mystery school is to somehow introduce you to yourself. That introduction is the introduction to existence itself.

To me, the definition of a religious man is one who has come out of dreams, one who has come out of sleep, one who is awake, one whose eyes are open. And he lives with his awareness: his every act is full of awareness, is luminous with his awareness – then, nothing can go wrong.

I don't teach you any morality. (…) I teach you a single criterion: awareness. If in awareness you do something, it has to be right, because in awareness you cannot do anything wrong. And without awareness, you may be doing something very good, appreciated by everybody, but still I say it is wrong, because you are not aware: you must be doing it for the wrong reasons.

We are living in an insane world, and you have to find some sanity within yourself. You cannot find it in the world; you can find it only within yourself. That sanity will be your ladder towards higher states of consciousness, bliss and ecstasies.

Any authentic achievement brings with it a certainty, a guarantee that "I am true". And every imaginary achievement brings with it all kinds of doubts.

According to the West, all human beings are born free. But these are strategies for hypnotizing and conditioning humanity. They have given you the idea that you are born free: so now there is no need to fight for freedom; there is no need to create an inner revolution which makes you really free – free from everything, free from the body… because the body is bondage. The East is far more truthful: it says that you are born in bondage, not that you are born free. Your body is a prison, and your mind and your brain are prisons. Your consciousness is confined in a very small space, and your consciousness is capable of spreading all over the universe. But because you don't know the potential, you think that this is all that you are.

Conscience arises only after deep meditation – never before it. (…) There can be no conscience without consciousness. But they have created a false, artificial conscience. (…) False conscience is what the priest, the church, the religion teach you about what is good, what is bad, what is virtuous, what is sin – all these teachings make up your false conscience. It is a very clever trick to separate conscience from consciousness.

A loveless heart cannot be authentically creative. Such a man can imitate, but he cannot create. All creation is out of love, understanding, silence.

Sex is your energy; it is your life. If you can absorb it back into your system, you will have a new feeling of well-being. (…) If you can absorb the energy back, it rises to a peak and then subsides and goes to your blood, to your bones, to your marrow – it is a tremendous nourishment. (…) But if it is released, if it leaks out, then a plumber is needed. And that's what you call making love: energy leaking out. (…) Enjoy your play with your friend, with your lover. (…) One day, you may be able to play with your sexual energy alone – dancing, singing. Then, there is no need of the other; you will absorb the energy yourself – only in the beginning, the other is needed. (…) Sex has to disappear. And the moment sex disappears, the same energy starts rising in you, transforming you into a new man: the man who knows no death, the man who knows every mystery of life, the man who has come home.

Gautam Buddha, Bodhidharma, Jesus Christ, Lao Tzu – these are not philosophers. What they are saying is not coming from the mind; it is coming from beyond the mind. They have put the mind aside. To understand them, just intellect is not enough; to understand them, you will have to go on the same path as they have traveled.

The West is rich as far as useless things are concerned, and poor as far as real values are concerned.

Experience needs no argument; experience is its own validity. Go inwards.

Mind goes nowhere – (…) all philosophers are merely playing with words. (…) Philosophers live in words; mystics live in authentic experience. (…) Philosophy has been a curse to the West. (…) The philosopher is just playing a mind game; he's as poor in consciousness as you are. The East never got into that trap. (…)

With philosophers, you will not get anything except empty words. And words mean whatever you want them to mean – they don't have any content of their own. (…) Read the philosophers – it is good exercise for sharpening your intelligence. But don't get too much involved with them: they are drowning, or they have drowned. In their own words, they have lost their light. Go deeper into mystics, because they are the people who have reached the sunlit peaks of consciousness.

It is not difficult to find whether a man is authentic or not. Just look into his eyes; just watch his movement; just listen to the authority of his words. – Just feel his presence.

Sex energy is the only energy there is: either you can destroy it, spoil it, throw it away; or you can be more articulate, more wise, and transform it.

Belief is pure poison; knowing is coming to a flowering. (…) Truth cannot be taught. (…) Enquiry is difficult; belief is cheap. (…) Truth is the most valuable thing in the world – you cannot get it from others; you will have to find it yourself. (…) Right now, the whole world is living in beliefs. That's why there is no shine in the eyes, no grace in people's gestures, no strength, no authority in their words. Belief is bogus; it is making castles of sand: a little wave, a little breeze, and your great castle will be destroyed. Truth is eternal, and to find it means that you also become part of eternity.

The first thing in life is to know who you are, where you are. Then, everything in your life starts settling, moving in the right direction.

When all questions disappear, you have found something more than just a verbal answer – you have found your authentic reality, your being. And your being is rooted in the being of the whole universe – you have found the whole world. Just find your own center, and you have found the center of the whole world.

Beware of questions; they are not your friends. You will be lost in the jungle of questions. You will become very knowledgeable, but deep inside, there will be nothing but darkness and death. (…) I teach the three L's: I want within you light and life and love.

Enlightenment is nothing but the right, meditative way of drinking coffee or tea. Enlightenment is to live gracefully, lovingly, moment-to-moment – not only being blissful yourself, but showering your bliss all around – that is enlightenment.

The experience of the Ultimate is always the same. But the expression can be different: the expression depends on the mystic; the experience does not depend on him. (…) Go deeper into meditation. Experience it the thing that matters; then how you express it is dependent on you.

Tantra believes that once you have gone through all sexual experiences to the point where sex does not matter to you at all, that is transcendence of your energy. And that is the point where you are capable of entering into the inner sanctum of the temple: now you are ready for the nothingness of Gautam Buddha; you are ready for pure silence.

Life remains always unknown; it is not something like mathematics or logic, where you can come to a conclusion.

It seems almost impossible to miss the goal when you are just one foot away, but people have missed even then. How far was Judas from Jesus? He was his most cultured, educated and sophisticated disciple. In fact, he was the only one who was educated amongst all the others; and he was really close. (…) And just because he was so close, he missed. It is very illogical, but if you go deep down, you can understand the psychology of it. Because he was very close, he was hoping, perhaps unknowingly, that he would be the successor of Jesus. I am not saying that he was intentionally trying to be the successor. In fact, it was obvious that there was nobody else except Judas to succeed Jesus: in every way, he was qualified; in every way, Jesus showered his love and his blessings on him. But the day Jesus said, "Nobody is going to be my successor. I have not come here to create a dynasty, because my kingdom is of the other world. It is the kingdom of God" – that day, the distance of just one foot became a distance of thousands of miles. The same night, Judas betrayed Jesus: he sold him to the enemies for only thirty pieces of silver. Of course, it was done in a very emotional, hasty way – again unconsciously. (…) When Judas sold Jesus for thirty pieces of silver, he was not aware exactly of what he was doing and what it was going to lead to. (…) And twenty-four hours after Jesus' crucifixion, Judas hanged himself on a tree; he committed suicide. Christians don't talk about Judas much. In fact, his psychology should be understood more clearly, because he is not alone. It has been happening almost always, with every great Master: strangely enough, those who were very close have gone far away; and those who were far away, who had never thought, dreamed, of being very close, came close. (…) Nobody can be a successor in enlightenment. It is not a treasure of this world; you cannot inherit it. You cannot become enlightened just because your father was enlightened; you cannot become enlightened just because you are very close to somebody who is enlightened.

The closer you come to a Master, the more you are lost, the more you are dissolved. And in the fear of dissolution, the fear of your personality being lost, you may start backing off. (…) You have to understand that this fear is there. (…) Because dissolution is going to be your death on one plane; and the other plane on which you will be reborn is not yet – and there is no guarantee about it. Only your trust is the guarantee; your love is the guarantee. Other than that, you don't have any solid foundation: you are taking a jump like a gambler. And the Ultimate is available only to gamblers; (…) only a gambler, in a single moment, can take the jump – (…) the very quantum leap of the disciple to the devotee, the quantum leap from personality to individuality, from a dewdrop to the ocean.

Because of the danger of your personality's death, the mind immediately pulls back. (…) Any moment, when you start wavering a little, hesitating a little, to go one more step or to wait – then, those forces which are repressed in you immediately take possession of you. And they are so powerful that they can pull you away from the source that was going to be a rebirth to you. They can pull you away from your love, from your trust, from your commitment. They can pull you away from the ultimate revolution that was going to happen within you. But if you are aware, alert, watchful, and not allowing any dark corners inside you, making every nook and corner of your mind full of light, then of course it is impossible to miss, and it is impossible to go astray.

Jesus is betrayed; Mahavira is betrayed; Buddha is betrayed. And what happened to the great philosophers like Aristotle, Hegel, Kant? They had thousands of students. But nobody betrayed, because they were only students, far away – they never became disciples; they never came close. (…) It was just a communication from one head to another head – there was no question of coming close to the heart; there was no question of love or trust.

A missionary is an ugly phenomenon. I am absolutely against anybody being a missionary. (…) It is in fact an absurd activity to convert anybody just by words. It is not conversion; it is just salesmanship. Authentic conversion comes by experience. But experience is possible only if you allow yourself; if you become vulnerable, receptive, to someone who has arrived.

We are pilgrims of the unknowable. To move into the unknowable feels very scary to the mind, because the unknowable can in no way be made part of knowledge. It can never become the dominion and the empire of mind. It will always remain a mystery. You can live it, but you cannot know it. You can experience it, but you cannot reduce your experience into knowledge. You can dance it, you can rejoice it, but you cannot transform its basic quality of being mysterious into knowledgeability. Knowledge is absolutely mysterious. This is the world of the mystic; this is the world of *sat-chit-anand* – truth, consciousness, and bliss. These words are absolutely unknown to science; and these words are absolutely scary for the mind. Neither does it know truth, nor does it want to know truth – lies are so beautiful and comfortable. Truth is dangerous for the mind, because the mind's whole basis is false and phony. The moment truth arrives, mind has to leave; its time is over. The arrival of truth is instant death to the mind: all its empire simply disappears. Nor is the mind interested in consciousness. In fact, the mind tries in every way to remain unconscious as much as possible. Down the ages, every society and every culture has condemned alcohol and other intoxicating drugs, but to no effect: they have survived and they go on growing more and more influential. The reason is: the mind wants to drown itself in unconsciousness, which is its only relaxation. Otherwise, there is always tension, because the unknowable is very close. The mind wants to forget all about the unknown, all about truth.

You will be surprised to know that science is not interested at all in discovering truth. (…) Science is interested only in the objective world, where you can never come to the ultimate truth. (…) So its truth is going to remain always relative. The scientist is interested in objects, but he is not interested in himself. To be interested in oneself means to be interested in truth, to be interested in consciousness, to be interested in bliss. But those are fearful, dangerous paths for the mind.

Mind's greatest fear is not death; mind's greatest fear is enlightenment. Death is nothing to be worried about; it cannot take away anything from the mind – but illumination is going to destroy the mind completely.

Unless something is reduced to language, mind is incapable of understanding it. Mind is a linguist, full of words and language. That is its only treasure; and if something cannot be brought into language, it remains outside the world of mind. But mind is only a small part of you: you are far bigger; hence you can experience many things which mind cannot understand.

Knowledge only informs you. You can find great scholars, full of knowledge, but their lives are empty and poor. Nothing happens in their lives. Underneath the load of their knowledge, they have not lived. They are simply carrying the load, because that load makes them respectable in a world of ignorant people. (…) Mohammed used to say, "A man of knowledgeability is just a donkey carrying holy scriptures."

If you can make your body tired, your meditation will go even deeper, because when the body is tired, it relaxes quickly. When it is not tired, it does not relax quickly.

You are an eternal pilgrim; your pilgrimage is not going to end anywhere. Pilgrimage itself is the goal; there is no goal to pilgrimage.

Not a single *sannyasin*, if he is honest and sincere in his search, is going to fail. Success is absolutely sure and guaranteed. But you have to remember that it is not a path for the curious; it is not a path for information gatherers. It is the path for those who are ready to go through the transformation, who are ready to drop their personalities, their defense measures, who are ready to open their hearts to receive the light that is rising on the horizon. It is simply a case of receptivity, sensitivity, sincerity, and an honest search. Your success is sure.

Parents teaching, teachers teaching… the whole effort is to give you a certain mold that is acceptable to everybody. The end result is a phony world, where nobody is real, where smiles are false, where love is only a word. (…) In a world where money and success are everything, you cannot be authentic – it is dangerous. You will have to repress your individuality and compromise at every step for success, compromise at every step for money.

Everybody is suffering inside. A closed, invisible wall of personality is surrounding you that does not allow you to gain your naturalness.

You can open to existence, but not to yourself – *you* are the one who is the barrier. But you seem to be accustomed to the old human habit of making somebody else responsible.

Anatta means no-self. (…) When one really comes home, there is no self to be found; when you really come home, you are not to be found at all. (…) Your absence is the home. (…) When you come home, you never come to yourself. You come to the Ultimate; you come to *sat-chit-anand*.

Your ego is deceiving you. (…) Your self is a false entity; it has no energy and no love. (…) No-self is your reality, your authentic reality.

The meditator is the only person in the whole world who begins his first step with a deep feeling that "I am ignorant. I don't know anything." – And with this ignorance comes innocence, side by side. (…) You have to begin from the right point with humbleness, with openness, with receptivity; and a silence and a patience and a trust will arise on their own accord. (…) And slowly, slowly, you will settle into being.

The intellect without your intuition awake is one of the most dangerous things in the world. And we are living under the danger of the intellect, because intellect has given science immense power. But the power is in the hands of children, not in the hands of wise people. Intuition makes a man wise. Call it enlightenment, call it awakening – those are simply different names for wisdom. Only in the hands of wisdom can intellect be used as a beautiful servant.

Wisdom is never borrowed; and that which is borrowed is never wisdom. Unless you have your own wisdom, your own vision, your own clarity, your own eyes to see, you will not be able to understand the mystery of existence.

Intellect goes on creating repressive methods for the instinct – celibacy, for instance. (…) But it depends on us whether we make intellect a disturbance or use it as a stepping stone to a higher plane. (…) Instinct should be allowed a relaxed flow. Never disturb it with the intellect for any reason. And intellect should be used as an opening for intuition; it has just to give way for intuition to take over your life.

It seems that the majority of the world consists of very retarded people. They never think about their life themselves; whatever they are told, they do. (…) You are surrounded with these kinds of people all over the world; and you have to keep alert not to get trapped in the way everybody is imprisoned. (…) To me, freedom is the most fundamental value. (…) Only in freedom will your intuition blossom and bring immense treasures to you. (…) And only in freedom can you grow to the highest peak, can you become an Everest.

We are all born as a mind, and existence gives us every opportunity and every challenge to go beyond it. Very few dare, but those who dare, only they are the people who have known life. (…) Only those few people have really lived; the others are only somehow dragging themselves from the cradle to the grave. (…)

Mind cannot know anything of the real; it knows only about the unreal, about the world that is made of the same stuff as dreams are made of.

The mind hankers for luxury, for comfort, for joy, for love, and it tries also to make things that it longs for, but they are bound to be just outward things: a beautiful house, beautiful furniture, a beautiful garden… everything that you can think of, the mind can manage – but only on the outside. It is only a very faraway echo of the inner beauty, the inner luxury, the inner richness. But the inner, which is so close, remains almost closed to millions of people: their whole lives, they are playing with toys and never come to know the real.

The first and the foremost change has to be inner. The outer will follow.

Religions have been telling you to drop sex. I am not telling you to drop it; I am telling you to be more mature, to be more meditative. And while you are not mature, sex is perfectly right. Nothing is wrong in it; there is no condemnation: be playful and rejoice in it. (…) Sex should never be repressed; sex should be lived in its totality, with joy, without guilt. (…) And when you are enjoying sex at the highest peak, that's when it slips suddenly out of your hands – (…) suddenly, it drops away. (…) And the moment it disappears there is a great relaxation. Sex is the need of the other; and in the very need of the other, there is dependence. (…) The moment you feel that you are no longer dependent on anyone, a deep coolness and a deep silence settle inside, a relaxed let-go. (…) Sex certainly has to disappear, but not by force – it has to disappear by a deep understanding that comes only through experience. And then arises a celibacy which has a beauty of its own.

This is the authentic relationship between the Master and the disciple: the Master does not teach anything; he simply pours his light into the heart of the disciple. There is no philosophy to be taught; there is no teaching that the student has to be converted to – there is only an experience that has to be transferred. For centuries, it has been known as *the transmission of the lamp*: (…) the Master simply allows you to have his fire, to make your dark house also light. He loses nothing, but you gain tremendously. Hence the great gratitude that has been felt by the disciples of the Master, because you cannot repay him – there is no way. What he has given to you is invaluable. All that you can do is feel a heartfelt gratitude. And this gratitude is the only authentic connection between the disciple and the Master.

Mysticism is the highest flowering of human consciousness.

Lovers, unless they come to a state of meditative consciousness, will not be able to communicate: their communication will always be a conflict; it will never be a communion. The only possibility is that if both evolve their consciousness to a point where it goes beyond the mind, then all conditionings are left behind. Even the biological differences are left behind. The consciousness that goes beyond mind is no longer male, no longer female.

They say, history repeats itself, and history repeats itself because man is unconscious. So he goes on committing the same mistakes again and again. Although he decides every time that he is not going to commit the same mistake, the decision remains hanging in the conscious – it never reaches into the unconscious, from where all actions arise. And there is no communication between the conscious and the unconscious. (…) And you will find this everywhere: (…) man commits the same mistake again and again; because he is not conscious, his whole life is a repetition. (…) This is our whole life story; we go on making the same mistake. We are bound to do it, because we have not done anything to change the very structure of our consciousness.

The Upanishads are the only books which are considered not to belong to any religion; yet they are the very essence of religiousness *Aham brahmasmi* is a declaration of enlightenment – literally, it means, "I am the divine; I am the Ultimate; I am the absolute." – It is a declaration that "There is no other God than my inner being." – This statement declares the potential of every individual. (…) Don't look for God outside your own being. If you can find him, you can find him only in one place, and that is *in you* – other than you, all temples and all mosques and all the synagogues and all the churches are inventions of the priests to exploit you. They are not in the service of God; on the contrary, they are exploiting all the potential gods. *Aham brahmasmi* is perhaps the boldest statement ever made by any human being in any age in any part of the world, and I don't think it can be improved upon in the future, ever. (…) You cannot refine it; you cannot polish it. It is so fundamental that you cannot go deeper than this, neither can you go higher than this.

The idea of involution has not appeared at all in the Western mind – only the idea of evolution, only the idea of progress. But the mystics of the Upanishads have a more perfect and more comprehensive approach. Nothing can go on evolving forever. Evolution has been conceived by the Upanishads as a circle, and, in fact, in existence everything moves in a circle: stars move in circles; the sun moves in a circle; the earth moves in a circle; the moon moves in a circle; climates move in a circle; life moves in a circle. The whole existence knows only one way of movement, and that is circular. So that which seems to be going up one day will soon be going down – and then, again it will come up: it is just like a wheel and the spokes of the wheel. The same spoke will come up, will go down, will come up, will go down. Evolution is incomplete if there is not any complementary idea of involution.

Materially, man has certainly evolved; but spiritually, the situation is totally different: spiritually, man has not evolved. According to the Upanishads, man has gone deeper into darkness. He has lost his innocence, and he has lost his blissfulness, and he has lost his simple experience of "I am the mysterious; I am the miraculous; I am the whole cosmos in a miniature form, just as a dewdrop is the whole ocean in a miniature form."

One is a Christian only by belief; a Jew only by belief; a Mohammedan only by belief – (…) this understanding is of a very low order: it is not experience, but only belief. (…) What the Upanishads are saying is not any belief; it is direct, immediate experience.

Organized religions don't give you freedom. On the contrary, they give you deeper and deeper bondage and slavery. In the name of God, you have to surrender; in the name of God, you have to become a sheep and allow a Jesus or a Mohammed to be a shepherd. It is so disgusting, the very idea is so self-disrespectful that I cannot call it even pseudo-religious: it is simply irreligious. The Upanishads are the highest flights in consciousness. They don't belong to any religion. The people who made these great statements have not even mentioned their names. They don't belong to any nation; they don't belong to any religion, they don't belong to those who are in search of some mundane thing – they belong to the authentic seekers of truth.

If you are getting more silent, more peaceful, more calm and cool, then it is an intrinsic indication that you are moving in the right direction. But if things are otherwise, if you are becoming more disturbed, more anxiety-ridden, if you are feeling more anguish, feeling as if you are falling apart, then it is a sure indication that you have gone astray. I want you to remember this criterion, because the criterion is intrinsic: it is not imposed from outside; it is not arbitrary. (…) Silence, blissfulness, a kind of peace that passes understanding – (…) these things can happen only on the right path; they never happen if you go astray. If you are miserable, feeling meaningless, feeling no significance in life, if your life has no music, no poetry, but is just a stale, dead dragging, then you have clear-cut symptoms in your hands that you are no more on the right path. The right path is just as if you are coming closer to a beautiful garden. You may not see it, it may not yet be visible, but you can start smelling the fragrance; you can start feeling the cool breeze; you can start hearing the birds in the trees singing far away. You can start seeing that things are becoming greener, livelier; you are approaching closer to the garden. But if things are becoming dry, losing all juice, if the trees are becoming bare, without foliage, without flowers, and the path is becoming sandier and sandier, and all coolness is disappearing, instead you are feeling hot and perspiring – then you know that you are moving towards the desert. This is exactly what happens in your inner world. There is a desert called *the mind*, and there is a garden called *the heart*. If you are moving towards the heart, everything is right, because the heart is the bridge to your being. The heart is not the goal, but it is a sure indication that you have left the mind behind, that the desert has been left behind. The heart joins the mind and being just like a bridge. And as you start moving on the path of the heart, things start becoming more beautiful, more loving. You are surrounded by a new energy, a new life, as if you are getting rejuvenated every moment. (…) The heart is without language: it is silent; it speaks in silence. (…) The feeling is in the heart; and the mechanism of expression is in the mind. So if something is arising in the heart, then mind feels absolutely impotent. (…) Mind knows only questions; the heart knows only answers; and the being is beyond both: it knows neither questions nor answers; it is simply beyond all kinds of dualities.

Relax from the outer circumference of your being, and then go inwards. Finally you will be able to relax in your deepest core, and that is the meeting with existence. (…) Meditate deeply, and all that I have said to you will become absolutely clear. Don't start thinking about it; otherwise you will get more into puzzles, more into complexities.

Just escaping from reality does not transform you. You may live for thirty years in the Himalayas, and if you come back to the world, you will find yourself the same man, with the same greed, with the same ambition, with the same anger, with the same lust. (…) My whole effort is for you to remember that you have become a lotus flower, not a coward. You have to live in the world, and yet live in such a way that you remain untouched. (…) I don't teach you renouncing the world; I teach you rejoicing in the world. This is an absolutely new method, a new definition of *sannyas*: not renunciation, but rejoicing, and still remaining beyond everything that surrounds you. This is your true spiritual birth.

You have to understand the whole psychology of freedom. The first side is freedom from: from nationality, from a certain church, from a certain race, from a certain political ideology. This is the first part of freedom, the foundation of freedom. (…) But this is only one half, and then there will come sadness, because the other half is missing. Freedom from is fulfilled; but freedom for what? Freedom in itself has no meaning, unless it is freedom for something, something creative: freedom to sculpt, freedom to dance, freedom to create music, poetry, painting. Unless your freedom turns into a creative realization, you will feel sad. (…) Just freedom in itself does not mean anything, unless you choose a creative path. Either you go deeper into meditation for self-realization, (…) or if you have a certain kind of talent that has not been allowed to develop because of your fetters, then develop that talent. (…) Then, your freedom is complete; then, the circle is complete. (…) Either bring your potential to actuality, or go inwards to find yourself, but do something with your freedom. Freedom is only an opportunity for you; it is not itself the goal: it simply gives you the whole opportunity to do whatever you want to do. (…) Freedom has to be a creative force in your life.

Remember one thing, fundamental to the whole question of freedom: responsibility and freedom are together. If you don't want to have responsibility, then you can't have freedom either. They both come together, or they both go together. If you leave responsibility, then you have to accept slavery in some way or other. (…) My own experience is: unless you become a creator in some way, your life will remain empty and sad. The only blissful people are the creators. It may be simply the creation of more consciousness, more *sat-chit-anand*, more truth, more consciousness, more bliss. It may be simply an inner world of creativity, or it may be something outer. But freedom has to become responsible, positive.

People are really in deep fear of freedom, although they talk about freedom. But my own experience is: very few people really want freedom, because they are subconsciously aware that freedom will bring many problems that they are not ready to encounter. It is better to remain in a cozy imprisonment. (…) Very few

people want to go on a pilgrimage or to go into deeper silences of the heart, or to take the responsibility of love.

The religious way is to be humble and to function according to existence. Be natural and let nature decide the course of your being. And nature is tremendously intelligent.

A silent nothingness, an impersonal coolness, (…) a fresh breeze passing through you continuously – (…) you are being renewed every moment; that's why you are cool. And because you are impersonal, you are innocent. Otherwise, you cannot be innocent. And because you are innocent and alive and fresh every moment, there comes a certain loving warmth in you which is unaddressed to anybody – just like a fragrance: anybody can rejoice in it who is capable of being receptive.

Life is an opportunity; death is the end of the rope. If you understand death, your life will become intense and total. But instead of understanding death, you become overwhelmed by it. Hence the heart starts trembling with fear. And fear is not going to help at all; fear is going to cloud your mind even more. Out of fear, there has never been any understanding. (…) To those who have understood both life and death as nothing but two aspects of one reality, the dream and the so-called reality of your waking consciousness are not basically different. Just as in the morning you wake up and the dream life is finished, one day in death you wake up into another reality and all that was real up to then, for seventy years, becomes just a dream. Not even a trace of it is left anywhere in your consciousness. Death is a constant reminder that "I can come any moment. Be prepared." – And what is the preparation? The preparation is: live life so totally, so intensely, be so aflame with it that when death comes, there is no complaint, there is no grudge. You are absolutely ready because you have lived life so totally, you have known all the mysteries – there is no point in living anymore. Death has come exactly at the right time, when you may have thought to die yourself. I call that death perfect which comes at the moment when you yourself may have thought, "It is enough."

Fear arises in many situations. Deep down, it is always there, but not active. It is inactive, so that you don't become aware of it. But fear is the very foundation of unconscious life. All your actions arise out of it. You want money; you want power; you want prestige. What are all your ambitions, except to cover up your deep hidden fear? Perhaps money may be a security, perhaps power may make you more protected, secure, safe. Your responsibility, in society, your religion, God… all these are by-products of fear. (…) Your fear needs God; it is a fear-oriented hypothesis. Your fear needs a father figure to protect you in dangerous situations, to help you when you need the help, to become a light in your darkness, to support you when you feel you are falling into an abysmal abyss. God is your concentrated fear. And there are lesser gods: money is a lesser god.

The moment you become aware about the false, it falls apart. My suggestion to you is: rather than trembling your whole life about the false, being afraid about its death, it is better once and for all to get it finished.

When existence uses you as a medium, that is the greatest bliss and benediction which any man can experience.

In deep meditation, the realization can come that there is no goal and all movement is futile. (…) If the goal disappears from your mind, you will find yourself slowing down, in your body, in your mind. A deep relaxation will start settling. It is one of the most beautiful experiences. The meditation is actually meant to bring you to this full stop, where for the first time you are no more motivated by any desire, by any ambition, by any longing. For the first time, future has disappeared. It has never been in existence; it was only your imagination. Future is your projection of unfulfilled desires. The more unfulfilled you are, the bigger a future you have; the more unfulfilled is your being, the richer the dreams you have of the future – but it is just in your mind. (…) What you actually encounter, always, is the present moment. The moment you realize this, you start settling withinwards. All movement is outwards; all movement is extrovert. No-movement is introvert; no-movement is going inwards, just settling at the very center of your being – not even a ripple, no thought, no dream, no desire. This is actually the state of meditation. (…) The present is nothing but death for the mind; but death for the mind is the beginning of your authentic life. (…) For the first time, you touch existence; for the first time, you are awake: the dream of the mind, the sleep of the mind is no longer there. And in this awakening moment, you find yourself. (…) The personality, the ego, they were all part of the mind; and with the mind disappearing, they have all disappeared too. All that fog is no more there – just a crystal-clear clarity, a transparency, a silence, alive, full of peace, and a subtle joy so deep that you have never known such depth before. (…) This is not only your self; this is the universal self too. Because it is also the universal self, Gautam Buddha decided to call this experience *no-self*, simply to emphasize that you are no more: existence is; you are gone – now, the Whole has taken over. Your are conscious, conscious for the first time.

The Eastern word for the world is *sansar*; and *sansar* means the wheel. You go on moving on a wheel; it is the same wheel. It goes nowhere; you are just clinging to some spoke of the wheel, and the wheel goes on moving. You think you are reaching somewhere; you are not reaching anywhere. But because you continuously think that you are reaching somewhere, you never look inwards to find you are already there where you want to be. The home that you are searching for is within you; and the god that you have been seeking is within you – you are the greatest treasure of consciousness in this whole existence. The moment you realize your glory and splendor, you see yourself as an Everest high in the sky; you cannot conceive that anything more can be added to you. Your fulfillment is so complete that there comes an absolute stop, and this stop becomes the explosion of enlightenment, of awakening, of your Buddha nature.

The wise man is not knowledgeable. His wisdom has a totally different quality: he sees; he is a seer. He is not informed, but he is transformed. He has come to a new stage of consciousness from where he can see far away.

I say unto you: find the path where nobody is going, and there is every chance that you will end up being wise. Your very first step alone is the right step towards ultimate realization. It is the cowards who go with the crowd; and I have never heard of cowards becoming enlightened. They can become Christian sheep, but they cannot become lions – and I would like my people to be lions. Choose a path which leads you more and more deeply into aloneness; choose a path which is not traditional, which is not orthodox. Choose a path which is basically revolutionary. (…) Crowds never become enlightened. Only individual, only people who have guts and courage to be alone are capable of stopping the movement of the mind and can settle into their inner innocence. And the deeper you go within yourself, the purer the sources of consciousness that you will find. When you reach to the very center of your being, you have reached the center of the universe. Then blossoms wisdom; you become a sage. This is a rebirth, a resurrection. You die as the world wanted you to be, and you find exactly what existence has been longing for you to be. Existence gives you all that you are asking for, longing for. The world will only promise you, but the goods are never delivered. People die in this world after a whole life of simple despair and anguish. If you want to live ecstatically and die ecstatically, you will have to choose the path of aloneness. And that is the path of meditation too, because your absolute aloneness is always inwards. Outside, you will always meet with a crowd, on any path; (…) on every path, you will find some crowd: sometimes a bigger crowd, sometimes smaller crowds – but you will find some form of crowd. (…) There is only one path, which goes inwards, where you will not find a single human being, where you will find only silence, peace. The, you will find yourself; and after that, even *you* will not be there. The aloneness becomes so thick and dense that you cannot be there, you cannot have an *I*, an ego, a sense of separation from existence. Your *I* is nothing but a sense of separation. And when you find yourself one with existence, no knowledge is needed. In your innocence, you will know all that is great, all that is beautiful, all that is true. But it will not be a repetition from any scripture, and it will not be anything borrowed – it will be truly yours; it will have your signature on it. And this is one of the greatest blessings in life: to have some experience which is absolutely yours, and not a carbon copy. Only that which is absolutely new, original, arising from the very sources of your being can give you satisfaction, fulfillment, contentment, and a deep understanding of all the mysteries of life and existence.

Remember, there are two kinds of innocence: one is of the child; and another is of the meditator. The meditator also becomes a child, but that is on a different level, at great height. (…) The child cannot understand the sage, but the sage can understand the child. Always remember it as a fundamental rule: the lower cannot understand the higher, but the higher can always understand the lower.

Be purely innocent, centered in yourself, knowing that life is a mystery and there is nothing to know, that knowledge is by its very nature impossible, that we are surrounded by the miraculous. And it is beautiful that we are surrounded by the miraculous, because that makes life a continuous excitement, and ecstasy. (…) And as you come closer to yourself, you are coming closer to the universe. And the greatest moment in your life is when you accept the mystery of existence as it is without asking any questions. You have understood one thing, that existence is

mysterious and is going to remain mysterious: there is no need of any knowledge; (…) you have settled with the universe as mysterious, and you have settled with yourself as innocent. This is the second birth. In India, we have called this state *dwij*, the second birth. And this is our search here.

On the right path, the criterion is simple: anything that gives you a feeling of fullness, overflowing; anything that gives you a sensation of your interiority, your subjectivity; anything that makes you aware of the immense mystery that you are and that the whole existence is – any of these means that you are on the right path. And everybody has to move on his own path: there are no highways to the Divine; everybody has to move, not on ready-made pathways, but on the contrary, as you move, you make your own path. And it is going to be only for you, especially for you. Nobody else will be able to walk on the same path: no two individuals are the same; their uniqueness is such that their paths cannot be the same either. No two enlightened persons in the world have reached to the ultimate explosion in the same way. (…) And the problem for the authentic Master is to give you not guidance, but only a longing, such a tremendous longing that it can make its own path. The Master cannot give you the path; he can only create in you such a tremendous thirst that the thirst will create the path for you.

You are always less than your potential. Your potential is tremendous.

Your path is just your path, exclusively yours. Nobody will ever pass on that path again; and nobody has ever passed on that path before – only you. That is the beauty of existence: that it gives space to everyone, each unique individual.

Everybody's inner life is a flame; and in the beginning, it is small. And the natural tendency of the mind is to protect it, not to share it. But whatever is the natural tendency of the mind is not necessarily the logic of existence: if you don't share it, you will kill it; only by sharing, it will grow. (…) Sharing is the principle tool of higher consciousness for growth. If you want this flame to become your whole life, a fire, a flame, then share; don't be bothered about its smallness. (…) Let your inner flame be a constant sharing, so that it is always fresh. And it will become more and more as you become less and less miserly. The more your compassion, the more your love, the more you give without any thought of getting anything in return, the more this flame will come to its full height. So don't get into this trap of the mind. Mind knows nothing about higher economics, higher mathematics; it knows only the much lower world of money, of things, and naturally its experience prevents it from sharing.

Life is a continuous traveling in which your senses become tired, dust-covered; your mirror no longer reflects, but distorts. And sometimes, it stops even distorting; it is no longer a mirror: a thick layer of experiences covers it so totally that it becomes impossible for it to reflect anything.

I don't want you to be a shadow; I don't want you to believe in me; I don't want you in any way to be in a certain bondage or commitment. I want you simply to use me as a window, so that you can go beyond. Beyond the window is the real, is the true, is the beautiful.

To the man who live spontaneously, two things happen: one, he never postpones; second, his future is lived through his present, through his experience of the present. Then, planning is not seen as a mind activity, but as an expansion of consciousness, an understanding of life that goes one deepening every day more and more. And the deeper you are, the more beautiful, the more human, more fulfilled will be your actions.

Only the spontaneous person is in tune with existence. And only the spontaneous person is always blissful, because whatever happens, the immediately finds himself in tune with it. He has no desires of his own, no projections, no propositions of his own. He has simply accepted himself as part of the cosmos. And wherever the whole is going, he is also going, joyously, because the Whole is certainly wiser than he part.

The people who have been very arduous simply destroyed their intelligence, or their body, and I don't think they attained to enlightenment. The very few people who have attained to enlightenment have attained in a relaxed state. Relaxation is the very soil in which the roses of enlightenment grow. (…) All that is needed is alertness, intelligence, consciousness, which are not effort; witnessing, watching, which are not tensions – they are very joyful experiences: you don't get tired of them; you get very calm and quiet. (…) And I say unto you, all efforts for enlightenment are stupid. Enlightenment is your nature! It is just that you don't know; otherwise you are enlightened already.

Everything needs to realize its own nature; without that, life is not a joy, not a festivity.

If you bring your mind with all its tensions and worries to work out your enlightenment, you are moving in the wrong direction, away from enlightenment. You need a total let-go, an utterly peaceful, tensionless, silent state of being. And suddenly… the explosion.

Nobody wants you to become enlightened: (…) if you become enlightened, nobody can exploit you; nobody can in any way enslave you. (…) Unless you see the point, you will go on playing into the hands of the vested interests which are all parasites: their only function is how to suck blood out of you.

If you want freedom, enlightenment is the only freedom. If you want individuality, enlightenment is the only individuality. If you want a life full of blessings, enlightenment is the only experience.

Your truth is not to be thought about; it has to be seen: it is already here; you don't have to go anywhere to find it. You don't have to think about it; you have to stop thinking so that it can surface in your being. Unoccupied space is needed within you, so that the light that is hidden can expand and full your being. It not only fills your being; it starts radiating from your being. Your whole life becomes a beauty, a beauty that is not of the body, but a beauty that radiates from within: the beauty of your consciousness.

In the world, those who are life-negative, life condemners, life poisoners, are in the majority, because most people love the negative. To condemn anything is very easy; to criticize anything is very easy – but to appreciate anything needs intelligence.

I am a materialist-spiritualist. Begin with this very earth, and rise up to the sky, to the highest stars. (…) You have to be materialist to begin with – but don't stop there; that is only the beginning. The second thing that will make your journey complete is the search for significance. Otherwise, every enjoyment is going to become boredom sooner or later. If you don't know the significance, if you don't know the eternal meaning of life, if you simply live superficially – I am not saying it is evil; I am saying it is incomplete: it is getting lost in the very beginning; it is very superficial. Life has depths beyond depths; and unless you reach to the very bottom and touch something eternal, you will not know the significance of existence, the splendor and the glory and the abundance of blessings. Your enjoyment will pay well for a long time – but then, you will know that "eat, drink, and be merry" was not enough. It was good enough, but not enough. So I affirm materialism; I affirm spiritualism – because to me, your body and your soul are not two separate existences: matter and spirit are just two aspects of one energy. I accept the whole of life, body and soul, matter and spirit, this world and the beyond – all together as one single organic whole. To me, the really holy man is one who accepts the whole without denying anything. The materialist denies the spirit; the spiritualist denies the matter – both are in some way denying; neither is a holy man. The holy man is one who accepts the whole without any denial: the whole orchestra of existence – different instruments, but they are all playing the same music, the same significance, the same glory.

Just look at your enjoyments: (…) how long do they remain? Before the honeymoon is over, it is finished; now you are wondering how to get out of it. Your enjoyments cannot give you a meaningful life; they are very superficial. I am not against them; (…) but to think that is all is dangerous. (…) Enjoy life, but remain watchful. All that a seeker needs is a certain awareness that follows him like a shadow: whatever you are doing, just remain alert. (…) To be aware is to be virtuous; and to remain in unawareness is the only sin.

Please remember: you are a seeker not for something, but for yourself. (…) There are two kinds of seeking. One is for money, for power, for prestige, for name, for fame, for anything outside you. That is not our seeking; that is not the seeking which can take you to higher states of consciousness and being. This is a totally different kind of seeking. The first seeking goes forwards, outwards; it is objective. But you are a seeker of the inner, of the subjective; your search is for yourself: you don't know who you are. And not to know oneself is such an ignorance, such an indignity, such a self-insult, that no man who understands a little bit can forget about it. (…) You know yourself only in a small way. And because you know yourself only in a small way, you remain small. You can know yourself in a greater way. And the way that opens all the doors of your being, all the mysteries, all the secrets, will make you part of this vast universe. You will be as big as the ocean; there is no need to remain a dewdrop.

Your whole life structure is based on intellect. And here, you have to come down from the head to the heart. Nor is the heart the full stop of the journey: from the heart, you have to come even deeper to the being; and from the being to the universal, cosmic, eternal life. The head is the farthest point from your real life. But your whole training goes against your real life; that is dividing you. You will have to choose. If you choose your head, you choose a miserable life, superficial, meaningless, anxiety-ridden. But if you choose to get out of the head, then be more meditative, be more feelingful, be more of the heart, be more sensitive.

You can drop the false only if you trust my word, or you trust my eyes, or you trust my presence. It is not belief: belief is always in a certain doctrine, philosophy; trust is personal, intimate, the highest quality of love – what Zen people call *the great love affair*. If you feel that what I am saying is not just borrowed knowledge, but my own experience, then take a jump. (…) From the false to the real is a very small jump: you are only losing that which you don't have; and you are going to get that which is your reality.

Sometimes it happens that your inner beauty is so much, your inner light is so much that it starts radiating from your outer body. Your outer body may not be beautiful, but the light that comes from your sources, your innermost sources of eternal life, will make a body which is not beautiful in the ordinary sense appear beautiful, radiant. But vice-versa, it is never true: your outer body is only skin-deep; it cannot affect your inner beauty. On the contrary, the outer beauty becomes a hindrance in the search of the inner: you become too identified with the outer. (…) If the inner becomes beautiful, then the outer will have to mold itself according to the inner. The outer is not essential; it will have to reflect the inner in some way. But the converse is not true at all. You can have plastic surgery; you can have a beautiful face, beautiful eyes, a beautiful nose; you can change your skin; you can change your shape – that is not going to change your being. Inside, you will still remain greedy, full of lust, violence, anger, rage, jealousy, with a tremendous will to power. All these things, the plastic surgeon can do nothing about. For that, you will need a different kind of surgery. And that's what is happening here: you are on the table. As you become more and more meditative, peaceful, as deep atonement with existence happens: you fall into the rhythm of the universe. The universe also has its own heartbeat. Your heartbeat, once it starts in rhythm with the universal heartbeat, will have transformed your being from the stage of animality into authentic humanity.

As the inner world becomes silent, naturally your eyes become deeper, with an oceanic depth. As your inner being becomes cloudless, your face also becomes cloudless, just an open sky. As your inner being comes to discover the source of your life, the flame of your life, something of that flame starts radiating from every pore of your body. That is the rule.

There is only one authentic religious search, and that is to know your innermost being. It is the being of the whole universe. By entering your innermost temple, you have entered the real temple All other temples are false, man-manufactured; all other gods in those temples are false, man-manufactured. Only one thing is not man-manufactured, and that is your innermost dignity, your innermost

grace. And that grace starts flooding your outer being too; that grace transforms not only the inner, but gives a new look to your outer being: an innocence, a serenity, a depth, a peace, a love – and these are all flowers blossoming around you.

Your very essence is transcendental.

How can you understand the false as false if you don't understand the real as real? Without the understanding of the real, you cannot call anything false.

They say, love is blind. (…) But I want you to be absolutely clear about it: only love has eyes; logic is blind. (…) If you are hung up in the head, you cannot go anywhere. You can only go on making questions, intellectual gymnastics, but it is all meaningless, futile. Rather than questioning, you should start moving towards the heart. That is the true rebelliousness: love revolting against logic. And then, from love to being is a very simple, very joyful way; it's a garden full of roses. (…) The destiny is to realize the being; and the being can be realized only via the heart. Unless you know and learn the art of love, unless you are sensitive and creative, unless you forget all Aristotelian logic, you will never reach to your being. And your being is the place where *sat-chit-anand* – truth, consciousness, bliss – are waiting for you. (…) Moving from the head to the heart is the first step of any authentic meditation. And the second step, you don't have to take – it happens on its own accord. (…) Only two steps, and the whole is yours; the whole mystery is yours.

It is certainly difficult in the harsh environment of the West to grow into meditation. But it is not impossible. It is certainly arduous, because the whole surrounding is against meditation. Everything is mind-oriented, and meditation is a state of no-mind. The whole education, the culture, the society, the people – they are all believers that there is nothing beyond mind; mind is their whole world. And meditation simply denies mind and wants to go beyond it. (…) So you just have to be a little alert and find moments, spaces, where you can relax and where you can meditate. (…) And when you have known meditation and you have passed on that path many times, then it doesn't matter whether it is London or New York: anywhere you can slip inside yourself. And your inner being does not belong to the East or to the West: it is transcendental to all dualities.

Meditate, so that you can get in contact with yourself. That is the only religion there is.

Except witnessing, I don't teach anything else. So just witness your mind, and meditation will happen. And once you have got in tune with your being, you know the way; you know the how. Then it does not matter where you are – alone or in a crowd, in the silence of the forest or in the noises of a marketplace… it is all the same: you can simply close your eyes and disappear inwards.

Love is not a religious commandment; love is your very innermost longing, your very nature. Responsibility is imposed from outside, and it is needed only by those who have not grown up in love. If you are grown up in love, you can throw away all responsibility: love is enough unto itself.

Love gives you individuality and a tremendous sense of freedom. Love makes you courageous enough to assert your uniqueness in a world where the crowd respects only those who belong to the crowd. The unique person does not belong to the crowd: he stands alone and aloof like a very tall tree reaching towards the stars. The small bushes, naturally, feel jealous. Hence every great man in the world is going to be condemned by the pygmies: they will find all kinds of excuses to condemn anyone who has something unique in him. Any individual who is not surrendering his freedom to the crowd is going to be condemned. But I want you to be individuals, not respectable people. (…) Those who are thought to be respectable have sold their souls for their respectability; they have become slaves of a crowd which knows nothing of the higher things in life, the higher values of life.

Unfortunately, the whole of modern education, based on modern psychology, teaches everybody to be an egoist, strong, crystallized. (…) You are being prepared by education for a world which is competitive: it is a constant battle; everybody is your enemy, because everybody is a competitor. And unless you have a very strong ego, you will not become a president; you will not become a prime minister; you will not succeed in becoming the richest man in the world. You will remain a nobody, left by the side of the road, and the whole caravan of competitors will go on ahead of you: you will be crushed under everybody. This fear has been created in every child from his very beginning that you have to be very strong; otherwise you will be crushed. Everybody is trying to be victorious in some way or other; everybody is competing to reach ahead, to become somebody special.

Nobody is closer to me than anybody else. (…) If your heart rejoices with me, you are as close as anyone can be.

Don't make life a question-answer game. (…) Knowing is only through experiencing. (…) And I say unto you: unless God is realized, your life has been a wastage. And that is your capacity, your potential – the realization of the divineness of existence. Just a little taste, and your whole life will become full of such glory, such ecstasy, such splendor that you cannot even dream about it.

The inner truth cannot be made an object of common knowledge. Each one has to go within himself; each time, it is a new discovery, (…) because it cannot be borrowed. The search basically consists of knowing your interiority.

Authentic religion is always individual. (…) Organized religion is another form of politics.

All religions of the world want you to start from commitment; all political parties want you to start from commitment. Commitment, if you start with it, is very dangerous; it is another name for slavery. (…) Commitment means, "I will remain blind to anything else that can change my commitment." – That's why every belief makes people blind. They have to keep their eyes closed, out of fear: they may see something which goes against their belief, their commitment. (…) Commitment demands that you lose your eyes, lose your mind, lose your reason, your logic, your intelligence, your consciousness – it is almost a living death. Never begin anything with commitment. (…) Begin everything with spontaneity, with natural awareness, with no commitment for anything, but always ready and open and available to anything new that you come across on the path. Only a spontaneous lifestyle can lead you to your authentic being. And this is the miracle: that once spontaneous living has led you to clarity of vision, to purity of intelligence, once it has destroyed all the darkness of your soul and has made everything light within you, then spontaneousness itself becomes commitment. But it is not being imposed from outside; it is a growth from within yourself. It is your experience to which you are committed; it is your understanding to which you are committed. You are committed to your own eyes, to your own consciousness, to your own intelligence, to your own experience. This commitment has a beauty and an aliveness. It is spontaneity becoming mature.

The world is full of religious people, but there seems to be no religiousness anywhere. No religious values blossom, but just the opposite: humanity lives on an almost subhuman level.

I emphasize that religion is a private, personal and individual affair. It cannot be organized. The moment you organize it, you destroy it.

Man is so asleep that he is almost in a coma, and all his actions are arising out of this state of coma. (…) Such is the situation of humanity.

The unconscious does not want to disappear. Your unconscious is nine times more than your conscious; it is nine times more powerful too. And you have to be very alert not to be caught in the powerful unconscious; otherwise it will close all the doors, all the possibilities, all the potentialities of transformation. (…) You have to make your consciousness so strong that the unconscious slowly, slowly, becomes weaker and finally dies. That's the meaning of the enlightened man: one whose unconsciousness has disappeared; whose whole being is full of consciousness.

To be dishonest, to be insincere to yourself, is the worst punishment which you can give to yourself.

From enlightenment, there is no possibility of falling back, because you are no longer there to fall back. As long as you are there, there is a possibility. Only your absence is the guarantee that you cannot fall back.

Unless you know yourself as eternal beings, part of the Whole, you will remain afraid of death. The fear of death is simply because you are not aware of your eternal source of life.

To forget your self is the only sin. And to remember your self, in its utter beauty, is the only virtue, the only religion.

Self-consciousness simply means ego consciousness; and self-awareness means soul consciousness. (…) Self-awareness is awareness of your inner world, the kingdom of God.

You have to find your truth yourself. And for that, you have to risk everything. Truth cannot be anything else but your first priority; it cannot be one amongst many desires. It is not a desire; it is a wholehearted longing, as if you are lost in a desert, and for days you have not been able to find water.

Our life is a very stupid mess. And the same life can be a great splendor, but we won't allow it. We go on doing something or other; and all our doings are disturbances. This is the greatest lesson in life to learn: that the ultimate phenomenon happens only when we are not doing anything, when we are almost absent, when we are just an open door and the sun rays come dancing in and the fresh breeze passes through us. Suddenly, the whole existence starts helping us to be our true self.

Intelligence is not of the mind; intelligence is one of the qualities of your being. But mind is being used as vehicle for it; hence the confusion. (…) Mind itself is only a bio-computer. It has a memory system just as any computer has: you feed the memory system, and the mind keeps the memory. But memory is not intelligence. Intelligence is the clear insight into things about which you don't have any information. Memory can function only about those things which are known to you – but life consists of the known, the unknown, and of the unknowable. As far as the known is concerned, memory is enough. (…) Intelligence is known only when you encounter the unknown, about which you don't have any memory, any knowledge, any information beforehand. When you encounter the unknown, that is the point which is decisive: how do you respond? You can respond intelligently or you can respond stupidly. (…) Intelligence means the capability to respond to new situations. It comes from your being; mind is only a vehicle.

Everything below the mind is mundane; everything beyond the mind is sacred. But that which is beyond mind cannot be put into language, into words. So whenever you see a moment arising in you that is so big that no word can contain it, you are blessed; you are showered by flowers from the beyond.

Misery can certainly be different from suffering – it may not, but there is a possibility of its being different. Misery is a state of mind when the night is dark and you don't have even a hope of any dawn. When all hopes die, you shrink within yourself. You want to die, but you cannot die either. You cannot live; you cannot die – you are crushed between the two. This kind of misery does not help

growth; on the contrary, it destroys all the possibilities of growth. The night becomes longer and longer, and the dawn goes on receding farther and farther. Instead of having a breakthrough, you can only have a breakdown. But there are states of mind when you are in suffering. Misery is absolutely negative; suffering has a positive side to it. Suffering means you have a longing, a hope, and you are not finding a way. You are searching, but you are failing again and again. You are trying your best to come out of it – you are struggling with your suffering; you have not accepted it as your fate. Then there is a possibility that the night will end: a new dawn, a new beginning, a new consciousness. The difference is in whether you have accepted your suffering as your fate: "this is all that life is" – then it is misery. If you have not accepted it as your life, but only as birth pangs, that when you are being born, you have to pass through a certain pain, but there is a future beyond pain, and the pain is going to help you to reach that state beyond it – then suffering has a possibility of breakthrough.

One has to learn not only to rejoice in the day, but to rejoice in the night too – it has its own beauty. The peaks have their glory; the valleys have their richness. But if you become addicted to the peaks only, then you have started choosing, and any consciousness that starts choosing gets into trouble. Remain choiceless, and whatever comes, enjoy it as a part of natural growth.

What is has to be rejoiced. (…) Always look at life as a dialectical process: here, night brings the day; here, death brings a new life; here, sadness brings a new rejoicing; here, emptiness brings a new fulfillment. Everything is connected together; it is part of one organic whole. We create problems by dividing things. Learn the art – not to divide, but simply to remain alert, watchful, enjoying whatsoever life provides. (…) When it is fall and the trees become naked, and all the foliage falls down, just watch the old leaves flying in the wind in the forest, almost dancing. And the naked trees have a beauty of their own against the sky, but they are not going to remain naked forever: the old leaves have fallen just to give place for new leaves, new flowers. Existence goes on renewing itself every moment. You should keep in tune with existence; never ask otherwise. That is the root cause of misery: when it is night, you cry for the day; when it is day, you cry for the rest of the night – then, life becomes misery, a hell. You can make it a paradise by just accepting whatever is given to your with a grateful heart. Don't judge whether it is good or bad. Your gratefulness will transform everything into a beautiful experience, and will deepen your awareness, will heighten your love, will make you a beautiful flower with a fragrance. Just learn the art of total acceptance. Gautam Buddha calls this *the philosophy of thusness*: whatever is, accept it as the nature of reality; don't even imagine to go against it. Never go against the current; just follow the river wherever it leads.

Never admit that you are a failure. The secret of thusness, the secret of total acceptance, is the secret of absolute success: you cannot fail. There is no power anywhere that can make you a failure, because even in failure you will be dancing and rejoicing. Transform every opportunity into something creative and beautiful. (…) So whatever is happening is good; take it easy. This will not stay; this will also change – but don't make any effort to change it. Leave it up to

existence. This is what I call trust. Existence is wiser than you and will provide you with all the opportunities needed for your growth.

You are consciousness. Conditionings are just like dust which has gathered on the mirror: it can be washed away, and the mirror will come to its purity immediately. No dust can destroy the mirror; it can only hide it. Conditionings can hide you, but they cannot destroy you. Just as dust can be removed from the mirror, conditionings can be removed as easily. (…) Conditionings may be of centuries; it does not matter. The moment you disidentify yourself with them, they lose all power; you become immediately free. (…) You go inside and you find centuries of conditioning, but you are not the conditioning. Realizing this is the beginning of a revolution in your very idea about yourself.

That's the whole art of meditation: to keep the mind completely quiet, and make it understand that it is not supposed to comment on any experience that is beyond it. Meditation is beyond the mind.

Life is not a calculation; calculated steps won't work.

Mind cannot understand ecstasy, cannot understand trust, cannot understand moment-to-moment living, cannot understand the blissfulness that arises out of this living. So it will be sheer stupidity to listen to the mind. (…) Teach the mind, train the mind not to interfere – and don't listen. (…) Soon the mind understands where it can be listened to and where it is absolutely unwelcome. The day the mind understands where it is unwelcome, it stops saying anything about that. And it has to be stopped from interfering in your inner growth.

Everybody will believe your misery; nobody will believe your joy. Everybody will believe, even if you are lying, your anxiety, your suffering, because everybody knows what suffering is, what misery is; it is everybody's experience. But nobody is going to believe your joy – it goes against their egos to accept that you are reaching closer to your discovery, closer to your center. It goes against their very ego that they are still far away from the goal, and you have reached so close. It cannot be believed – you must be lying; you must be deceived. (…) To accept that somebody is coming closer to home is so difficult; it hurts so deeply and so many people, that they are always in the majority, and you are alone. It is easier for them to declare you mad, because the only way to save their skin will be for them to be as joyous as you are, which is not a simple matter – they will have to go for a long pilgrimage. But it is easy to condemn you, to find reasons… and if everything fails, you are insane – that is their last resort. But even calling you insane will not satisfy them, because deep down, they feel the jealousy, the envy; they would like to declare themselves also closer to the center, closer to truth, closer to blissfulness. But they are in darkness, in utter misery, in anguish. They don't see any end to their night, and you are talking about a beautiful dawn… that you have seen the first ray, the sun is rising, that you have heard the birds singing, that you have experienced the fragrance of the flowers that open in the early morning to welcome the sun, to begin the day. (…) The masses have crucified people like these: Al-Hillaj Mansoor, or Jesus, or Socrates, or Sarmad. The masses have become bloodthirsty, and these people were absolutely

harmless; they have not done anything, any harm to anybody. In fact, they were the greatest blessings to humanity: they were pointing to your potential, your possibility, your future; they were pointing at your dawn – the night is not going to be forever. They were your very hope to get out of the darkness and the deathly life, where you have not found anything except misery.

Love, or truth, or bliss, or God – they don't have any criterion; they are experiences of the inner. Criteria are always of the outer. Don't impose outer criteria for the inner – that is the fallacy of the atheist.

The man of truth has no fear of death. The man of truth is never miserable. The man of truth is never a coward. – The man of truth is constantly in a state of celebration; the man of truth is an eternal dance. (…) In the personality, in the presence, in the gestures, in the eyes of the man of truth, you will find something. (…) You will recognize that there is something charismatic, something magnetic, something that invites you to come in… something that invites you to be closer, something that creates suddenly a new dimension of search for you; something that starts silent bells suddenly ringing in your heart of which you have never been aware. The man of truth has touched your heart. His very presence is creative; his very presence is converting; his very presence is the only criterion – but it is not logic; it is a love affair. (…) Truth is not a question of logic; it is a searching of the heart.

Self-respect is respect without comparison. Pride is dignity, a feeling of dignity that existence wants you, that existence has created you, that existence needs you. You are welcome in existence; you are not an unwanted child, an orphan. Moment to moment, existence is giving you nourishment, life, light, everything that you need.

Whatever I am saying, you may not be able to repeat in words, but it will be resounding in your heart, in your being, and it will do its work. It will change you.

The sane man has no question and no answer. – Ordinarily, there is a misunderstanding that the man of wisdom knows the answers. That is absolutely wrong. The man of knowledge may know the answers, but man of knowledge is not a man of wisdom – and the difference is great. The man of knowledge is as ignorant as anybody else; all his answers are borrowed. In fact, he is in a more difficult situation than a person who has only questions; he has a far deeper slavery to the mind than the ignorant man. The ignorant man can go out of the mind, transcend it without any fear, because he has nothing to lose. But the knowledgeable man hesitates to step out of the mind, because he has much to lose: his whole knowledge, his whole prestige, his whole respectability. And that's all he has – he has no wisdom. Wisdom is a space without any ripples of questions and answers – neither knowledge, nor ignorance, but a pure silence, innocence. This is the state of the awakened one, the enlightened one, the Buddha.

This is the definition of the authentic seer, the true mystic: one who knows without knowledge, who is as ignorant as a small child – whose ignorance is innocence, whose knowing is innocence.

You don't have to ask any question, and you don't need to receive any answer – just drop both. They are not opposites to each other; the question and the answer are not contradictions – they are complementaries; they are part of one whole. You have to drop the whole thing; you have to come out of this childish game. I answer your questions just to help you to come out. Slowly, slowly, your questions will die out, your answers will die out, and just a cleanness remains behind – that is your true being. (…) The moment you drop all questions and all answers, you have dropped all the priests, all the philosophers; you are freed from the whole past. You are freed from the mind; you are freed from language – you have moved to the beyond, into the inner sky, where there is your eternal life, your infinite light, your deathlessness, your bliss, your ultimate blissfulness; where you will find everything that man has ever dreamt of finding, and contentment, a fulfillment that is never disturbed again.

I have met with almost all types of monks, priests, preachers, philosophers – none of them is interested in meditation. They are all playing games of the mind, which are childish, absolutely meaningless. You can go one playing those games and wasting your whole life. I teach you a simple thing: just be silent, utterly silent, and you will have found all the treasures and all the mysteries and all the secrets of existence.

Security is something to be afraid of; and insecurity is something to be rejoiced – but we are trained in the wrong ways. (…) What exactly is insecurity? It means tomorrow is not going to repeat today. It means tomorrow you may not even be alive. It means that one has to live each moment as if it was the last moment. (…) Insecurity is the very fabric of life. If you don't understand insecurity, you can never understand life. Seasons will change; climates will change; the fall will come; the spring will come… everything will go on changing; nothing can be taken for granted – this is insecurity. (…) Insecurity keeps people fresh, alive, adventurous – knowing that things can be changed. Even without their changing them, they are going to be changed. So there is great scope for change, for transformation. An ancient saying is, "The authentic man is on whom the sunrise never finds where the sunset leaves him." – He is always on the move; he is a flow. (…) But the whole training of our minds is such that we are made afraid of insecurity, and our whole life we are trying for safety: financially, politically, religiously – in every dimension, we want to be secure. But security means death, a living death. It means tomorrow will be simply a repetition of today, and today is a repetition of yesterday. Are you living? Is there a dance in your life? Are you moving, growing, risking, taking the challenges of dangerous paths? In the acceptance of the danger, in the acceptance that anything can happen any moment, life comes to its best, to its fullest.

The idea of safety has created the idea of accumulating knowledge: nothing should be left unknown, because the unknown creates insecurity. If it is known, you feel safe.

Ignorance has not to be covered, but transformed into innocence. Ignorance has not to become knowledgeability; ignorance has to become a feeling of the mysterious and the miraculous in existence. This is the way of the religious man. (…) Man can never demystify existence. (…) Collecting information is not going to help you at all; you need a transformation of your consciousness. By transformation, you will not become a knower; you will become more and more a mystic. (…) Religion tries to propose a hypothesis of God: that he created the world. This is really pitiable – it has nothing to do with authentic religiousness; it is a childish effort to forget your ignorance.

The man of understanding will accept that insecurity is the very fabric of life, and that not knowing is the counterpart of the miraculous and the mysterious existence. We know nothing. All that we know is very superficial; and all that we know goes on changing: that which seems so certain today becomes uncertain tomorrow. Have you observed that for almost thirty years no big volumes on science have been written? Only periodicals, monthly publications… And people don't write big books for the simple reason that by the time their book is finished, it will be out of date. (…) All old theories become wrong; new theories come in. All old hypotheses drop dead; new hypotheses arise like the phoenix out of the ashes of the old hypotheses. And people know perfectly well that these are also going to fall.

Science is an effort to demystify existence in every way. And that's what theology has been doing before science – trying to demystify everything. God created the world: that makes you safe. God is the father: that makes you secure; he will take care of you – everything is decided by God. (…) Theology was trying to create safety, consolation, security. And now, science has taken over from theology, on a more pragmatic basis, and is doing the same thing: just giving you a false idea that you need not worry; science knows all. (…) But I want to insist again and again to you: no effort of man can demystify existence – neither theology, nor science, nor philosophy. (…) Not knowing is the way of the mystic; insecurity is the way of the mystic. And to be a *sannyasin* is to be on the path of the mystic.

Consciousness is needed only if each moment is new, because you have to respond to a new situation – old answers won't do.

To experience life in its totality and intensity is to know the only significance and meaning of existence. That's the only way.

That which can be contained in language is mundane; that which always eludes language is sacred.

Your purpose is to attain your unfoldment, silently.

All religions have insisted on repressing sex. The moment you repress any natural instinct, it becomes your preoccupation: the repressed energy goes around your mind. Then, sex becomes cerebral; you think about it. (…) All the religions have made your sex energy become transformed into thinking and talking; that has become your preoccupation.

A preoccupied mind goes on projecting its own preoccupation on everything. And because it is so full of its own thoughts, it cannot allow any listening. (…) Then, existence is trying from everywhere to reach to you, but you are closed. Not a single window is open; no door is open.

The person who is himself is naturally meditative, naturally silent; he has no preoccupations, because he has not left anything that he wanted to do undone; he has never left anything that he wanted to do incomplete; he has never repressed any desire, any instinct, any natural longing. He has nothing to be preoccupied with. So remove all your preoccupations; this is the negative work. And then, the meditation, the silence, the opening will be the rewards coming to you on their own.

Don't live in fictions. (…) Dissolve them.

Everybody has his own purpose, that's right, but to find your own purpose is impossible without finding yourself. And the moment you find yourself, simultaneously you will find your purpose. So there is no need to be concerned with the purpose. The whole concern should be knowing yourself, and the way to know yourself is meditation.

The unknowable is not part of the mind. The unknowable is available to your being, to your consciousness, to the hidden sources of your life. Except meditation, nothing can help you to drink out of the living sources of life. The spring is within you. It is not in the brain; it is not in the mind; it is not in the body – it is somewhere far deeper, beyond time and beyond space. To me, meditation is the only possibility to destroy all superstitions and to make man free to seek and search without any preconceived ideology.

Everybody goes on trying to be special. But it is absolutely foolish and absurd. Just look back at what has happened to the millions of kings and millions of queens who were so powerful… Before death, everybody is powerless. (…) Your fear is driving you towards being special, but that will not change the situation. The only way the fear can be dropped is, rather than putting your energy into being special, put your whole energy into being yourself. Just find yourself, because in trying to be special, you are running further and further away from yourself. (…) And the further away you go from yourself, the further away you are from knowing the truth that you are an immortal, that there is no death. Once you recognize your immortality, death disappears. And with death, all fears evaporate. (…) Otherwise, you will go on running further and further away from yourself in search of something that can take away your fear, your paranoia, your death. But the further away you are, the more will be the fear, the more will be the paranoia, the more overwhelming will be the death… It is better to go inwards and find your real being.

Experience is the answer; *you* are the answer. Only your transformation of consciousness is going to quench your thirst.

The wheel of reincarnation is due to unconsciousness. Once you become conscious, you see there is no point: you have achieve success many times, but what is the point? Death comes and erases everything. It is almost like making castles in the sand: a wave comes, a wind comes, and the castle is gone. And you start making another castle… again and again, the same thing will happen. (…) Renouncing the wheel means, all that you have done up to now has been done out of unconsciousness. Now it is time to be mature and to start doing things out of consciousness. Act with awareness; you have acted enough under the influence of unconsciousness. (…) The wheel of reincarnation is your slavery; and to get out of this slavery has been the only longing of seekers of truth and freedom.

Nobody is born unworthy; everybody is born equal in the eyes of existence. But remember, equality does not mean similarity: everybody is equally unique.

What you need is a deep commitment with yourself – and that is possible only if you are real. What others say, don't be worried about it; it does not matter. The only thing that matters is your inner happiness, your peace, your silence, and finally your realization of your eternal life.

Your self-nature is enlightenment.

Lying needs learning, cleverness, cunningness, calculativeness. Truth needs only innocence.

Wisdom is the spring of your innermost being; it is transformation, not information. (…) The whole education makes you knowledgeable. And the more knowledge gathers, layer upon layer, the less is the possibility for your own being to find a way to grow: the whole space is taken by borrowed junk; wisdom gets suffocated and dies a very early death.

Wisdom never grows old; wisdom is as fresh as the morning dewdrops.

Wisdom is an individual search and its fulfillment. Its beginning is to ask the question, "Who am I?" – And its end is to find who is residing in you as your life, as your consciousness. And the moment you have known your being, you have become aware of your immortality.

Any question that is created by the mind, out of words, not out of experience, is an exercise in utter futility. (…) The question is purely intellectual – it can lead to a great philosophical discussion; but it will not lead to any understanding or any transformation.

Once you are committed, once you have decided wholeheartedly that enlightenment is the only purpose of being here in the world, of being alive, then a single-pointed awareness, just like an arrow moving towards its target, begins in you.

My basic approach is: I am not against the body; I am not against the mind – I am all for a unity, a symphony, a synchronicity amongst these three spheres: soul, mind, and body. And a man will be fulfilled only, complete only, when all three are functioning in total harmony.

People are living in darkness. And in darkness, you cannot rely on your understanding – a light is needed within you.

Aloneness is your nature. (…) You are sufficient unto yourself.

Aloneness does not mean that you cannot relate. It simply means you will have to relate in a totally new way, which will not create suffering and misery, which will not create conflict, which will not be an effort, directly or indirectly, to dominate the other, to enslave the other. Because it is not out of fear; it is pure life. Out of fear is only death; out of fearlessness grows everything that is beautiful.

Your unconscious will join hands with your consciousness only when consciousness is the master.

The more you trust in your intelligence, the more your intelligence blossoms. In the crowd, there is no need for any intelligence; in fact, in the crowd, intelligence is dangerous. The crowd does not want intelligent people at all – it wants believers; it wants faithful people; it wants loyal people: loyal to the crowd, to the nation, to the race, to the church… but never loyal to themselves. All these loyalties are nothing but beautiful names of slaveries. And a slave cannot attain to his destiny; that much is absolutely certain. If you want to be free, you will have to start your first step in freedom. The last step can be of freedom only if the first step has been taken in freedom. But if the first step was taken as a slave, then your last step cannot be anything other than slavery.

Intelligence is always a search of the unknown, and the search of the unknown is always vague; it is never clear. The seeker is always moving in a chaos. But those who have known have agreed on the point that it is only out of chaos that stars are born. (…) The mysterious can never be clear. And life is nothing if it is not mysterious. The intelligent person is one who listens to the real, who listens to the unclear, who listens to the vague, who listens to the mysterious, and who is courageous enough to go deep into the mystery of existence. Those who follow the clear, the rational, the mathematical, remain mundane. They remain with the crowd; they remain ordinary; and they always remain retarded, because they have never given their intelligence a chance of adventure. They have never risked; and without risk, intelligence goes to sleep. It is only in risk that intelligence awakens. When your house is on fire, then suddenly you find a great release of energy and intelligence in you. You may have been tired just a moment before, so utterly tired that you wanted to go to sleep and to do a single thing – but if the house is on fire, immediately all tiredness disappears; immediately you find yourself more full of energy than you have ever found yourself before. (…) Intelligence needs opportunities, risks, adventures, dangers – then it becomes sharpened.

Meditation will give you a clear-cut insight to be authentic, to be spontaneous, and to live dangerously, because there is no other way of living. Those who want to live without any danger should dig their graves and get into them; those are the safest places in the world.

In many relationships, the man or the woman goes on clinging, even though everything is going towards hell. The reason for clinging is the fear of loneliness. It is better to be miserable, but with somebody, than to be lonely – because when you are lonely, you have to face yourself. And unless you are prepared for a deep meditation, and to see your inner being and transform your loneliness into aloneness, you are going to cling even though it is miserable. And that's what many are doing.

Courage means to stand alone and to take a path without anybody to be your companion, without any guide, without any map… just finding out your way in the thick forests of life. This very effort makes you alert; this very fact creates consciousness in you, because you are surrounded with all kinds of dangers. (…) In such circumstances, an explosion happens in you which becomes the rebirth, or the beginning of a new dawn, or the beginning of a new man.

Sannyas cannot be accidental; it should be intentional. You should be ready to go into any transformation, any change. And the curious man is not ready for that – only a seeker, only one who is ready to risk his life. That risking of life is the beginning of a new consciousness within you; it is the awakening of your soul.

Mind will always be divided about everything in life: half of the mind is for it, and half of the mid is against it – so you are always in a tense state.

Memory is the way of the unintelligent man. One who cannot respond to reality immediately needs a memory system, so that he can remember old answers, old situations – what he has done before. But then, his response is no longer a response: it becomes a reaction. And all reactions fall short of the situation that is ahead of you, because the situation is continuously changing, and the answers in your memory don't change – they are just dead commodities; they remain the same. (…) Memory is only mechanical; intelligence is your real treasure.

You are not; existence is. (…) And when you hear me, you are hearing existence itself.

You can recognize things which you may not have consciously realized, but which are an undercurrent of realization within you.

The mind can live only in movement. When there is no movement, time stops, mind stops – only you are.

Enlightenment is nothing but your disappearance; it is nothing but a pure silence. (…) The reason for your search is not that you are not enlightened; the reason for your search is that the mind wants to go on living, and it can live only in your unenlightenment. (…) In the search is the mind; in the search is the ego.

(…) The moment you arrive, you are just pure silence, a nothingness: alive, abundantly alive, overflowingly alive, full of fragrance – but now, there is no movement. You will remain in this silence for eternity.

People are afraid because they don't understand many things, and fear arises out of their ignorance.

From outside, you cannot experience – you can experience only from inside, only with awareness.

Reality cannot be discovered by thinking and guesswork. (…) But people go on thinking about things which can only be experienced. It is one of the greatest problems, that thinking gives you substitutes, and if you become satisfied with those substitutes, guesswork, then you will never encounter the real. It is because of this that I emphasize: first get rid of all your thinking. Be in a silent clarity, a transparency, so that you can see things as they are – not that you think about them or guess about them. (…) You don't have many energies; you have only one energy. But that energy is invested in fear, anger, greed, jealousy. This same energy, once you are alert, centered in yourself, turns into blissfulness, into ecstasy, into gratitude, into love. And a strange thing which no religion has ever talked about: every fiber of your being become prayerful – wordles, not addressed to any phony god. And all gods are phony. Simply out of gratitude arises the prayer towards this beautiful existence. Except for this existence, you don't have any sacred place. This is the only holy, sacred temple; there is no other temple. All other temples are false, substitutes to deceive you and to cheat you.

If you have a clarity, you simply follow your light that goes on leading you, and you don't go astray here and there; you don't become accidental.

Existence is a reality; God is a fiction. Existence is available only to meditators, people of silence; God is a consolation for sick minds, sick psychologies. (…) All the religions of the world have been teaching God; I teach you existence. (…) God is for those who cannot grow in consciousness, who are retarded as far as consciousness is concerned. It is a kind of toy; retarded people need it. (…) The truth is that God himself is a creation of man's imagination. God is the greatest lie you can ever find, because on that lie thousands of other lies depend: churches, religious organizations go on multiplying lies upon lies, just to protect one lie. (…) God is simply the poverty of human consciousness. (…) God exists because you are not aware of yourself; God exists because you have not made any contact with your own center. And the moment you know yourself, there is not God, and there is no need of any god. (…) While God is in existence, you can never be yourself: you are just a puppet; your strings are in the hands of God.

Nothing is wrong in the world if it is used in the right direction: with awareness, with clarity. You can purify anything, just as you can make anything impure. It is wholly a question of your clear understanding.

Life remains a mystery. (…) Our knowing is so superficial; it is not worth calling knowing. So if every day you feel that you are more and more stupid, it is a good sign: you are moving towards the state of Socrates. One day, the miracle will happen when you will be able to say that you know nothing. (…) What we are doing here is not trying to make you more knowledgeable. We are trying to make you more innocent, utterly not knowing anything. When it happens to you spontaneously, from your heart, that you know nothing, then all the doors of existence suddenly start opening for you – not that you will become knowledgeable, but you will become mysterious. That's why I call this path the path of the mystic.

The moment there is no inner chatter in you, you are at home. That chattering disturbs the peace, the joy, the blissfulness.

Those who have attained to wisdom don't ask any questions at all. It is not that they have found the answers; on the contrary, they have lost, together, all questions, all answers. (…) The moment you see that knowledge is not authentic wisdom, it drops away. The very seeing is enough; you need not do anything to get rid of your knowledge. In the very seeing it is burned; and what remains behind is utter silence, a purity undisturbed by any question, by any answer. This undisturbed purity and silence is authentic wisdom: it knows without knowing; it is utterly innocent – it is exactly a rebirth.

Every question is stupid, because there is nobody to answer it. Whom are you going to ask? (…) It is impossible to find anybody authoritative who can answer you about why you are here.

Drop all fear. (…) One has to learn to drop fear as one enters inwards – because there is nobody except your own energy, and your own energy cannot be your enemy. In fact, even to say "your energy" is not right. (…) It is better to say that you *are* the energy. (…) You are the fire itself; those dancing flames are your very being. So who is going to be burnt?

To see the stars, you need the darkness. And stars are so beautiful, but they will not be there without darkness. You have to understand the beauty of darkness. (…) When I say, life is a dialectics, I mean that life exists between two polarities, and both polarities help each other. You cannot take one polarity away: if you take one away, the other will also disappear. The silence is beautiful, nobody will disagree with you; but the great moment is when you understand that the noise of the marketplace is also beautiful, because the beautiful silence and the beautiful noise are part of one whole: the day and the night, the summer and the winter, child and old age – all have tremendous beauty. The moment you see the beauty of both together, you have transcended them. This transcendental experience which you call enlightenment, you can call awakening, you can call realization, you can call truth – these are only different names for the same experience. (…) You can write with white chalk only on the blackboard; if you take away the blackboard, the writing will also disappear. (…) To see this contradictoriness as complementary, to see form and contrast as complementary, is to become mature. Then you don't want to drop anything;

then you don't want to escape from the world; then whatever happens, you love it. The noise has its own place, and the silence has its own place, and they both enrich each other. So there is no need to get out of the game; the game is tremendously beautiful.

The word *responsibility* has been continuously used in a wrong way. (…) Break the word in two: response-ability – and you enter a totally different meaning of the word, in a different direction. Response-ability is not a burden; it is not a duty; it is not something that you have to do in spite of yourself. Response-ability simply means response: whatever situation arises, joyously you respond to it, with your totality, with your intensity. And this response will not only change the situation; it will also change *you*. There are two words to be remembered: one is *reaction*; and one is *response-ability*. Most people react; they don't respond. Reaction comes from your memory, from your past experiences, from your knowledge – it is always inadequate in a fresh, new situation. And existence is continuously fresh. So if you act according to your past, that is reaction. But that reaction is not going to change the situation; it is not going to change you; and you will be an utter failure. Response is moment-to-moment. It has nothing to do with memory; it has something to do with your awareness. You see the situation with clarity; you are clean, serene. Out of this serenity, spontaneously you act. It is not reaction; it is action. You have never done it before, but the beauty of it is that it will suit the situation, and it will be a joy to you to know that you are capable of being spontaneous.

Commitment is not necessary, because commitment is bound to become old: it will not correspond to the fresh moment. Commitment is slavery to the past. And action you don't have to do. If your heart is full of love, full of compassion, full of meditation, action will happen. And when action happens on its own accord, it is such a beautiful flower. But instead, you force yourself with unnecessary burdens: responsibility, commitment, action – (…) these are unnecessary burdens. Enjoy the moment, grow into your consciousness, be more spontaneous, more compassionate, more loving – no great commitment, no megalomania of saving the whole planet. (…) Rejoice in the moment, and out of this rejoicing, action comes, spontaneously – you don't have to act. (…) You don't need any activity. Silence and being meditative are enough; they are far greater forces than your small activity. And out of your silence, perhaps some action may arise which will be helpful in making the planet more glorious, more splendorous.

It is rare to find a Master today, and there are many pretenders. (…) The moment they ask you to believe in anything; the moment they ask you to follow a certain rule, regulation; the moment they ask you to have faith in them – (…) these are the indications of the pretenders. Wherever you find these, escape from the place as fast as you can. But these people are all over the world, not only in the West, but in the East too. It is very rare that you come across a Master who gives you dignity, who gives you love, who gives you freedom, who does not create any bondage for you, and who does not want to make any contract, and who does not want you to be a shadow of him – he wants you to be yourself. The moment you can find a man like this, the greatest moment of your life has arrived; don't miss

it. Pretenders are many, but authentic Masters are immensely rare. (…) My effort here is not to create disciples, (…) but to create Masters, as many Masters as possible.

Awareness comes with enlightenment, but awareness brings its own problems. (…) The reality is that the enlightened person is somehow pulling together his body. He has lost all desires, all ambitions. He has no impetus for tomorrow. Even to breathe one more breath he has no reason for. So a great gap goes on growing. Awareness becomes more and more clean and clear; he can witness his own body from inside – but a witness is only a witness; he cannot do anything. (…) The Master has separated himself from his body: the old clinging, the old grip is gone. Now it is a miracle that he goes on living for a few days. Hence he lives in a very calculated way. You can see me: I live in such a calculated way that all that I do is speak to you. I have saved all my breath just to give you a sense of the eternal and an experience of the Ultimate. And mostly I am asleep. You cannot find a more lazy man in the world.

If a great laughter arises for any reason, or no reason, suddenly your mind stops, your time stops. Those are the basic preconditions needed to experience your buddha-nature – only for a moment, of course, because it is not through awareness that you have obtained Buddhahood, but through laughter. (…) Laughter has a tremendous spiritual value. No religion has accepted it. In fact, all religions have condemned it. I can understand their condemnation: they don't want you all to be Buddhas. They don't want you even to have a glimpse of who you are, because once the glimpse has happened, you cannot remain in the old, miserable agony, anguish. You know that if time and mind stop, you are more than you can ask for: utter serenity, peacefulness, blissfulness, love, sensitivity, and a sense of belonging to the universe – not just as an accident, but as an essential part. The religions have taught people to be serious. It is a very cunning strategy. It is preventing you from having glimpses which ultimately culminate in the realization of your own self. The moment you are a Buddha, you are free from all religions, free from all scriptures, free from all dogmas… sheer freedom and love; a fresh breeze that never goes stale; a fragrance that goes on and on and on from eternity to eternity; a dance in which you are not alone – the whole existence participates.

A *sannyasin* need not be officially one. Any seeker, anyone in search of truth is a *sannyasin*. And a *sannyasin* need not be mine. A *sannyasin* is not a follower, but at the most a fellow traveler. If you are seeking and searching for the truth, the meaning and significance of life, it is enough.

Waiting in itself is a great meditation; waiting in itself is the whole religiousness. Waiting for the unknown, waiting for the guest, waiting for the Master – whatever form it takes, but waiting for the right season when you will also be blossoming is the whole enquiry and the search of man.

I want you to be absolutely free from me, absolutely independent. I don't impose any doctrine, any cult, any philosophy. I don't want followers. I simply want people who know freedom, who know love, who know the dignity of man, who know the peaks of awareness. Only those who will know the peaks of awareness will be my friends; only those who will go to the depths of love will be my friends. I talk to give you hints, not forcing anything on you, but simply whispering in your ear. (…) I am simply whispering to you things which cannot be managed in words, in language, things which need to be understood only in the silences of the heart. Perhaps in a gesture or perhaps in the depths of the eyes, I come to you.

A spiritual relationship is purely invisible, an energy that transpires in hearts, that makes them aflame.

I have never been a serious person. (…) I am not serious at all because existence is not serious. It is so playful, so full of song and so full of music and so full of subtle laughter. It has no purpose; it is not business-like. It is pure joy, sheer dance, out of overflowing energy.

Fools laugh at others; wisdom laughs at itself.

Chopping wood, you can be a meditator; or carrying water from the well, you can be a meditator. Meditation is simply a silent thread inside you. You can do anything; just that silent thread should not be disturbed. Be careful that your awareness remains, and then you can do anything.

Meditation is not something separate from life. It was a great mistake of the past that people thought meditation is separate from life. When you are finished with life, one foot in the grave, then it is time to meditate – that's how the Hindu conception is. Up to twenty-five years, you should be a celibate and a scholar. Then get married up to fifty – business and all kinds of things of life… children. And when you are fifty, then turn your face towards the forest. Don't go yet, just turn your face, because your children may be small. So just start preparing; it is called *vanprastha*: just preparation for going to the forest – twenty-five years. Then, at seventy-five, you leave. (…) At seventy-five, you go into the forest. And those twenty-five years, the last part of your life, are for meditation. – This was a very wrong conception. I condemn it forcefully, because it destroyed this country. Firstly, it keeps meditation as the last thing on your laundry list; it is not a priority. Secondly, it creates a division between meditation and life, which is not right. Life can be meditative; meditation can be a joyful life. And thirdly, very few people live after seventy-five – particularly in India. (…) And the idea of a hundred years is absolutely imaginative; nowhere has a hundred years been the average time of life.

I teach an aesthetic consciousness. You should learn to appreciate beauty; you should learn to create beauty; you should behave in a beautiful way. Your life should be a long story of beauty, grace, love, peace. And whatever you are doing, there is no need to renounce the world – there is nowhere to go. This is our world. We have to make it more beautiful, more graceful, more lovable. And it is

possible, whatever you are doing, to do it meditatively. (…) Whatever you are doing, my approach is, make your doing your meditation. Don't think in terms that you have to leave something and then you will meditate. Those are tricks of the mind of postponing; and you will end up in some ugly situation. (…) Up to now, all the religions have been escapist – escape from the world. I teach you to remain in the world; just remember: don't be worldly. There is no need to renounce the world; just don't let the world enter into your consciousness. Otherwise, you can sit in the Himalayas and still go on thinking about Sophia Loren – the Himalayas can't prevent you.

Religions have been teaching wrong values. (…) All the religions have been teaching: throw away wealth; (…) this is a great renunciation. (…) And then, all around the world, millions of people are starving, dying in poverty. No religion has taught: create wealth. Wealth is not something that comes from the sky; it has to be created. Not everybody is a Henry Ford. It needs intelligence; it needs inventiveness; it needs many qualities – only then can man create wealth. If all the religions had taught the people, "create wealth and we will respect the wealthiest as the saints", the world would not be poor. There is no reason for the world to be poor. (…) But all the religions have been teaching poverty. (…) Now, if this kind of teaching has been rampant all over the world, you see the ultimate result. Thousands of people are dying every day just because there is not enough food. Just by the end of this century, only in India five hundred million people will die, if the situation remains the same. And there seems to be no possibility that this situation will change.

My basic interest is in bringing religiousness to life, to the marketplace, and in destroying the antagonism that has been created by all the religions between religiousness and the world. There is no antagonism. Religiousness is a beautiful flower; it can blossom in the marketplace, there is no problem, because religiousness can be reduced to a simple principle of meditation. There is no need of any other discipline. Just as you deepen your meditativeness, your awareness becomes more and more crystal-clear, and your life starts becoming more moral. Not according to any scripture, because they are all old and dead, and the situation in which they were written does not exist anymore. A moral person, according to me, is one who is capable of responding to the real situation directly, not according to any principle.

All scriptures, all religions, all moralities may have been useful in certain circumstances, but life goes on changing. Every moment is new. So there are two ways of receiving the new moment that is knocking on your door. One reaction is: reaction comes from your principles, scriptures, knowledge, your church. And the other is response: response comes from your awareness. Except response, there is no morality. Without response, whatever you do is going to lead you into some stupidity.

When your enemy dies, something in you dies too: you are no longer the same. The enemy was also part of your being. You may not have thought about it in that way, that he was complementary to you. On a wider scale, the whole existence is complementary. But Aristotle, who created Western logic, could not understand

this complementariness. He is thought to be father of logic; but in fact, he is not even the uncle. (…) Those who are not in tune with life will say it is contradictory; it is inconsistent. But those who can understand, they can see the underlying connectedness.

My effort is to demolish all the rubbish that you have collected down the ages. If I can remove all that rubbish from your mind and give you a clean sky, my work is done.

Existence is one; existence is one solid whole. (…) You may divide it arbitrarily for certain purposes, but never for a moment forget that your division is arbitrary.

It is our whole upbringing which teaches competition, jealousy, which teaches comparison and continuously keeps us in despair. These are foundations of despair and anguish. (…) It is a self-created hell. But continuously comparing yourself with everybody you come across, you will never be out of misery; you are following all the rules which create misery. One has to learn not to compare, not to be competitive. (…) But remember one thing: the moment you drop comparison, competition, all jealousy disappears. You are yourself, perfectly, beautiful; as an individual, incomparable.

The vested interests don't want individuals, because an individual, just by the very definition, is a rebel. He does not belong to any crowd, any religion, any nation, any race; he simply is himself. It is very difficult to exploit a world which consists of individuals. It is very difficult to create unnecessary wars, destruction, if the world consists of individuals. Because the world consists of miserable people, you can force them to do anything. They are always looking upwards, for somebody other to order them. (…) Only miserable people are controllable; only miserable people are able to be exploited. Miserable people are always ready to play into the hands of others, the vested interests.

Obedience is the greatest value in a world of slaves.

Man is living in fear. He is doing everything out of fear. If he does not do it, he will lose respectability; if he does not do it according to the idea of others, he will not be thought to be somebody special. It is all fear, and out of fear, nothing great ever comes. Anything great is born only out of love, meditation, silence, understanding. If you create out of fear, it is not creation. Your fear will be there, just like a shadow, destroying the beauty of your creation. But if your creation comes out of joy, then whatever you do has a beauty, a beauty that you can be proud of. Whether anybody understands it or not does not matter.

Enlightenment means ultimate death. You will not have another imprisonment in a body, in desires, in jealousies, in all kinds of ugliness. You will be here, but a pure breeze, merged into the Whole.

Enlightenment is not something outside of you. It is your own consciousness, growing to ultimate potentiality. It is your own lotus flower that blossoms in the silences of your heart.

A man of knowledge, learning, scholarship, a great intellectual, has heard only the words of the Zen Masters, but he has not heard their silences. He has met their skeletons, but he has not encountered their presence, their existential essence. (…) The intellectual does not know anything about Zen, as far as experience is concerned. As far as knowledge is concerned, he knows much – perhaps much more than the Zen Masters he is talking about.

I have only either friends or enemies. Enemies are many – they don't count; they are uncountable. Friends are few, but they are the people who are going to inherit this earth. They are the people who are going to create possibilities for more consciousness, for more love, for more laughter, for more joy.

Every religion has been life-negative. And when you negate life, you create misery for yourself; when you go against life, you are going in darkness. Life is light, but no religion in the world has existed up to now which does not teach people attitudes leading to darkness, despair, depression, guilt, sinfulness. They all reduce your dignity, your humanity – it is their vested interest.

From the very childhood, in every sphere of your life, you are told not to come in conflict – be polite. In other words, always manage some compromise. But when there are so many compromises, politically, socially, you become a stranger to yourself. You have so many masks, you lose contact with your original face. And a mask cannot enjoy; it is dead. It cannot laugh; it cannot love. Only the original face is capable of understanding the language of the universe.

When meditation has reached ripening, maturity, when you have touched your innermost core, then suddenly you become aware that you are at a crossroad: one line goes horizontal; the other vertical. (…) The horizontal line is continuously moving towards the graveyard – (…) in other words, towards the mediocre, ordinary, meaningless, and leading finally to death. (…) But once the vertical line is discovered, one starts moving on the vertical line. The vertical line does not mean that you have renounced the world. But it certainly means that you are no more of the world, that the world becomes ephemeral, loses importance. It does not mean that you have to renounce the world and escape to the mountains or the monasteries. It simply means that you start, wherever you are, living an inner life which was not possible before. Before, you were an extrovert; now, suddenly, you become introvert. (…) The penetration of the vertical line, just a ray of light coming into your darkness of horizontal life, is the beginning of enlightenment. You will look the same, but you will not be the same. Those who have a clarity of seeing, to them you will not look the same either. And at least for yourself, you will never look the same. And you can never be the same. You will be in the world, but the world will not be in you. Ambitions, desires, jealousies will start evaporating. No effort will be needed to drop them; just your movement on the vertical line and they start disappearing – because they cannot exist on the vertical line. They can exist only in the darkness of the

horizontal, where everybody is in competition, everybody is full of lust, full of will power, a great desire to dominate, to become somebody special. On the vertical line, all these stupidities simply disappear. You become so light, so weightless, just like a lotus flower: it is in the water, but the water does not touch it. You remain in the world, but the world has no longer any impact on you. On the contrary, you start influencing the world – not with conscious effort, but just by your sheer being, your presence, your grace, your beauty. As it grows inside, it starts spreading around you. It will touch people who have an open heart, and it will make people afraid who have lived with a closed heart – all windows, all doors closed. They will not come in contact with such a person. And to convince themselves why they are not coming in contact with such a person, they will find a thousand and one excuses, a thousand and one lies. But the basic fact is that they are afraid to be exposed. The man who is moving vertically becomes almost a mirror. If you come close to him, you will see your real face – you will see your ugliness; you will see your continuous ambitiousness; you will see your begging bowl.

On the horizontal line, only beggars exist, because they are all rushing for more, and because the more cannot be fulfilled – not that you cannot get to a position you want, but the moment you get it, there are higher positions. For a moment maybe, a flicker of happiness, and the next moment, again the same despair and the same race for more. You cannot fulfill the idea of more; it is intrinsically unfulfillable. And this is the horizontal line, the line of more and more and more. And what is the vertical line? It is the line of being less and less and less, to the point of utter emptiness, to the point of being nobody. Just a signature – not even on sand, but on water. You have not even made it, and it has disappeared. The man of the vertical line is the authentic *sannyasin*, who is immensely happy in being nobody, immensely happy with his inner purity of emptiness, because only emptiness can be pure; who is absolutely contented with his nakedness, because only nakedness can be in tune with the universe. Once this tuning with the universe happens, you are no more, in a sense. In the old sense, you are no more. But you are for the first time the whole universe. Even the faraway stars are within you; your nothingness can contain them. The flowers and the sun and the moon.. and the whole music of existence. You are no more an ego; your "I" has disappeared. But that does not mean that you have disappeared. On the contrary, the moment your "I" has disappeared, you have appeared. (…) On the vertical line, you become more and more consciousness, and less and less body. The whole identification with the body disappears. (…) On the vertical line, you become less and less and less and less – and one day, you are no more: (…) existence is, but you are not. – This is the ultimate peak which human consciousness can reach; this is the ultimate benediction. And unless one reaches to this peak, one will remain wandering in dark pathways, blind, suffering, miserable. He may accumulate much knowledge; he may become a great scholar – but that does not help. Only one thing, a very simple thing, is the essnce of the whole religious experience – and that is meditation. You go inwards. It will be difficult to get out from the crowd of your thoughts, but you are not a thought. You can get out of the crowd; you can create a distance between you and your thoughts. And as the distance grows bigger, the thoughts start falling like leaves which have died – because it is you and your identity with the thoughts that

gives them nourishment. When you are not giving them nourishment, thought cannot exist. (…) Just be indifferent to the whole mind, and a distance will be created. And then, come to a point from where all nourishment to the thoughts is stopped: they simply disappear; they are soap bubbles. And the moment all thoughts disappear, you will find yourself in silence – (…) this silence is meditation. (…) The vertical line is rare. (…) In a very strange way, the man himself becomes the expression of enlightenment: his eyes show the depths of his heart; his gestures show the grace of the vertical movement – his whole life radiates, pulsates and creates a field of energy.

When eternity penetrates time, when the vertical penetrates the horizontal – just a single moment can be such a radical change.

What you see depends on you.

Gautam Buddha could sit silently, desireless, thoughtless, moving inwards, because the outside had lost all interest. He had seen it – that it is just a phenomenon, the way you see a film. But there are idiots who even seeing a film will cry, will weep, will laugh, because they will become identified, and they will forget that there is nothing on the screen: it is just a projected film. Our whole life is not much more than that, but to know it, you have to go through it. Gautam Buddha had a great chance to experience life and see its futility. This gave him the opportunity to sit in deep silence, undisturbed. (…) So live a joyous, non-repressive life; and soon you will find all joys and all pleasures to be empty. You will find through your own experience that pleasures are not pleasures, but simply toys to keep you ignorant, to keep you engaged. And remember, that is most fundamental: it has to be your own experience. – Then, *vipassana* is the simplest meditation. (…) *Vipassana* is not an effort; it is a very simple experience. (…) You sit silently; you settle silently within yourself, into your very interiority. The word *vipassana* simply means perceptivity, clarity, seeing directly into truth. (…) *Vipassana* is not a doing; it is a non-doing. You simply sit silently, and it starts showering over you as if the whole sky is rejoicing in your silence.

Accept life in its totality; and in this total acceptance arises the awareness that will enable you to meditate.

Your silence should not be the silence of a graveyard; your silence should be the silence of a garden. Once in a while, a bird stars singing, but it does not disturb the silence: it deepens it. Once in a while, the breeze comes with its song, passes through the pine trees, but it does not disturb the silence: it deepens it. I do not teach you the desert – I teach you the garden, the garden of the heart. That is where, with great respect, I differ from Gautam Buddha. I love the man, but that does not mean that I have to agree with everything done by the man. His meditation is heartless, and a meditation that is heartless is not of any worth. I want a meditation that can laugh, that can dance.

If you have understood the Master, he should disappear, just as a signature on the water disappears. That will be the greatest homage for him.

Except meditation, either you will be a Hindu or a Mohammedan or a Christian or a Jew – some kind of program will be there. Only the meditator rises above all programs; only the meditator becomes a simple, innocent consciousness on which nothing is written.

Even de-programming can be a part of a certain programming. Things are very complex.

Any doctrine, any effort of teaching about things which are not your experience is going to spoil your purity. For ten thousand years, there has been only one way: meditation. (…) Meditation will make you aware that there is no content in your being, that your being is sheer emptiness, that you are not, and only existence is. And in this nothingness flowers the rose of awareness.

Except change, nothing is permanent.

Is it possible to know the structure of thought? – There is no need. You have to get rid of your thought, not to know the structure of your thought. The structure of your thought is not different from dreams. (…) Don't become entangled in the psychoanalysis of dreams; (…) don't bother about dreams – there is no need.

Purify your love, and it becomes prayer. Purify your intelligence, and it becomes wisdom. Purify yourself completely, and you become one with the Whole. And to be one with the Whole is the ultimate benediction.

This world has to be loved; this world has to be respected; this world has to be your temple, your mosque, your church. This world has to be your gratefulness, your gratitude.

You can only prepare the ground; light comes on its own.

How many times have I to remind you that this kind of enlightenment will happen many times: sex will disappear – and will reappear again; the heart will open – and will close again… It is the natural process. (…) Enlightenment needs many times of waking up from the dreams.

Let life and its different dimensions be experienced by you. And as you experience life, slowly, slowly, you become aware of its emptiness. Slowly, slowly, you become aware that this is not your authentic being. And in this slow process of experiencing, one day you come home.

You will not find mind in your authentic enlightenment; the question of doubt does not arise, not even for a moment: you simply *know* what is true.

The meditator is bound to come to the point where he has thrown all junk from the mind, and suddenly he sees that emptiness is there. (…) And when you are utterly empty, you are also utterly full, overflowing. In fact, emptiness itself becomes a tremendous fullness.

The more a man's mind is trained in being logical, the more he is accepted as a great intellectual. In fact, he has gone far away from existence with a very rare possibility of returning.

Mind has to understand that you are no longer in its power and in its grip. Once the mind understands it – that you have moved into a totally different world of existence, not of mere thoughts which are soap bubbles – it starts interfering less and less. And the day the mind stops interfering, you have arrived home.

Existence is vast; (…) there is no conflict in existence – everything is very simple, very silently merging, melting with each other. (…) Heaven and hell; saints and sinners – (…) these are man-made polarities; (…) they depend on each other. If there are no sinners, then all saints will disappear. And if there are no saints, there will be no sinners. They are not contradictions; they are just part of a beautiful polarity and balance.

Philosophers are so small that their efforts are going to be found stupid. They may find some small fragments of reality and make out of these fragments great systems. But existence needs not a system created by your mind, but an experience by your very being. (…) And once you are at your being, the whole universe of reality opens up. You cannot find a single contradiction; you cannot find anything against anything else. Everything is supportive to everything; the whole existence is a cosmic, organic whole.

The moment your freedom dies, you have died too. (…) You are almost like a bird in a cage. Certainly the cage protects, but it has taken away your whole sky. It protects – but it has destroyed your joy and your dance in the sky, in the sun, to far away… Against the whole sky, this defense of a small cage – it may be of gold – but it cuts your wings; it kills you. (…) And the moment your wings are cut, you are only nominally alive; (…) encaged in a golden cage, you are not the same as a bird flying in the sky in freedom – you are just a showpiece.

Passion is lust; compassion is love. (…) But people go on living in fallacies; they go on thinking that their lust is their love. Mind knows nothing of love; (…) love simply does not exist for the mind – love exists for the heart. But you never reach to the heart; you remain in the body, dominated by the mind. (…) Love is not part of the body system. (…) Unless your energy called the heart blossoms, you are not perfectly alive; you are just a robot. (…) This whole body has to be understood as a robot. Behind it is another body referred to in the esoteric schools as the astral body. The heart is part of the astral body. That's why love is such a nourishment; that's why love makes you so alive; that's why love gives your legs a dance – and if you allow it to fill your robot, for the first time you will feel what life is. And behind the astral body is your real being, your immortal body. (…) All that you have to do is to drop out of your mind. (…) That simply means that the energy which you are continuously giving to the mind, you need to change its route and divert it towards the astral, the heart.

The movies, the films, television, the poets and literature have all reduced and contaminated the word *love*; they have polluted it and destroyed its beauty. That's why I am saying, the heart has compassion: compassion is the purest love which gives and asks for nothing in return.

It has been a good morning… You listened silently to things which are very essential to your spiritual growth, and you laughed heartily. More than that is not needed – a good laughter and a deep silence together are enough to transform you. You are on the right path, unless you get stuck somewhere. The path is simple and easy; and all that it needs is a let-go – either in silence or in laughter, either in music or in dance. Remember, the most spiritual words in existence are *let-go*.

I am not in any way a bondage. I do not create a program in you, a belief system. I don't ask you to surrender; in fact, I don't ask anything from you. All I want is to help you to be yourself. (…) The moment you lose your responsibility, you also lose your freedom. The moment you surrender to anyone, dead or alive, you destroy yourself – you commit a suicide as far as your individuality is concerned. (…) Even to interfere is against my approach and my respect for individual dignity.

There is nothing easier in the world than belief, belief in a savior, because you don't have to do anything at all. And there are people who will feel much relief, relief in being free of responsibilities: somebody has taken the burden on himself; he is your savior – now, it is easier for you just to believe in him. (…) But with me, there is no possibility of any belief. I will destroy all your beliefs, so that you can be a freedom, a bird on the wing in the open sky. But very few are the people who are in search of freedom. (…) And there are many who are not interested in understanding existence, their own being, but are very much interested, like small children, in puzzles, esoteric ideologies, occult phenomena. (…) there are thousands of esoteric schools, theologies, theosophies, and they are very interesting in a way – but they are interesting because you are retarded! They look very magical, and there are people who exploit your retardedness.

Great things happen, but not through anybody else. You have to follow the path absolutely alone.

I am not a man in any way to nourish your stupidity. I am not a man to help you believe in great things: in God, in heaven… I am not a man to make you believe that your heaven is certain. – On the contrary, I start destroying your beliefs, and people become afraid and escape. Those who have left will repent, because they will have fallen into somebody's hands who will satisfy and gratify whatever their desire, but that is all imagination. An authentic experience that makes you free from mind and from body: I am interested only in that experience, not in anything else – anything else does not matter.

If nothing is repressed, then there is nothing to dream. (…) First you have to repress things which are important and natural; you have to be against the natural and the instinctive – then only can you create dreams. That which has not been lived in your waking hours, you will have to live in your sleeping time. But if you are living totally, without repressing anything, then certainly you will not have any dreams: your sleep will be a tremendous silence. (…) You are doing something in your dream only because you are carrying some unexpressed intensity: anger, rage… (…) Our world needs continuous war because people are so full of anger and rage – and they cannot find any way to express it. It has been observed that in wartime, people look very happy… strange. People are being killed; thousands of people are being massacred – but there is certainly a very alive breeze: people look less dusty, less dead – (…) so much excitement! Otherwise, life becomes dull.

Everybody has a judgment, and when people have judgments, they lose their innocence. Everybody in the name of education and civilization has lost his childhood.

If you can share something from your meditation and from your love, share. (…) But remember not to become a missionary. Share me, but don't convert. Transpire, but don't convert. (…) And unless you are alert and aware of your own mind, it is very difficult not to be a missionary.

The Master comes, but the disciple has to be ready to receive, the disciple has to be open. If you are hoping that whether you are open or not, the Master will come suddenly, somehow, you are hoping in vain. Even if he comes, he will have to return: you will not give way; you will shut your won door and lock it from inside. And people are very much afraid of opening their hearts. (…) We have learned to be on the defensive, to keep the heart closed, so nobody can deceive us, nobody can come close to us. It is a defense measure. And in a society where everybody is competitive, it is natural to defend yourself, otherwise you will be exploited; otherwise somebody is going to step on you and go beyond you, use you, misuse you in all possible ways.

When I am speaking, I am nowhere; I am simply allowing existence to speak. And those who love me, if their love becomes so overwhelming that all defense systems are broken, then what I am saying will be said by them too. Every *sannyasin* finally has to become a Master.

The whole of humanity can be divided into two categories: the majority has questions; and the minority has answers. It is very rare to find a person who has both; I have never come across such a person, living or dead. – Because by the time a person reaches to the answer, questions disappear. Questions are just darkness: when you reach to the light, they disappear – not that they are solved: they simply disappear.

The old, the past, is heavy. To drop it, even though it is meaningless, needs a lion's heart, because you have identified yourself for long, too long, with things which you are not. And now, suddenly, you have to drop all those identities of many lives. It is not only difficult for you; it is difficult for everybody. But howsoever difficult it may be, it is not impossible.

If your love is hiding lust, it cannot be transformed into compassion; there is no way. But if you have really loved, without even your becoming aware, then one day you will find that your love has become more and more lovingness, your passion has become more and more compassion. Just the right seed is needed, and the roses are going to blossom.

To cling to the past is dangerous, because it does not allow you to be in the present, and all that existence has is in the present. (…) And what prevents you from singing and dancing in the present? If those songs of the past, and the dances and the love affairs of the past are preventing it, then they are not your friends – then they are your enemies; they are unnecessary luggage. Drop them; (…) just drop them – the present is the only reality. (…) And certainly, a man who lives in the present is capable of moving from love to compassion, from passion to compassion, without difficulty and effort. (…) You just be in the present, (…) and everything happens on its own accord.

I teach you the easy. I am not in favor of any kind of unnecessary torture. (…) Dance, sing… and while dancing and singing, be aware. Don't be lost, and don't be identified. The old habit of the mind is to be identified with anything. Whatever is happening, the mind gets immediately identified. The mind does not function like a mirror; it functions like a film. Whatever comes in front of it becomes imprinted on it. The mirror remains empty: people come and go, ups and downs… the mirror does not lose itself in any identity. (…) A man full of joy is close to existence. (…) In your agony, you are far alone; far away is the heart of the universe. Your agony has created the distance. So when you are in agony – it is human and once in a while it happens – remain alert. And if you have been able to remain alert when the dance was descending on you and flowers were showering on you, it won't be difficult at all to be aware when something has gone wrong. You can be a watcher – standing aside, unidentified. This is the way of the mirror. And this is the way of those who have known human nature more deeply than your so-called religions and psychoanalysts, your so-called wise people. But it is up to you. If you enjoy self-torture, then choose moments of misery for the practice of awareness. But if you are understanding and intelligent, you will choose the easiest and the closest way. (…) And whenever you find the moment which is worth rejoicing, in that moment, be alert. And slowly, slowly, your alertness will become part of you. And the work of alertness is to destroy identifications – (…) awareness will make you free from identification.

With me, there is no God. Nobody can forgive you, and there is no point in any prayer. You have to change; you have to understand the mechanism of transformation.

Within a split second, you get identified; you forget that this too will pass. Just wait a minute… (…) In that space, it is up to you to be miserable or to be awaiting with alertness. But every day, it goes on. (…) Ups and downs are not happening to you; they are only happening in the mind – and you are not the mind. You can stand aside and watch the whole game. Choose any way, but drop the old habit of again and again falling into the same trap. (…) This old habit has to be changed. And there is not a question of any effort to change it: don't decide, "I will change". No – a simple understanding, a simple clarity of the whole situation, and the old changes. But even grown-up people behave like small children without maturity. (…) All that seems to be is that they are growing old, but they are not growing up. (…) They are not conscious; they are just stumbling in their darkness like a somnambulist. (…) And if we look at our own behavior, we will not find much difference: the same thing goes on and on. Let understanding prevail; (…) just be aware of the silence. Don't use words inside; don't judge. Let whatever is happening simply be reflected. And this has to be the method used to get unidentified with our ups and downs, and bring a balance to our life.

This is my definition of a religious person: he has changed his inner being, cleaned his inner being, so he becomes just a pure mirror, reflects but does not react. He feels compassionate, even for those who are full of anger, feels compassionate for those who are sad, miserable, destroying their life by drinking alcohol or using other drugs. All that he feels is compassion. And out of that compassion comes a response: if he can help, he helps. You cannot create a reaction in the man of wisdom; he never reacts. This is the difference between these two words *reaction* and *response*. Reaction is blind and unconscious and it blames the other; response is conscious and clear and sees things as they are.

Some people say they love me; (…) others go on condemning me for strange reasons. But it has nothing to do with me – it is their own desire, their own projection. (…) I am not imposing my ideas on you; I am simply expressing. And the moment you say something original, it hurts many people, because their prejudice comes into a clash with the original idea. (…) So whatever happens, remember, first look within yourself. Perhaps what is being said is right; and if it is not right, then it is none of your concern – it is somebody else's problem who is projecting it on you.

Dervish is the Sufi word for *sannyas*. You cannot believe it unless you experience, that just by whirling you can know yourself. No austerity is needed; no self-torture is needed – but just an experience of your innermost being, and you are transported into another plane of existence from the mortal to the immortal. The darkness disappears, and there is just eternal light. (…) Rumi made a meditation of whirling. The meditator goes on whirling for hours – as long as the body allows him; he does not stop on his own. When whirling, a moment comes that he sees himself utterly still and silent, a center of the cyclone. Around the center, the body is moving, but there is a space which remains unmoved – that is his being. Rumi himself whirled for thirty-six hours continuously and fell, because the body could not whirl anymore. But when he opened his eyes, he was another man – (…) luminous, radiant, fresh, reborn into a new consciousness. (…) Rumi's statement is very revolutionary: Don't move the way fear makes you move; move

the way love makes you move. (…) If you can sing with love and dance with love… an ordinary activity like whirling out of love… Joy and celebration are enough to reach to the innermost sanctum of being and existence. You all have been living out of fear. Your relationships are out of fear. Fear is so overwhelming – like a dark cloud covering your life – that you say things which you don't want to say, but fear makes you say them. You do things which you do not want to do, but fear makes you do them. A little intelligence is enough to see… Millions of people are worshipping stones carved by themselves. They have made their gods, and then they worship them. It must be out of great fear, because where can you find God? The easier way is to carve a god in beautiful marble and worship. And nobody thinks that this is sheer stupidity, because everybody else is doing it in different ways: somebody in the temple, and somebody in the mosque, and somebody in the synagogue – it does not make any difference. The essential thing is the same, that what you are doing is out of fear: your prayers are full of fear.

Rumi is making a revolutionary statement, an extraordinary statement: "Move within, but don't move in the way fear makes you move." – (…) You are not asking for anything; (…) you are simply enjoying the whirling, the going inwards. (…) In the beginning, it may look a little difficult. But as you move a little inwards, you become automatically joyful, playful, prayerful. A gratitude arises in you that you have never known before, and a space opens up which is infinite, your inner sky: your inner sky is not less rich than the outer sky. (…) Move within, but don't move the way fear makes you move, because fear cannot enter inwards. Why can fear not enter inwards? Fear cannot be alone; and inwards you have to be alone. Fear needs a crowd; fear needs companionship, friends – even foes may do. But to be alone, to go inwards, you cannot take anybody with you; you have to be more and more alone. Not only can you not take anyone; you cannot take anything either. Your wealth, your power, your prestige – you cannot take anything. Inside, you cannot take even your clothes! You will have to go nude and alone; hence fear cannot move inwards; fear moves outwards. Fear moves towards money; fear moves towards power; fear moves towards God; fear moves in all directions except inwards. To go inwards, the first requirement is fearlessness. (…) One has not to make friends with darkness, death or fear – one has to get rid of them; one has to simply say good-bye forever. It is your attachment; and friendship will make it even more deep. Don't think that by becoming friendly with fear, you will become ready to go inwards. Even the friendly fear will prevent; in fact, it will prevent it more so – it will prevent you in a friendly way. (…) Don't make friends with fear – (…) fear has to be understood, and it disappears. (…) I don't want you to believe; I want you to experiment. (…) There is no question of fear; just a little intelligence is needed – not friendliness with fear, but an intelligence: the adventurer's heart, the courage of those who go into the unknown. They are the blessed ones, because they find the meaning and the significance of life. Others only vegetate; only they live.

In the ancient temple of Delphi, only three admonitions were engraved on the original temple: *Be, know thyself, keep the measure*. God is not mentioned; heaven and hell are not mentioned; worship and prayer are not mentioned. In fact, within these three words, the whole religion is complete. Other than these three

words, all is non-essential rubbish which priests have been imposing. The garbage has gathered so much that the authentic is completely lost. Just a single word, *be*, is the whole of religion; the other two are explanations. (…) In this simple statement, *be*, is hidden the whole art of meditation. It means just being silent, without any thought, simply drowning into your own consciousness, deeper and deeper, until you reach to the very center. And it has to be your very own experience; you cannot borrow it. Without knowing it, you will remain poor: you will have many things, but you will not have yourself. *Knowing thyself* is the only way to experience the meaning and significance of existence. (…) *Keep the measure* means, remember: the introvert has lost the measure, has forgotten the balance; and the extrovert has also got lost. (…) The East has decided for the inner, and the West has decided for the outer – both have forgotten what was engraved on Delphi's temple: *keep the measure*. (…) Science and religion – unless they are together, they are going to create some kind of poverty: the West is poor spiritually; the East is poor materially. (…) God is not a necessity of any religion; God is a necessity of priesthood – God has nothing to do with religion. (…) In the three precepts, *be, know thyself, keep the measure*, God is not mentioned because God is not needed at all. It is an unnecessary hypothesis – not only unnecessary, but harmful. In the name of God, so much cruelty, so much violence, so many crusades: Mohammedans destroying Christians; Christians destroying Jews; Mohammedans destroying Hindus; Hindus destroying Buddhists… And the reason? The reason is that their hypothesis of God is different. This is sheer stupidity – to fight for a hypothesis. And for centuries, millions of people have been burned alive, just because their hypothesis of God was different. Such strange behavior has been shown by the priesthood of all religions of the world, and everything becomes possible in the name of God. (…) Be authentic and true and sincere and yourself – not somebody else, not a personality, but an individuality; not having a mask, but your original face. *Be*, and *know thyself*. Look into your own inner world, of what it consists. It consists of eternity; it consists of blissfulness; it consists of ecstasy. It makes you the richest person in the world. It consists of intelligence, purity, love, compassion – all that is great. But it will not help to make you rich on the outside; it will not create a marble palace because you know yourself. That is the meaning of *keep the measure*. And there is no conflict, no contradiction: you can be meditative *and* you can be creative. In fact, you can be more creative if you are meditative; you can create much more on the outside if your own roots have gone deeper into your being.

Be, know thyself, keep the measure – (…) in these three words, the whole religion is complete. But the people who have reached these heights, these riches, created antagonism in the mediocre minds. (…) The height of Socrates or Diogenes simply makes the ordinary man so inferior. (…) We have not been able, up to now, to tolerate or forgive the giants amongst us. Their very presence becomes a deep wound in our being. Rather than becoming a challenge, a great invitation for a pilgrimage to the heights of consciousness, it becomes a wound. And it is very difficult to live with that wound. Something has to be done, and the easiest way is to destroy the man who makes you feel small. (…) His removal will take away the wound that his presence creates. Then you can be happy in your ordinariness; then you can rejoice in your retardedness; then there is no one who can hurt your ego.

When the Master knocks at your door, then drop everything, because nothing is more important than to know yourself, to be yourself, and to experience the great beatitude and the ecstasy that is your birthright.

Truth is your own experience, and it comes from your trust. And when it comes, it comes with an authority not derived from any scripture or any representative of God. The authority of truth is intrinsic in the experience itself. I can only teach you trust, love, compassion, and a way to your inner being: meditation. And whoever you are, whichever religion you have unfortunately been born into, whichever race – it does not matter.

I am absolutely against marriage. Marriage is one of the causes of human misery, one of the most fundamental causes. (…) Husbands and wives are continuously fighting, fighting unnecessarily and destroying their lives miserably. (…) There are three rings of love: the engagement ring, the wedding ring, and the suffering. (…) Relationship is not love at all; it means love has ended and relationship has begun. It begins very soon after the honeymoon. (…) The moment you create a relationship, you are entering into a contract, a business deal. Love disappears; it becomes law. Now you are not very far away from the divorce court. (…) Freedom is not to be destroyed in the name of love; freedom is a far higher value than your so-called love.

Every identification is wrong. (…) I don't teach the mind – for that, there are thousands of universities. And I don't teach the heart, because I know that the heart can do things more cruelly than the mind. The mind at least hesitates; the heart believes totally. I teach you awareness of your being beyond both the heart and the mind. I say unto you, disidentify yourself, and both heart and mind will forget going this way or that way. And for the first time, you will be master, and they will simply be servants. You can order them, and they will have to follow, because without your order, they cannot get any nourishment. (…) Simply remain centered – above, alert, not being dragged by them, and not being influenced by them. Then, your purity of awareness will lead you to the cosmic purity of existence. That is the only way of merging with the Whole – all else is just an utterly futile exercise. Your silence is the right path; (…) your consciousness will take you in the right direction.

Don't take any problem, any question seriously. You taking them seriously makes them important and forces you to find the solution. Whenever a question arises in you, just be silent and watch the arising of the question. Watch how it becomes more condensed; watch how it becomes more clear – but go on watching. And you will be surprised that just as you are simply watching and not getting involved, it starts evaporating. Soon there is tremendous silence left behind it, and this silence is the answer! (…) Be silent and see the whole question and what happens to it: it comes and it goes; no question remains there. It is just like a signature on water: you have not even made your full signature, and it started to disappear. The art of meditation is how to make your questions disappear, not to give you an answer. The answer will bring new questions, and there is no end to it. Meditation will leave you in a space where there is no question, no answer, but only a purity, a simplicity – the same that you had known when you were born.

You were alive, but there was no question – you were so full of wonder; your eyes sparkled seeing a small thing. But as man grows and is filled and fed by all kinds of knowledge and information in the name of educating him, in the name of making him civilized and cultured, we spoil a tremendously beautiful innocence. (…) To be utterly innocent is the whole purpose of all meditations, particularly here. I allow you to ask questions, so that I can destroy them as much as possible.

The world is as you are: it is complicated if you are complicated; it is very simple if you are simple. In other words, you are the world. Mind makes everything complicated. Even the simplest thing becomes complicated for the simple reason that mind's function is to fight against complexities and to win over lands which it itself has projected. But for the heart, everything is simple. It simply takes the world as it is. And if you go a little deeper, for the being even the word *simplicity* is too complicated. Things are as they are. And in this experience, existence becomes your home – not a struggle to solve problems, not a turmoil of emotions, but a place to rest and relax and let things be as they are. So you have a three-layer system: mind, heart, and being.

You don't have to go to any church; (…) you don't have to go to a temple – those gods are mind-manufactured. You don't have to go anywhere. Just go within yourself and relax; and go on relaxing till you touch the very center of your being. (…) Be; remain within you. (…) But if you cannot do that, then know thyself – then find out some meditative method, some awareness technique, and keep the measure. In everything, remain balanced, and life itself is a teaching in simplicity.

Beloved Master, why can I not just fall in love with any woman and be blind like every man? – Niskriya, your question is very special. (…) It is simple, Niskriya: because you are not a blind man. And as far as women are concerned, they like blind men! They don't fall in love with Buddhas. You are so alert and aware and meditative – women don't like these things at all. Just seeing you once, they will never come close to you. Falling in love is possible only when the woman understands that the other is also going to fall. Looking at you, it does not seem possible. You may stand in love, but you cannot fall. Nothing can be done about it. This is your type, and I don't think it is good to make any effort to change your type. You are a unique person in this unique community. Everyone here is falling in love and falling out of love, and Niskriya is standing, watching the whole scene and wondering: "Why am I not falling?" – You are not just another man; you are yourself. And it is a great quality not to fall, particularly in love, because then you have to fall out of it. It is an unnecessary exercise. A few people like doing exercise; a few people don't like. You are a silent man – beyond all these exercises.

Never take me for granted, because I have nothing to stay for: no desire, no ambition, nowhere to go.

A spiritual journey is no journey. There is no spiritual goal. In fact, you are already there, but simply not aware. If you can become just a little alert, you will be surprised that you were seeking unnecessarily, searching here and there – and the seeker was the search.

All postponement is unspiritual. A man of integrity does not postpone the most important thing of his life: knowing himself.

Just as mind is extroversion, meditation is an arrow entering within yourself. (…) It is very difficult for the mind, almost impossible, to go inside. Outside, the whole sky is available, but the mind has no root going inside. That's why meditation first silences the mind, puts it aside as if it does not exist. Only then, a new consciousness arises in you which moves inwards. It is not a journey, because it happens on its own accord. It is spontaneous – not something that you are doing, but something that you are being.

The right man knows exactly what is right. The law exists for the wrong man, not for the right man. And because this whole world lives in a wrong psychology, whenever a right man appears, he seems to be such a stranger, an outsider that people start thinking he is going to corrupt us.

A man of truth behaves so totally differently from the common masses that it becomes very difficult for the crowd to accept him. Only very intelligent people, very alert people, can understand that there cannot be any law for a man of understanding. (…) For the right man, who is centered in himself, a man who is conscious of his being, that very consciousness is enough. Whatever he will do, will be right. He does not need any law imposed upon him from outside, and imposed by people who are utterly rotten. Gutter politicians making laws – and they themselves are absolutely corrupt according to their own laws. But whenever they are in power, you cannot say that you are against the law. They will change the law; they will manipulate the law; they will find loopholes in the law; and they will manage to do whatever they want to do. These are the people who should be crucified; but on the contrary, simple people like Mansoor and Socrates are crucified. Up to now, truth has been crucified, and untruth has ruled over the world. But the mystics are absolutely right that for the right man, there is no law. (…) There is no law for the man of consciousness, because the man of consciousness cannot do any wrong. (…) His understanding of himself is enough to be compassionate and to be loving.

To be, to be authentic, perhaps is the worst crime. Down the centuries, the right man has always been in the same trouble, stoned, killed. And these few right men… all the truth and the beauty and the dignity that they have spread around into humanity… Even by their deaths, they have raised human consciousness. Their lives could have raised human consciousness to unknown heights. (…) And if people assert their understanding of being, this society will rise in consciousness to heights which have rarely been known by man, only by a very few mystics.

Master and disciple are not two words, but two sides of the same coin – (…) if you drop the coin, both sides are dropped: (…) the moment one is killed, how can the other survive? (…) they disappear together. And what remains is utter silence, a non-dual state of tranquility.

All the religions have been preparing chains, handcuffs, imprisonment for your soul. I offer you nothing but intoxication with existence itself. (…) And unless you are so free that you become almost a part of the cosmos, you have not known the taste of religion; you have not known the taste of your own dignity, of your own great potential (…) It does not need any mediator. All that you need is a silent heart which can listen, clean eyes which can see, a childlike innocence which gives you grace and which gives you a great feeling of wonder.

Awareness has to be sharpened more and more, like a sword. The day your awareness is total and complete is the day your enlightenment has come.

The body is the greatest mystery in the whole of existence. This mystery needs to be loved – its mysteries, its functioning to be intimately enquired into. The religions have unfortunately been absolutely against the body. But it gives you a clue, a definite indication, that if man learns the wisdom of the body and the mastery of the body, he will never bother about the priest or about God. He will have found the most mysterious within himself, and within the mystery of the body is the very shrine of your consciousness. (…) To enter into your consciousness, the body is the door – the body is the stepping stone. And any education that does not touch the subject of your body and consciousness is not only absolutely incomplete, it is utterly harmful, because it will go on being destructive. It is only the flowering of consciousness within you that prevents you from destruction, and that gives you a tremendous urge to create.

According to me, a religious person is one who contributes to the world some beauty, some joy, some happiness, some celebration which was not there – something new, something fresh, some more flowers. But religion has never been defined the way I am defining it. All the ways religion has been defined have been proved absolutely ugly and wrong. But they have not yet helped humanity to rise to the heights of joy and beauty and love. They have drowned the whole humanity in misery and suffering; they have not taught you freedom. On the contrary, they have enforced on you all kinds of slavery in the name of obedience. Obedience to whom? Obedience to the priests; obedience to those who have money; obedience to those who have power – in short, obedience to all the vested interests. A small minority has been enslaving the whole humanity for centuries; only a right education can transform this ugly and sick situation. (…) Up to now, education has not been in the right direction. (…) All that is essential is missing; and that which is non-essential and absolutely stupid is being forced.

The right time never comes. (…) Tomorrow does not happen; it never has happened. It is simply a stupid strategy of postponement. What happens is always today. A right kind of education will teach people to live here-now, to create a paradise of this earth, not to wait for death to come, and not to be miserable till death stops your misery. Let death find you dancing and joyous and loving. It is a strange experience that if a man can live his life as if he is already in paradise, death cannot take away anything from that man's experience. My approach is to teach you that this is the paradise; there is no paradise anywhere else, and no preparation is needed to be happy. No discipline is needed to be loving – just a little alertness, just a little wakefulness, just a little understanding.

Everybody wants to be in the crowd, and weaves around himself many kinds of relationships, just to deceive himself, to forget that he is lonely. But that loneliness erupts again and again; no relationship can hide it – all relationships are so thin and so fragile. Deep inside, you know perfectly well that even though you are in the crowd, you are amongst strangers; and you are a stranger to yourself too. (…) Loneliness is a sickness of the heart: (…) you are not enough unto yourself; you feel empty. (…) Aloneness is a healing. Those who know aloneness have gone beyond loneliness forever. Whether they are alone or with people, they are centered within themselves. In the mountains, they are alone; in the crowd, they are alone – because this is their realization: that aloneness is our nature. We have come into the world alone, and we will be leaving the world again alone. And between these two alonenesses, between birth and death, you are still alone. But you have not understood the beauty of aloneness; and hence you have fallen into a kind of fallacy, the fallacy of loneliness. To discover one's aloneness, one has to go out of the crowd. Slowly, slowly, as he forgets the world, all his awareness becomes concentrated on himself, and there is an explosion of light. For the first time, he comes to know the beauty and the blessing of being alone, the tremendous freedom and the wisdom of being alone.

The serpent, in the East, has always represented wisdom. The greatest wisdom is to go on slipping out of the past, without clinging to it, just like a serpent slips out of his old skin and never looks back: his movement is always from the old to the new. Wisdom is not the collection of the past; wisdom is the experience of the constantly renewing life. Wisdom does not gather the dust of memories; it remains like a clean mirror, reflecting that which is – always fresh, always new, always in the present. The eagle is a symbol of freedom: alone it goes across the sun, far away in the boundless sky, with no fear. Wisdom and freedom are two aspects of the same coin.

Man is so miserable that he wants to forget his misery in any kind of entertainment, howsoever stupid it may look to those who have a little intelligence. All our games are childish, but millions of people are so interested in them, as if they are going to give them a new life, a transformed being, as if they are going to take away their misery, their dark night of the soul.

Your beliefs are rotten; your ideologies are dead; your religions are nothing but imprisonments; your philosophies are just castles in the air.

An authentic reasoning man is always in search of truth. (…) Just as the lion goes in search of food, reason goes in search of truth, in search of wisdom.

The masses have not contributed anything to the growth of consciousness, to the growth of the human soul. They have not contributed anything towards making a temple of God on the earth – although they have made thousands of temples and synagogues and churches and mosques. But they are not making them as the abode of a rejoicing religion; they are making them as the citadels of anti-life preachers – citadels of cowards and escapists. They have organized religions just to prevent, so that authentic religion disappears from the world, because

authentic religion can exist only in the individual, never in the collective. (…) To destroy authentic religion, the most clever and cunning way has been to organize it, to give religion a priesthood, to give religion a fixed holy scripture. Life never remains fixed; it goes on moving – and you go on carrying a dead scripture which has lost all relevance to reality. You go on listening to the priests, who do not speak out of their experience, but who are simply parrots repeating what the tradition has given them. Religion is always fresh and new; to make it old and ancient is to kill it.

Millions of people are concerned with trivia. They are in the majority, in a big majority; and that majority helps them to remain dead, because they find everybody else is just like them. That is the reason why they don't like strangers; they don't like outsiders.: they are not the same as the crowd – they create suspicion; they create doubt about their own life, about their own style, about what they are doing. But the majority is doing the same thing: it is a great confirmation that whatever you are doing must be right, because the whole world is doing it. (…) But whatever evolution has happened in consciousness, the credit for it goes to a few strangers, a few outsiders who risked their life to be hated, to be condemned, to be misunderstood, to be laughed at. They are the only people who are the very salt of the earth – without them, humanity would have remained part of the animal kingdom. The little difference that has arisen between you and the animals is the contribution of these outsiders, whom you have rewarded greatly: by crucifying them, by stoning them to death, by poisoning them.

All the religions have depended on believers, on followers. (…) They are not seekers; they are not searchers – they are simply believing in someone who pretends to be their savior: he will find the truth; and they have only to believe in him. But truth is not found that way: everybody has to seek and search for himself, on his own. (…) Now, you are here – here, nobody is a follower; everybody is a fellow traveler. You are all together, not because you believe in a certain theology, religion, philosophy, but because you are all interested in the search for truth. That is the only binding thing between you; otherwise, you are all individuals. There is no contract; there is no savior – all are searching, and it is helpful to search together. Things become simpler. Somebody may find something and may make it available to all; somebody may find something else… and existence is so full of treasures that you can all find treasures and share them with each other – this is companionship. (…) Seekers can have a togetherness, but it is a togetherness only of friendship. Nobody is trying to mold you according to certain ideals.

I will speak only to *sannyasins*; that is my name for companions – I will not speak to the people. It is sheer wastage. Time is precious and very limited, and I would like to devote my whole energy to those who are ready to go into the search, those who have not gathered to see a rope walker, those who have not gathered for entertainment. (…) But humanity is becoming more and more adamant, more and more sleepy, drugged, more and more dead. It is becoming very difficult to wake people up.

The crowds of humanity are nothing but crowds of sheep. Lions move alone.

The crowd, the people, will condemn all the rebels, all the rebellious spirits, as destroyers. But to create, one has to destroy. Unless you destroy the false, you cannot create the real. Unless you destroy the ugly, you cannot create the beautiful. Unless you destroy the lies, you cannot make place for truth.

Truth is individual; and the crowd does not care about truth: it cares about consolation; it cares about comfort. The crowd does not consist of explorers, adventurers, people who go into the unknown, fearless – risking their whole lives to find the meaning and the significance of their lives, and the life of the whole existence. The crowd simply wants to be told things which are sweet to hear, comfortable and cozy; so that without any effort on their part, they can relax in those consoling lies.

A long life is not the goal. Even if you have a small life, have it in its totality; have it in its intensity – make it a song; make it a dance. Just the length of life is absolutely meaningless. The depth of life has intrinsic value.

The weak man is always cunning; the cunningness is his defense. And the greatest cunningness that the crowd has propagated is the creation of the state: then, the state protects the mob, the retarded, the dead, the weak, the futile. Anybody who has any insight into human affairs will be against the state, because the state is a symbol of man's slavery. Although the state goes on saying, "I am the servant of the people", the reality is just the opposite. These servants become the masters, because they have power, they have the whole bureaucracy, they have weapons. And all this power is being used against those few individuals who are rebellious – rebellious against the untrue, rebellious against the dead tradition, rebellious against all kinds of superstitions. (…) There is certainly a need for a kind of functional organization, but it should not be more than functional; it should not give status and power to the people who are in the government.

The more you possess, the more you are possessed, because you become a slave of your own possessions. Use things; but don't possess them. There is no need to possess them.

One needs friends because one is incapable of being alone. And as long as one needs friends, one cannot be much of a friend – because the need reduces the other to an object. Only the man who is capable of being alone is also capable of being a friend. But it is not his need; it is his joy. It is not his hunger, not his thirst, but his abundance of love that he wants to share. When such a friendship exists, it should not be called a friendship, because it has taken on a totally new dimension: I call it *friendliness*. It has gone beyond relationship, because all relationships are bondages in some way or other: they make you a slave, and they enslave others. Friendliness is simply the joy of sharing without any conditions, without any expectations, with no desire that something should be returned – not even gratefulness. Friendliness is the purest kind of love. It is not a need; it is not a necessity: it is sheer abundance, overflowing ecstasy.

A man who believes in others is a man who is afraid to believe in himself. (…) If you cannot believe in yourself, you cannot believe in anyone – you can only deceive. It is easier to deceive if you have somebody else as an object of faith, but it is *your* faith – the faith of a man who is hollow, the faith of a man who knows nothing about himself, the faith of a man who lives in utter darkness and unconsciousness, the faith of a faithless man. It is a worldwide disease, because everybody believes in somebody else. Even Jesus believes in God – he is also not bold enough to believe in himself. You believe in Jesus, who cannot believe in himself; he believes in God. (…) Then, there seems to be an infinite chain of unbelievers, of faithless people, hoping that perhaps the other may satisfy their emptiness. But nobody can satisfy your emptiness. You have to encounter your emptiness – you have to live it; you have to accept it. And in your acceptance is hidden a great revolution, a great revelation. The moment you accept your aloneness, your emptiness, its very quality changes: it becomes just its opposite; it becomes an abundance, a fulfillment, an overflowing of energy and joy. And out of this overflowing, if your trust arises, it has meaning; if your friendliness arises, it is significant; if your love arises, it is not just a word – it is your very heart. (…) The desire to have faith in somebody betrays only one thing: you are too poor, too empty, too unconscious. And this is not the way to change your situation; this is simply the way to a false consolation. You don't need consolation – you need a revolution; you need a transformation of your being. You have to come to terms with yourself – that is the first step in having the right trust, the right friendship, the right love. Otherwise, all your relationships – of love, of friendship, of faith – are nothing but betrayals: you are exposing yourself and declaring that you are empty, unworthy, undeserving. (…) Our deceptions are very deep; our cunningness is very subtle. We give beautiful names to ugly things; that is our oldest strategy.

Be truthful; it will make you stronger. Truth always makes a person strong; truth has such an abundance of strength. But we depend on lies. We are continuously making friendships, moving in the societies, in the clubs, creating acquaintances. It is called *socializing*, but it is really a defense measure. You are making friends in the high circles of society, with the powerful people, so that you can feel at ease, so that they will not be antagonistic to you. But it makes no difference; it simply weakens you. And it makes your friendship a false thing, a social formality.

One should be one piece. That gives you strength; that gives you a totally different kind of power, a power that is not destructive, but creative.

Unless you are ready to take all the responsibilities of life, something in you will always want to be a slave, because only the slave is free of responsibilities. But a slave cannot be a friend: he is searching for a master, not a friend. And the same is true from the other side.

Everybody has to be himself. (…) And the beginning of man is in the trust that he shows in his own inner voice.

Chains of gold convince you that they are not chains, but ornaments; that your society is making you richer; that your society is making you better. – But chains are chains, whether they are made of steel or of gold. The chains of gold are worse, because there is a possibility of your clinging to them, and forgetting that they are your chains.

With all good intentions, the people who think they love you, the people who think it is their duty to make a man of you, are really the destroyers. (…) Gather courage to be an outsider; be strong enough to be a stranger – but remain yourself. You are bound to be a stranger if you remain yourself, because then, you will find a totally different category of values to live by, to live for – not the dead values that are being imposed on you. The values imposed by your neighbors, by your society, simply create a split in you. You own being needs assertion, expression. Your own heart wants to sing its own song. But even that is not allowed: you have to sing the song of others. They are not a nourishment, and they are not a fulfillment, and they never bring contentment to your life.

The center of sex is the mind; that is why you enjoy pornography.

Man has to create values. (…) But this valuation should come from your own awareness. (…) Freedom is a value; love is a value; joy is a value; creativity is a value. Anything that enhances life and gives meaning to life, anything that makes life more livable, more lovable, anything that makes life a glory, a splendor, that gives life a taste of godliness – that is good. But that kind of valuation has to come out of individual experience, out of individual meditation, individual consciousness – it cannot be imposed by the society, by the past. (…) And you have to go on changing, for higher values. (…) The old values have to be destroyed if you want higher values to be created. To create anything, you have to destroy much.

The masses support themselves; and their way of life is almost fixed. Your forefathers lived the same way; and their forefathers lived the same way – they go on repeating the same thing, again and again. Anything strange, and they immediately become antagonistic. Anything new immediately becomes unpopular. (…) Just be a sheep; never try to become a lion – this is how for thousands of years man has lived, and it has become habitual.

Everybody is praising everybody else – this, people call *sociability*. They meet in clubs; the make Rotary Clubs and Lions Clubs. All those clubs are nothing but sheep clubs, but nobody has the guts to call them by their real name.

Only the creator knows the depths of life and the heights of love. Those who do not know the dimension of creativity remain unaware of what true religion is. True religion is not worship; true religion is not contained in the scriptures. True religion consists only of one thing: when you participate with the Creator, howsoever small your participation may be. It has a significance, because only you can do it, and nobody else can do it. (…) The only virtue worth calling virtue is creativity. What you create does not matter, but it should enhance life, beauty, existence; it should make living more joyous, the song a little more juicy, the love

a little more glorious – and the life of a creator starts becoming part of eternity and immortality. (…) Only creativity brings to you your dignity; it helps you to blossom in your fullness. (…) The way of the creator ultimately leads you to yourself, because you are going away from the crowd, away from the mass – you are going into aloneness.

The herd has been against the individual. (…) The crowd hates those people who want to be individuals, who want their own way, who want their own style of life. The herd wants you to be just one of them. Your separation reminds them of their own inferiority. (…) And all those who suffer from inferiority want to be with people who are the same as they are; then they can forget their inferiority. But anybody who does not suffer from inferiority stands alone, needs no coziness of the crowd, no support of the people finds himself enough unto himself – such a person becomes a dangerous reminder that you are hollow within yourself and that you are trying somehow to lose yourself in the crowd. (…) The crowd is bound to be afraid of such people because they don't follow the social morality; they don't follow the social norms. They are no longer part of the herd. They have no obligation to go to your church, to read your holy books. They have found their own religion, and their religion is their creativity. The herd cannot understand it and tries to persuade them: "It is better you come back. Don't go alone. You can be lost."

The creator is not ambitious and he is not lusting for eminence. Those who are ambitious and who are lusting for eminence are only third-rate people: they may be composers, but they are not creators. A creator has no intention of being famous, has no intention of being respectable. His whole energy is involved in only one thing: his creation.

To be alone and remain sane, one thing is absolutely needed: that in your aloneness, you should also be a creator. If you are not a creator, you will go insane. If you are a creator, then even in your solitude, you will be able to maintain your intelligence – and not only maintain, but bring it to its fullest expression.

Anything that is of great value is going to be complex. The greater the value, the greater is going to be the complexity.

To create something beyond yourself means that you have to disappear. Only when you are absent can something greater than you be present in you. When all your false personality is dropped, your real individuality arises. (…) Without being a creator, you are not religious; without being a creator, you are not really alive; without being a creator, you are not free. Your creativity brings freedom, strength, intelligence, consciousness. (…) It is the path for the courageous, for those who want to live dangerously, because there is no other way to live. Cowards only exist; only the brave live. The greatest bravery and strength is needed when you transcend yourself. You will have to become a flame in which you are burnt to ashes; and a new being, a new man, arises out of you. Creativity is the way to yourself – and unless a man finds himself, he has lived in vain.

The superfluous man has no intrinsic value to his life. That's why he needs something else to give it value: his money, his power, his prestige – something from the outside. But nothing from the outside can make your life richer; nor can it make your death richer. Only the inner, your interior being, your subjectivity, has the power to make your life a dance, and your death the last and the final and the greatest dance.

Whenever you experience something of the beyond, you cannot contain it within yourself. It is just impossible; it is not in the nature of life. And the greater is your inner achievement, the greater will be the desire to give. (…) And as you are emptying yourself, from unknown sources of your life existence is pouring fresher juices, fresher riches – you are never empty: your fullness becomes infinite, but it becomes infinite only by giving infinitely.

The very presence of a man whose heart is overflowing like a river, with love, is a danger: his love can drown you; his love can destroy your ego. To be close to such a person is to lose your boundaries, your identity.

Man is an experiment – an experiment of existence to reach to the heights of consciousness and to reach to the depths of the very sources of life. Man should be understood only in this way. (…) Man can be born a man, and die as a Gautam Buddha. Between birth and death, no other animal evolves, except man. Once this is recognized in your heart, that you are an experiment of existence, you bestow upon yourself the greatest dignity possible. Then, you cannot go on living in a mechanical, robot-like fashion. You have to move, move towards the stars. You have to progress, and your progress knows no limits. You are a pilgrimage without any goal – a pilgrimage from eternity to eternity.

All that is great in life is irrational.

Man is a becoming. Anything that has become perfect becomes dead, because there is no possibility of any growth. It has exhausted itself; it has spent itself completely. Life has to remain becoming, not being. It has to go on progressing, touching skies after skies, peaks beyond peaks.

One has to learn that existence is a dialectic. What appears to be contradictory is not so: it is complementary; it is absolutely necessary. If a man goes on dancing forever, the dance will kill him. If a man goes on singing forever, his song will become a madness. The dance also needs rest; the song also needs rest. (…) Become aware of the wheel, (…) the wheel of life and death. (…) The morning is not only just the beginning of the day; it is also the beginning of the night. The evening is not only the beginning of the night; it is also the beginning of the day. And the moment you understand this, you understand the greatest secret of all.

For a patient to go to the doctor, you must make him realize that he is sick – otherwise, there is no need to go to the doctor. So, the people you want to encourage into meditation, (…) first you have to make them aware where they are – and almost everybody is in the same situation. Death is coming close; you cannot even rely on your being here tomorrow. And your life is an absolute

desert – it has not found any oasis; it has not felt any meaning, any significance… and death may destroy all possibilities in the future. So first, you have to make them aware of their meaningless, accidental, frustrated life. They know it, but thy try to suppress their knowing in many ways, because to know it continuously is a torture. So they go to the movies to forget it… they go to parties; they go to picnics; they drink alcoholic beverages – they do everything, just to somehow not to remember the reality of their life, their hollowness, their futility. This is the most important part: to remind them. And once a person remembers all this, then to lead him towards meditation is a very simple thing, because meditation is the only answer to all the questions of man. It may be frustration; it may be depression; it may be sadness; it may be meaninglessness; it may be anguish – the problems are many, but the answer is one: meditation is the answer. And the simplest method of meditation is witnessing. (…) As far as I am concerned, witnessing is the only method – (…) all other methods are different applications of witnessing. (…) Things come and go; you are just a mirror. Things come, get reflected, move – and the mirror remains empty and clean, unscratched by the reflections. Witnessing is finding your inside mirror. And once you have found it, miracles start happening. When you are simply witnessing the thoughts, thoughts disappear. Then, there is suddenly a tremendous silence you have never known. When you are watching the moods – anger, sadness, happiness – they suddenly disappear, and an even greater silence is experienced. And when there is nothing to watch – then the revolution. Then, the witnessing energy turns upon itself, because there is nothing to prevent it; there is no object left. The word *object* is beautiful: it simply means that which prevents you, objects you. When there is no object to your witnessing, it simply comes around back to yourself, to the source. And this is the point where one becomes enlightened. Meditation is only a path; the end is Buddhahood, enlightenment. And to know this moment is to know all; (…) then, for the first time, you have come home.

To recognize Buddha, Mahavira, Jesus Christ, changes nobody. (…) There are millions of churches; there are millions of priests – but you cannot see in a single priest the glimmer, the shine, the authority that come from one's own experience. All that they can have is an imaginative dedication.

Nobody is made for somebody else; (…) nobody can penetrate into the other's aloneness. (…) We can come as close as possible; but the closer we come, the more we will become aware of the strangeness, because the better we will be able to see that "The other is unknown to me – and perhaps unknowable". (…) The reality is, we are alone, we are strangers, and the world will be far better if we accept the basic truth that we are strangers. (…) But you go on putting more and more imagination on the man, on the woman – (…) and once you get married and you have to live together twenty-four hours a day, it becomes a heavy burden to go on pretending something that you are not. (…) All these are efforts to destroy the strangeness, and to create some kind of illusion that you are not strangers. But no illusion can stand against reality; reality is going to crush it sooner or later.

There are no times of difficulties, no times of uncertainties: times are always changing; time *is* change. It is just that we go on trying to make permanent things. But against time, we are going to be defeated – and *we* are at fault. (…) We had hidden behind a certain idea of permanency; we were living with the idea that this was going to last forever – so now, there is no need to change. – And then, suddenly, the whole earth disappears from under our feet.

In this changing flux of existence, we have to find each moment its own reward. Whatever we were doing, we did our best – we were not half-hearted; we were not keeping back something: we were putting our total being into the act. That's where our bliss is. If this awareness is there, then after each change in your life, you will find yourself becoming sharper, more intelligent, more mature; you will find yourself becoming more alert to the very delicate nuances of existence – and with tremendous acceptance of whatever happens.

Never try to succeed agains time, against existence; always remain in a let-go. (…) If the disappearing dreams leave you in gratitude, then the best is going to grow in you. (…) The unknown is continuously entering your known world and disturbing it. But it disturbs only because you don't welcome it. (…) If you are ready to welcome the unknown , then you know the secret of remaining victorious in all the defeats and all the failures. Those broken dreams do not matter. What matters is how you come out of those dreams, those great expectations that have disappeared into thin air – you can't even find their footprints. How do you come out of it? If you come out of it unscratched, then you have known a great secret; you have found a master key. Then nothing can defeat you; then nothing can disturb you; then nothing can make you angry; and nothing can pull you back. You are always marching into the unknown for new challenges; and all these challenges will go on sharpening the best in you.

There is no home; there are only houses. We try to make homes out of houses; but in fact, home is projection: there is only a house. (…) Man is born homeless; man remains homeless his whole life; and man dies homeless. (…) But he tries to make many houses into homes, and he gets frustrated. (…) Everybody is searching for a home, (…) but there is no way to make a home. (…) The people who are searching for a home are always getting into despair; and finally they are going to feel, "We have been cheated; life has cheated us." (…) Don't search for a home, because there is none. Search for your self, because there is one! And finding that one, suddenly, miraculously, the whole existence becomes your home. (…) Just finding yourself, you find that the whole existence is your home.

Who is with you? Nobody is with you. You are in a crowd, but alone.

Man has forgotten who he truly is. He has almost become autohypnotized with a certain idea about himself, and he carries that idea his whole life without knowing that it is not he, but only his shadow. And you cannot fulfill your shadow: a shadow is noexistential – you cannot make anything out of it. Your effort will simply destroy your whole life. – Hence the device of surrender.

Man can be born again only if he was not a Buddha, if he was not yet awakened. Once you are awakened, you cannot dream again; you can dream only in sleep. (…) When Gautam Buddha said, "When I will be coming back", he simply meant the next time when there is an awakened man – and the quality of two awakened men does not differ; there is not even a bit of difference. So Buddha is perfectly right in saying, "I will come back". In fact, each time a man is awakened, Buddha will be coming back in this sense – that it is the same consciousness again. Again the same flower has blossomed, and the same fragrance, and the same message!

The Master's function is not to save you; his function is to show you the path. You have to save yourself. Except for you, there is on one who can become your savior. (…) The moment you think somebody else can save you, you are becoming dependent on somebody else. And dependence is not the right way to reach to the high peaks of consciousness. (…) We are alone; and alone you have to seek and search. And only in your ultimate aloneness will you find the greatest bliss in life. The Master can only show you the path; he is only a finger pointing to the moon.

Life moving horizontally remains simply life; life moving vertically becomes consciousness. (…) Horizontal life always has a goal to it; it is goal-oriented. (…) When you are at point B, you are not there at all: either you are thinking of point A that you have left behind – your past, all your yesterdays, your memories; or you are projecting into the future: C, D, E… up to Z – a whole long line of goals. Your mind is either in the yesterdays or in the tomorrows, but is never here-now. (…) The vertical line moves from the present. First, you have to be here-now. Wherever you are, you have to be exactly there – no memories, no imagination. And suddenly, there is a transformation, because when there is no memory, no imagination, all your energy is accumulated in this small moment. And this moment is so small, it cannot contain it – that's what brings the transformation. It brings an explosion, like an atomic explosion. The present moment explodes: suddenly life becomes consciousness. You start moving upwards: from consciousness to superconsciousness; from superconsciousness to collective superconsciousness; from the collective superconsciousness to cosmic superconsciousness – (…) and that is the state of the awakened person, the Buddha. (…) Then suddenly, all the mysteries of existence are available to you; all the questions disappear. Then suddenly, you are the answer. There is no question mark; there is no quest: you are not going anywhere anymore; you have arrived. (…) In the goal-oriented, ambitious world, you are always looking for more and more. And as you are getting more and more, your dissatisfaction remains; your desire for more continues. There never comes a point when you can say that now the desire for more has disappeared: the more you have, the more you want; the desire goes on growing more and more.

To be the friend of the Master means that you have accepted the challenge: you will rise above yourself, and you will go on rising until you reach the point where you are synonymous with the consciousness of the Master. Only then is the pilgrimage of the friendship with the awakened one fulfilled.

The ordinary saint is good if you want just to worship and touch his feet and give him some flowers and get his blessings. (…) He gives you consolation; (…) he keeps you contented in a very discontented world. But the rare saint, the rascal saint, creates discontent in you – discontent for the Divine. Your ordinary discontentment is nothing; he wants more discontent in you. He wants you to become aflame with discontent. Your very discontent will become such a fire that it will burn everything that is not necessary in you, everything that is not really part of you, and will bring out your radiant being in its utter beauty and nakedness. I love the rascal saints!

Only one thing decides a true Master, and that is his presence can make your dormant mind suddenly alive; it can put you on fire. It can make you blossom into thousands of flowers in just a single moment. The moment becomes so intense that it is almost equal to eternity. This is the only way to decide; everything else is meaningless.

Only those who are mature enough will feel the gratitude that I am leaving you absolutely free, that I am giving you the taste of what it means to be free. And yet, that freedom is not going to drag you downwards; that freedom is going to take you upwards.

A Buddhafield is one of the most mysterious phenomena in existence. It simply means, whenever someone becomes awakened, his consciousness radiates a certain aura around him. Whoever is receptive, available, can be transformed by the radiating energy from an awakened being. The very presence of the awakened person can hit you so deep that your dormant energy starts awakening. It has been described as a sleeping serpent being awakened. (…) In the East, the uncoiling energy in the presence of the awakened person is called Kundalini: Kundalini simply means the serpent power.

The real Master never wants you to remain dependent on him; he wants to make you independent as soon as possible – the quicker, the better.

A Master gives you total freedom. And if you choose to do something, *you* choose – it is not being forced upon you; it is *your* choice. The Master can make things available to you, but the choice is always yours.

There is a difference between the Eastern tradition and the Western tradition – and it is the tradition that creates the mind. For example, the Eastern mind is very patient; (…) the Western mind is very impatient. (…) The Eastern mind has been conditioned to keep a certain equilibrium in success or in failure, in richness or in poverty, in sickness or in health, in life or in death. The Western mind has no idea of such equilibrium; it gets too disturbed. With success, it gets disturbed; it starts feeling at the top of the world, starts feeling a certain superiority complex. And in failure, it goes to the other extreme: it falls into the seventh hell; it is miserable, in deep anguish; and it feels a tremendous inferiority complex. So the Western mind is torn apart. (…) The Western mind simply goes with the situation; it is always in turmoil. (…) The Eastern mind is very slow, because there is no point in being speedy: life takes its own course,

and everything is determined by fate, so what you get, you don't get by your speed, your hurry – what you get, you get because it is already destined. So there is no question of being in a hurry. Whenever something is going to happen, it is going to happen – neither one second before, nor one second after. (…) Moreover, the Eastern conditioning is that you have already lived millions of lives; and there are millions ahead to be lived: so the life span is not only seventy years; the life span is vast and enormous. There is no hurry; there is so much time available: why should you be in a hurry? If it does not happen in this life, it may happen in some other life. The Western mind is very speedy, fast, because the conditioning is for only one life: seventy years – and so much to do. One third of your life goes into sleep; one third of your life goes into education, training – what is left? Much of it goes into earning your livelihood. If you count everything, you will be surprised: out of seventy years, you cannot even have seven years left for something that you want to do. Naturally, there is a hurry, a mad rush, so mad that one forgets where one is going. All that you remember is whether you are going with speed or not. The means becomes the end. (…) Underneath, mind is the same; underneath, the Eastern and the Western mind are the same. (…) But the Eastern mind has cultivated itself differently than the Western mind. (…) It is a conditioning: (…) it is only a training, a discipline; it is a practice. (…) And because of the difference in cultivation, the same methods or techniques of meditation cannot be applicable to both.

The basis of meditation is catharsis: you have to throw out all the junk that your mind is full of. Unless you are unloaded, you cannot sit silently. (…) The cathartic methods are simply to throw all your impatience, your speediness, your hurry, your repressions. (…) Only then, meditation is possible – you have made it possible. (…) These cathartic methods are absolutely necessary for the Western mind; (…) and they have become necessary for the Eastern mind too. (…) Three hundred years of British rule in India have destroyed India's own educational system: (…) they forced the Eastern mind to be educated according to Western standards; they have almost turned the Eastern intelligentsia into a second-grade Western intelligentsia. They have given their disease of speediness, of hurry, of impatience, of continuous anguish, anxiety, to the West. (…) And when Christianity came into India, there came a very strong trend of repression. These three hundred years of Christianity have made the Eastern mind almost as repressive as the Western mind. So now, my methods are applicable to both the East and the West. I call them preliminary methods: (…) these are simply cleansing methods; (…) they are to destroy everything that can prevent you from going into a silent meditation. Once dynamic meditation or *kundalini* mediation succeeds, you are clean: you have erased repressiveness; you have erased speediness, hurry, impatience – now, it is possible to enter the temple.

It is a rare phenomenon today to find a healthy mind. Everybody is feeling a certain kind of nausea, a mental nausea, a certain emptiness, which is like a wound hurting. Everybody is having his life turned into a nightmare. Everybody is worried, too much afraid of death; not only afraid of death, but also afraid of life. People are living half-heartedly; people are living in a lukewarm way: not intensively like Zorba the Greek; not with a healthy flavor, but with a sick mind. One has to live, so they are living. One has to love, so they are loving. One has to

do this, to be like this, so they are following; otherwise, there is no incentive coming from their own being. They are not overflowing with energy. They are not risking anything to live totally. They are not adventurous – and without being adventurous, one is not healthy. Adventurous is the criterion; enquiry into the unknown is the criterion. People are not young; from childhood, they simply become old – youth never happens. The Western therapeutic methods cannot help you to grow spiritually, but they can prepare the ground. They cannot sow the seeds of flowers, but they can prepare the ground – which is a necessity.

Western therapy is negative: it simply takes away the weeds from the ground, removes the stones from the ground, prepares the soil for the garden. But there, its word ends. (…) And unless Western therapy becomes associated with meditation, it may help a little bit superficially, but it cannot really help the person to grow. (….) Freudian therapy, Jungian therapy, Adlerian therapy, Assagiolian therapy – all those explanations seem significant for a moment, but they don't change anything. In fact, people become addicted to therapy. (…) And you have to look at one thing: the people practicing psychoanalysis and other concerned professions of therapy, these people themselves are not healthy. They know the technique; they have learned the technique – but they themselves are not heathy people, healthy in the sense that they have any integrity. Twice the number of psychotherapists go mad than any other profession; and twice the number of psychoanalysts commit suicide than any other profession. This is very strange… because these people should not go mad and should not commit suicide; otherwise, how are these people going to help others?

Mind has the hypnotic power to create any illusion. (…) In the ancient scriptures of the East, it is called the power of *maya*. (…) The function of the mind is to keep your sleep intact and to create a barrier for anything that disturbs your sleep.

Wherever you feel any tension in the body, relax that part. And if your whole body is relaxed, your awareness will grow faster, because those tensions are hindrances.

It is only with the Master that for the first time, you put all your guards away.

I insist again and again, that the disciple needs guts, courage. To leave oneself unguarded after many, many lives of guarding, protecting, not letting anyone in, has become almost second nature. To break through this whole structure, to rise above it – certainly courage, great courage is needed. Courage simply means risking everything – whatever the consequence, not thinking of the consequence – risking your very life. It is a gamble; you don't know what is going to happen. You have never experienced anything like that before – how can you know? So you are putting at risk, at stake, everything that you know, for something that you know not; hence I have said many times: the path of truth is only for gamblers.

To be with a Master is to be in a tremendously trustful atmosphere, so you can easily withdraw guards, barriers, protections: you can be vulnerable; you can be open – open to the very end. And if the Master becomes a guest within you, then your whole life is transformed.

Enlightenment is not the end. Yes, it is the end of sleep; it is the end of darkness; it is the end of unconsciousness. But it is also a great beginning, a new flowering, an endless growth. The Master will have to share it; he cannot contain it within himself. He will die if he tries to contain it within himself; his experience will kill him. (…) A Master needs expression.

The Master who is supplying something has to be very masterful, because people don't want it. Who wants enlightenment? Who wants the ultimate experience? Who is seeking truth? And the Master has all the commodities for which there is no market, for which there are no customers. All his commodities are invisible; he cannot place them before you. (…) So, only once in a while, there is a Master; otherwise, people become enlightened and die.

Mind is a coward; (…) and the greatest fear in the world is the fear of the unknown. (…) The world at large may never be ready to move into the unknown – (…) just the chosen few. (…) The crowd gives you a certain sense of comfort, a certain sense of security. It makes you feel that you must be right, because so many people, millions of people, are on the same way: you can be wrong, but so many people cannot be wrong… If they are all moving in the same direction, it brings you a sense of certainty. That's why people want to belong to a church, a religion, a dogma, a creed, an ideology – political, religious, social: they want to belong to a crowd; they don't want to stand alone. Because standing alone, fear arises: who knows whether you are right or wrong? (…) The moment you start searching, you become alone. (…) You have to stand alone and you have to walk alone, because truth is never found by the crowd. (…) As you search for it, as you walk, you create your footpath yourself. (…) You don't have any map; there exists none. You don't know where you are moving: are you going towards the truth or away from it? – That's why I say, it needs guts, courage. It needs the courage of the gambler who can stake everything, not knowing what is going to be the result: he may lose all, or he may win all. All or none – that is the choice facing you on each step, every moment. One who accepts this situation becomes more and more integrated, becomes more and more independent, becomes more and more together, centered, rooted. And as all these tremendously significant things are happening to his being, he finds new eyes to see, a new clarity, a new vision – (…) which comes from his own innermost source, which is not dependent on the crowd. (…) Things become easier as he proceeds, but the first step is the most difficult. To go out of the crowd is a drastic step.

The world has lived for millennia in the same rut: being born in misery, living in misery, dying in misery… at the most, a few moments here and there of entertainment, not of ecstasy. Entertainment is not ecstasy; entertainment is just opium. You become so absorbed in looking at something – a movie, a circus, a football match, a boxing competition – that you forget yourself and your pains. Entertainment is a way of forgetting yourself and your misery. It can be only for

a few moments; then again, you will be back. And your pain is not going to forgive you so soon. You deceived it; it is going to be revengeful. So after each entertainment, you will fall into a deeper ditch of darkness and misery, just to compensate. But this has been the way the world has lived. And only once in a while, somebody has rebelled against this whole order – it needs tremendous intelligence.

Yes, it is true: the thirsty have always come to the well.

There is a tremendous harmony within me; there is no inconsistency within me. But to the illogical mind, it will be difficult to see the inner harmony: it will see only from the outside – that I go on changing, that I am not consistent.

People admire only those whom they would have liked to become; their admiration is an ego trip. (…) Ninety percent of admirers belong to the jealous group. Only ten percent may not be in the jealous group, may be simple-hearted, non-egoistic, and their admiration will be simply a heartfelt thing. But that's where it stops. (…) That's where it ends. It is a nice, heartfelt feeling; you are overwhelmed – but then what? You admiration is not going to change your life; it is not going to become transformation.

Going to the Master is far more difficult than being with the Master. The first step is always more difficult, because going to the Master means leaving your ego, leaving your mind, leaving your expectations, putting everything aside, traveling very light, with no load, no burden. All those things you have cherished all your life, maybe for many lives, and to detach yourself from them is difficult.

This is the whole work of a seeker: what the society has made of him, he has to undo, and recover his natural being.

You are not free; you have compromised on so many things, you cannot feel that you are yourself. Homeless, you are yourself: no compromise, no security. And in fact, life is insecure – that's a reality. It is not safe – that's a reality. Whatever you do is not going to help you.

Obedience is the method to kill your inner voice. Hence, all the societies, all educational systems, all religions praise obedience – (…) they all depend on obedience. (…) Disobedience is the assertion of individuality; disobedience is the beginning of rebellion. (…) But from the kindergarten to the university, it is obedience that is continuously hammered into your minds.

That is my work: I call it deprogramming. I want to deprogram the whole ego structure and leave you alone with yourself – wild, natural, in absolute freedom. And that is true life.

The man who is working for enlightenment has to find a bridge between the dualities, because without finding the bridge, he cannot transcend them; he cannot go above them. And the bridge is there; it has only to be discovered. One has to see how love becomes hate, how hate becomes love – that they are capable

of transforming into each other. Naturally, they cannot be different energies; just different situations, different states, of the same energy. As you become aware that love and hate are the same energy, then you are not to be concerned with love and hate, because those are only two poles. You have to be more concerned with the energy of which they are the poles: what is that energy? Watching it, you start a new force within yourself which is a synthesis: you come to a point when you know love and hate are one. This is a great synthesis – the dualism is finished. (…) There is always a bridge in every duality, unless you come to a point which has no duality. That point is the point of enlightenment. (…) Before enlightenment, growth is dialectical: always divided, always finding something which joins it, and then again another division and another division. But then, a point of synthesis comes; (…) the synthesis is equilibrium. The buddhist word is *samata*. You are equally balanced; you are neither indifferent nor compassionate, neither leaning to this side, nor to that side. *Samata* can become a point from where the change, the radical change happens in the process of evolution. (…) You are simply so much in the middle, so absolutely in the middle, that you are almost out of the duality, because you have withdrawn your energy from both sides; you are not throwing your energy on any duality. Then, the whole energy becomes concentrated; and in that concentration of your total energy is the possibility of explosion. The small point exactly in the middle cannot contain that much energy, which was spread all over a line divided into many section, over the whole spectrum. It is almost like an atomic explosion, but it is an atomic explosion in consciousness. (…) There is absolute silence and great blissfulness, because for the first time, you are free of the torture of being caught in two opposing polarities. There is no tension: everything is relaxed; everything is at ease – (…) it is a let-go. (…) Enlightenment is the end of dualistic growth, but the beginning of non-dual evolution – a peaceful, silent movement of energy which goes on becoming bigger and bigger, and goes on losing its separateness from universal energy. It always remains individual, even though it is spread all over the universe.

The moment you are discontinuous with the past, you have immense freedom to grow. Suddenly, you are fresh and young, free of burden, free of unnecessary luggage which was nothing but junk. But you were carrying it because of your fathers, your forefathers – everybody was carrying it.

Society is not harmonious, because each individual inside is divided, and this divisions are projected onto the society. And unless we dissolve the individual's inner divisions, there is no possibility of really realizing a utopia and creating a harmonious society in the world. So, the only way is that your consciousness should grow more, and your unconsciousness should grow less, so that finally a moment comes in your life when there is nothing left which is unconscious: you are simply a pure consciousness. Then, there is no division. And this kind of person, who has just consciousness and nothing opposed to it, can become the very brick in creating a society which has no divisions. In other words, only a society which is enlightened enough can fulfill the demand of being harmonious – a society of enlightened people, a society of great meditators who have dropped their divisions. Instead of thinking in terms of revolution and changing the society, its structure, we should think more of meditation and changing the

individual. (…) It is only a question of understanding the value of meditation. (…) And once these divisions within a person disappear, he can see so clearly about everything. It is not a question of his being knowledgeable; it is a question of his clarity. He can look at every dimension, every direction with such clearness, with such deep sensitivity, perceptiveness, that he may not be knowledgeable, but his clarity will give you answers which knowledge cannot give.

No circumference is possible without a center – and no point can be called a center without a circumference. (…) Zorba is the circumference; Buddha is the center. (…) The mundane life is the circumference; the Divine is the center. (…) As a Zorba, man is only half, just circumference – unaware of the center; not only unaware, but almost denying the center. (…) Zorba alone, without being a Buddha, is very superficial. Buddha alone, without being a Zorba, has depth, but no life. Together, there will be a depth, and there will be playfulness – life and love and celebration.

I am devoted to existence, not to any logic. And I want to be authentic and true to existence itself, not to any system of logic. That creates confusion in many people, but it should not create confusion in my people.

Don't choose between darkness and light, because choosing one is dangerous. If you choose light, you cannot closer your eyes; your eyes cannot have a rest – you will drive yourself mad, because your eyes continuously need to open and close. (…) And if you choose darkness, (…) then you are choosing blindness. (…) I teach choicelessness. And choicelessness means both together, both the opposites together. (…) And choicelessness will bring Zorba to Buddhahood, without destroying Zorba, and without taking the juice out of Buddha. And the world will be immensely enriched by people who have the depth of Buddha and also the playfulness of Zorba.

Mind is capable of dividing itself infinitely. But finally, you will find only mind – you will not come to meditation; you will not come to witnessing.

Ego is a false phenomenon created by the society; so is personality. Ego is the false center that the society has given to you in place of your real being. And the personality is the false individuality that the society has created, as a circumference to the center of the ego. So you are caught in a net with the false personality and the false ego. And unless they both disappear, you cannot see what is behind the curtain of the false: you cannot see the original self; you cannot see your individuality. (…) And the whole function of organized religion is to keep you away from your real self, your original face, your individuality.

Sheep never walk alone; they walk as a crowd. (…) And lions always walk alone, never in a crowd.

The Masters who ask for surrender may be playing a game of spiritual ego. If they ask for commitment only to them, that means that they are still living with the idea of possessiveness, monopoly. (…) It is a strange game of the ego. The crowd of sheep makes the so-called master feel that he is the shepherd. And

then, he starts making the crowd bigger, because a bigger crowd will make him a bigger shepherd, who owns more people. And that becomes his trip. But these are not real masters. If the crowd leaves them, they will suddenly see themselves reduced to ordinary men – which in reality they are: it was the crows which had given them a very magnified idea of themselves. (…) The Master can help you on the path; he can show you the path – but you have to be strong enough to follow the path, to go alone like a lion. (…) The Master cannot take responsibility for you; he cannot be your savior.

Letting go means your masks will slip down; your personality will slip down; your ego will slip down. Go on till all these things disappear, till the moment you find a crystal-clear naturalness, a spontaneity of being. (…) If the let-go is complete, it will leave you in your natural self, in your authentic being. And to me, that is the beginning of self-realization, the beginning of your enlightenment. But it can begin only when you have found the natural source of your being. Your pretended selves, your hypocrite patterns, your masks – they cannot become enlightened. Only your original face can become enlightened. So, to be original and natural is the most important thing for a traveler on the path.

Every time one realizes something of the truth, there is a dance in the heart. The heart is the only testimony for the truth.

When someone finds contradictions in my statements, he has no understanding from the heart; otherwise, things will be very simple. I have been answering different people. When I answer somebody, I am answering him, his needs; and he is the focus of my whole effort. When I am answering somebody else, the question may be the same, but the questioner is not the same. A philosopher remains consistent, because he answers the question. The mystic cannot remain consistent, because he answers the questioner – and the questioners are always different. Their qualities are different; their receptivities are different; their potentialities are different. Their past is different; their present is different; their future is different – although the question may be the same.

The deeper you live, the more your heart is involved. When your total heart is involved, then your questions have a totally different quality to them.

The whole Koran has been sent to me many times, that I should comment on it. And I have tried to look again and again, but I have not found anything in it that I can manage to comment on and say something good about. It is not even good literature. There is not a single statement which makes it spiritual; and there is so much rubbish and nonsense that should be eradicated – but then, nothing will be left.

True freedom has nothing to do with the outside world. (…) True freedom is always spiritual. (…) Without a meditative mind, one can never be in freedom. (…) Freedom is your individual affair; it is totally subjective. (…) Freedom on the outside is just the politician's continuous deceiving of the whole humanity.

Thousands of years of many kinds of slavery have made you so afraid to be free – which is your birthright and which is your ultimate blissfulness. Your so-called temples and synagogues and mosques and churches are not symbols of freedom – they are symbols of your slavery, of your dead tyrants.

Man's blindness seems to be unlimited.

A man of understanding unburdens himself. (…) And the moment your chains disappear, you start growing wings for the sky. Then, the whole sky, full of stars, is yours.

The simple crime of Friedrich Nietzsche was that he was an individual in his own right – and the slaves cannot tolerate a man who knows freedom, and lives freedom. His actions and his words are out of freedom, but the slaves feel irritated, annoyed, because they cannot even understand what he is saying. He is shouting from a hilltop to the people who are creeping in the dark alleys of they so-called comfort. They are in the majority; and this man is disturbing them on each point that they have been clinging to as wisdom – he is proving that it is sheer stupidity.

The heart can give you the wings for transcendence and the flight of the alone to the alone. The heart is the door to where God can be found. Reason is absolutely incapable. Reason can create money; it can create thousands of other objective things – but it has no capacity to enter into your inner world.

Always remember: truth is higher than life. Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.

Neither the mind knows silence: it is a marketplace. Nor the heart knows silence: it is so full of emotions, sentiments. (…) The heart can give you beautiful dreams, but those beautiful dreams can become the greatest hindrance in your pilgrimage towards truth, because you will start believing in those dreams. (…) They may be beautiful, and you may feel that now there is no need to ahead: you have found such a beautiful space – remain here! – But soon, you will be tired of those dreams, because they are non-substantial; they cannot nourish you. (…) So the heart is not going to fulfill you; you will have to go still deeper. (…) The heart is certainly a step towards self-knowledge, but it is not self-knowledge.

The silence of the heart, although a great step towards self-knowledge, is not in itself self-knowledge; it simply opens the door of the road that goes to self-knowledge.

As you come close to truth, you start melting and disappearing: truth is found, but you are lost.

Thoughts are never at peace. (…) The words "at peace with your thoughts" are a self-contradiction. Either you can have thoughts, or you can have peace – because thoughts are the only disturbances in your consciousness.

Nobody wants to be alone. But to be alone is the greatest gift in existence.

Everybody grows old, but everybody does not grow up. Growing up is a spiritual phenomenon; growing old is a physical thing – your body grows old, but your being remains retarded.

The wise man is one who tries to make even his so-called evil a symphony with his good. A man is an orchestra. If you don't know the art of music, the orchestra may be maddening; but if you know the art, then different instruments of music all combine into one music. They are different, but they create something which is one – (…) they create oneness.

The expansion of consciousness is the most blissful experience in the world.

Life is an organic unity. (…) Life is a balance between giving and receiving. Roots receive from the earth, and fruits and flowers go on giving back to the earth. – It is a circle.

Your action is your innermost thought brought into the full daylight, before the world. It is exposing your heart.

Ego mean you have never turned towards your being; you have never seen your own inside; you have never brought your awareness to your interiority, to your subjectivity. Once you turn in, ego disappears.

There are only degrees of goodness: a few are more good, a few are less good – but everybody is good. (…) The existence accepts everybody and gives opportunity to everybody; from the smallest grass leaf to the biggest star – existence makes no discrimination. They are all needed; they all make existence colorful; they all give variety to existence.

Prayer is the most profound form of love: love for the whole existence, unaddressed to anybody, just radiating from your being because you are so full of it. (…) Prayer is the highest form of love. There is no beloved, but love goes on radiating from your own being towards all that exists. (…) The real prayer is never that of the beggar, never out of any need. The real prayer is just a thankfulness – not to any god, but to the wholeness. (…) It is gratitude towards life. (…) Real prayer is nothing but a deep gratitude.

Laughter is authentic prayer. Your laughter is giving away, and a gift worth giving.

Silence is the essential prayer.

To be with the Master is not to learn something; to be with the Master is to be infected by something. (…) It is not a teaching that a Master transfers; it is a remembrance that he invokes.

If you have lived your youth totally, you will remain young to the very last breath of your life. Your body may become old, but your freshness and your youthfulness will remain the same.

Everybody is living with a mask; nobody is making an effort to find his original face. (…) But to find your original face, a tremendous search is needed: an arduous effort to go within yourself, destroying all barriers that the society has created, and reaching to the point which has not been created by the society, but which has been given to you as a gift by existence itself. (…) In that pure and immortal space within you is beauty, is your original reality. Once you have known it, you live a possessed life; you live aflame. You don't live the way the masses live; you start living like a god. You become a holy shrine.

Man can live only in freedom. Fear shrinks the soul; (…) fear is exactly the opposite of freedom.

Priests don't know what religion is. (…) Religion means, creating in man an organic unity. It has nothing to do with God; it has something to do with you. It has nothing to do with worship; it has something to do with a transformation of your own consciousness. (…) Religion makes man healthy and whole. But your religions have made man sick, split, and schizophrenic.

A spirit of competition is not the way of religion. Religion does not compete, because everyone is coming from the same source and going to the same source. A few people go slowly; a few people run; a few people have speed – that does not matter! There is no inferiority, no superiority.

Unless all your actions become your faith, your trust, unless all your efforts are full of love and prayer, you don't know what religion is. (…) Your religions are false; and the priests that you know, know nothing about the true religion. Your popes, your shankaracharyas, your Ayatollah Khomeini – these are not the people who know what religion is.

The mind that thinks in divisions is not a religious mind. The mind that thinks that something is profane and something is sacred is not religious.

Respect your body the same way as you respect your soul. Your body is as sacred as your soul is. In existence, everything is sacred, because the whole thing is throbbing with the heartbeat of the Divine.

True religion has been destroyed – not by the irreligious, but by the so-called religious people of the world. (…) The true religion has nothing to do with God. Neither is it a lust for rewards after life; nor is it a fear of punishment in hell. (…) True religion is not in the temples and the mosques and the synagogues and the churches. (…) These temples are not to find God, but to avoid God. Your religions are not religion, but an escape from religion. (…) It is strange that the whole of humanity has been deceiving itself; there must be some deep psychological reason.

In existence, there is no division. Every peak has its own valleys; they always exist together. Neither valleys can exist without peaks; nor peaks can exist without valleys. The man of understanding accepts both. And in that acceptance, he becomes integrated; he becomes one.

God does not solve your questions. But in silence, they dissolve; they melt away.

So only those who know the art of being alone while they are alive, remain conscious when they die; otherwise, the shock is so much that before death, ninety-nine percent of people, or perhaps more, become unconscious.

Each death should take you to a higher stage; and the ultimate stage is God, or the universal spirit.

People are living a lie – just as unconsciously as a drunk. They don't know who they are: they have never been inside themselves; they have never bothered about what this life is.

You can sing without ever knowing silence, but your song will be superficial, contentless, meaningless. If you have drunk from the river of silence, I call it meditation. Then a song arises from you which is not yours. Then you are only a vehicle, and the song belongs to the whole universe. Then the song has depth, is bottomless, and has height, which you can go on climbing and climbing for eternity.

People are living in such misery that they need hope constantly; they are hope-addicts.

The man of understanding, the man who is awake, understands those who are asleep. But those who are asleep, of course, cannot understand the man who is awake.

I cannot give you anything except a reflection of your real face, or your original face. And once you have seen your original face reflected in me, you will start searching for it within yourself.

Never believe in anything. – (…) Belief is going to prevent the cure of your eyes. Hence I am against all beliefs; all belief-systems have been destructive and poisonous.

The moment you become aware of oneness with the universe, you become vast. That is the only way to get rid of inferiority and superiority, because there is nobody else to compare with. Only you are: you are the Whole. (…) You have become one, absolutely one with the ocean of life.

Once you are aware of your vastness, then love can reach any distance; then there are no distances for love. (…) Feeling one with the Whole, your love has reached to the Whole – (…) without any discrimination. And only a man of such infinitude of love we have called the Enlightened One, the Awakened One.

The man of true understanding has no judgments; he simply loves.

The true Master, or the true wise man, takes away all that is false in you. (…) And what is false in you? Your whole personality is given by the society. (…) Hence the true wise man takes away all your conditioning and leaves you again in the same space as you were born – in wonder, knowing nothing. And from there, your authentic journey can start.

Unlearning is the beginning of wisdom.

Wisdom is not something that you gather from scriptures and holy books. It is a flame; it is a spirit; it is your very being which goes on gathering up more and more of itself. You go on becoming not more and more knowledgeable, but more and more rooted in the earth, centered in your being. Out of this grows the ultimate flower called enlightenment. Enlightenment is not knowledge; it is being.

Entering into yourself, you have entered into the immortality of life.

Never do anything out of the idea of duty, because it means that you are forcing yourself; it means you are fulfilling a demand from the other side; it means you are following a certain disciplined taught by the society. Only act out of love – then only, your act is beautiful and a blessing.

Every mystic is bound to be condemned by the masses as alone and drunk with his own aloneness. To be alone and drunk with your own aloneness is what meditation is all about. Be in the world, but don't be of it. Be with people, but don't let them become part of you.

The heart does not know any interpretation. It simply has one capacity, and that capacity is of recognition. If something is true, it recognizes it as true; if something is wrong, it recognizes it as wrong – without any deliberation; without any thinking. (…) The heart has an inbuilt capacity to recognize the truth, but the mind comes in between and does not allow things to reach to the heart.

Only the higher can understand the lower.

This looks like a contradictory statement, but it is not: you can be near only if you are very far. The distance creates a magnetic pull; so you come close once in a while, and then again, you go apart. (…) It is a flexible phenomenon: going far, coming close, and then again, going far. If any relationship wants to remain always fresh, always young, always new, then man has to learn the secret of flexibility. (…) So, unless you are far, you cannot be near: if you remain always far, love will die; and if you remain always near, love will die. Love can survive only in a continuous flowing relationship: no bondage, no chains, no imprisonment.

In meditation, you are alone. You may be sitting with thousands of people, but the moment you close your eyes and enter into your own world, you are alone. My whole effort is to destroy the crowd in you and make you an individual – a peak unto yourself. You can confer with other peaks; you can share with other peaks – but still, your aloneness remains pure and virgin. (…) Otherwise, man becomes a slave; he becomes a cog in the wheel. And that's my whole fight against the whole world.

Religion has nothing to do with the crowds; it is basically and definitely individual. (…) All the religions have reduced people into crowds: Catholics, Protestants, Hindus, Mohammedans – these are all crowds. My people are not a crowd; each has his own individuality. That's why I don't give you any discipline; I don't give you any ideal; I don't give you any should – I only explain to you how to be aware. And in your awareness, you will find your shoulds; you will find your ideal; you will find your path; you will find your goal and your source – but that's going to be individual.

At the source, we are one – just as in the ocean, all the rivers become one.

Here and now is the only existence. There is no other existence.

With what are you identified? Drop all identification; and suddenly, you will find your reality.

One cannot experience anything before its right time; one cannot become fulfilled earlier than his destiny decides. Understanding this gives great patience.

Religion is the search of your original source from where you have arisen; it is not going in search of something far away. (…) Those who look outwards look in vain. Only those who are tired of looking outside, who are tired of continuous failure, close their eyes and start looking inwards. That is the beginning.

When you feel something authentic, then you can stand against the whole world. (…) When it is ego, you know perfectly well that your desire is to be somebody special. And when it is an authentic truth, you also know that it has nothing to do with your personality, with your ego. You are not going to gain anything out of it, except a tremendous joy.

The only important thing is to become absolutely alert and aware; and then whatever you do is right. (…) My approach is that things are constantly changing; nothing is fixed. So I cannot say to you that this thing particularly is right, and that thing particularly is wrong. In a different context, things will be different. So it is better to give you an awareness which will decide spontaneously, moment to moment, what is right and what is wrong.

Love is the art of being one with the Whole.

Before the higher can be, the lower has to disappear. (…) When you love me, your love with your boyfriend will disappear. (…) the ultimate love is lovingness – where the other is no longer addressed; where everyone, the whole of existence, becomes your beloved. The Master is only the door to the infinity, to the eternity, to the freedom from duality.

Purify your love, and it becomes prayer. Purify your intelligence, and it becomes wisdom. Purify yourself completely, and you become one with the Whole.

This world has to be loved; this world has to be respected; this world has to be your temple, your mosque, your church. This world has to be your gratefulness, your gratitude.

We have the most perfect world, and there is no other world – but we have to get in tune with it; we have to become one with it.

You can only prepare the ground; light comes on its own accord. (…) Become more silent and more loving; (…) relax in your silence, so it can become deeper. And relax in your love, so it is no longer a solid thing, but becomes more liquid, more flowing in all directions. In short, learn the art of let-go. (…) Every effort will be a great hindrance, and every expectation will create distance between you and the light. (…) And the moment you find that you are not, light enters into you. It waits until you vacate your innermost being. You are too full of yourself; there is no space for the great light to descend in you. In a certain sense, you have to die to be reborn; you have to be no more to be authentically yourself.

Sex will disappear – and will appear again; the heart will open – and will close again… - It is a natural process. (…) Enlightenment needs many times of waking up from your dreams.

Let life and its different dimensions be experienced by you. As you experience life, slowly, slowly, you become aware of its emptiness. Slowly, slowly, you become aware that this is not your authentic being. And in this slow process of experiencing, one day you come home.

All philosophies are absurd. Only experience is truth, not theoretical considerations about experience.

Emptiness and fullness are not two separate things, but only two separate names given by the mind. (…) The meditator is bound to come to the point when he has thrown all junk from the mind, and suddenly he sees that emptiness is there; and also there is a fullness – (…) emptiness and fullness are one. (…) Logically, there is no explanation; but it is not a logical process at all.

I make a difference between intellect and intelligence: intellect divides things into opposites; intelligence penetrates into opposites and creates bridges. Intellect makes walls; intelligence makes bridges. Meditation is the highest form of intelligence because it is the highest form of consciousness. (…) Meditation simply changes your vision, your way of seeing, your way of understanding. (…)

Mind has to understand that you are no longer in its power and its grip. Once the mind understands it – that you have moved into a totally different world of existence, not of mere thoughts which are soap bubbles – it starts interfering less and less. The day mind stops interfering, and even great contradictions like life and death are accepter totally as one without any doubt, you have arrived home.

The saint and the sinner are not opposites; deep down, the depend on each other. (…) These are man-made polarities.

Meditation is very delicate, and in the beginning very fragile. Mind is almost ten million years old; it is very strong, very stubborn. You have to protect your meditation, and you have to be alert that the mind does not go on planting seeds destructive to your meditation. That's the function of the communion of seekers.

All passion is of the body; there is no passion of the heart. Yes, there is compassion of the heart – and there is a tremendous difference between the two. Passion is lust; compassion is love. But people go on living in fallacies; they go on thinking that their body lust is their love. Mind knows nothing of love; (…) love simply does not exist for the mind. Love exists in the heart. But you never reach to the heart; you remain in the body, dominated by the mind.

The whole body has to be understood as a robot. Behind it is another body referred to in the esoteric schools as the astral body. The heart is part of the astral body. (…) And behind the astral body is your real being, your immortal body. (…) All that you have to do is to drop out of your mind. (…) That simply means that the energy which you are continuously giving to the mind, you need to change its route and deliver it towards the astral, the heart. (…) The heart has been completely ignored; society does not need it. It is the need of the individual, and society does not need even individuals – it needs only personalities: it needs bogus people, obedient, always ready to follow the order, always ready to be enslaved.

Unless you know yourself, all is fiction. (…) Being is the only real healing. (…) An authentic experience that makes you free from body and mind – I am interested only in that experience, not in anything else; anything else does not matter.

Everybody has a judgment; and when people have judgments, they lose their innocence.

The whole of humanity can be divided into two categories: the majority has questions; and the minority has answers. It is very rare to find a person who has both: I have never come across any person, living or dead. By the time a person reaches to the answer, the questions disappear. Questions are just like darkness: when you reach to the light, they disappear – not that they are solved; they simply disappear.

To cling to the past is dangerous, because it does not allow you to be in the present – and all that existence has is in the present. The past is only memory; and the future is only imagination.

Mind is almost like the ocean: waves upon waves. Some waves are higher; some waves are lower; and between two waves, there is a depression.

Be aware; don't be lost and identified. The old habit of the mind is to be identified with anything: whatever is happening, the mind gets immediately identified. (…) The mind functions like a film: whatever comes in front of the mind gets imprinted on it. (…) Awareness functions like a mirror: whatever comes in front of it, gets reflected – (…) the mirror remains empty; the mirror does not lose itself in any identity.

A man full of joy is close to existence – and the greater his joy, the less the distance between him and the heart of the universe. In your agony, you are alone; far away is the heart of the universe – your agony has created the distance. (…) You can be a watcher – standing aside, unidentified. (…) Practice awareness; (…) awareness will make you free from identification.

Just be conscious. (…) You are not to verbalize; you have to experience. (…) Slowly, slowly, your alertness will become part of you. And the work of alertness is to destroy identifications.

Within a split second, you get identified; you forget that this moment too will pass. (…) That's what I have been teaching: let the old go, because the new is coming.

If we look at your own behavior, you will find that the same thing goes on and on. Let understanding prevail. (…) Just be aware of the silence. (…) Let whatever is happening simply be reflected. This has to be the method used to get unidentified with our ups and downs, and to bring a balance to our life.

Life is very interdependent; it is very difficult to decide who is responsible for what. In truth, we are all responsible for whatever happens; we contribute in some way to it, directly on indirectly – (…) all things are so interwoven. (…) Try to understand. (…) That should be the way of the man of wisdom. (…) The man of understanding always looks inwards to find what the cause is. (…) This is my definition of a religious person: he has changed his inner being, cleaned his inner being, so he becomes just a pure mirror – he reflects, but he does not react. (…) All that he feels is compassion. And out of that compassion comes a response: if he can help, he helps. You cannot create a reaction in the man of wisdom; he never reacts.

Fear is so overwhelming. (…) Millions of people are worshipping stones carved by themselves. They have made their gods, and then they worship them. It must be of great fear. (…) Fear moves towards money; fear moves towards power; fear moves towards God – fear moves in all directions, except inwards. To go inwards, the first requirement is fearlessness. (…) You are wondering how to make friends with fear. – One has not to make friends with darkness, death or fear; one has to get rid of them. One has simply to say good-bye forever. The problem is your attachment: friendship will make them even more deep. (…) Fear has to be understood. You don't have to make friends – just understand, and fear

disappears. (…) Just a little intelligence is needed: (…) the adventurer's heart, the courage of those who go into the unknown. They are the blessed ones, because they find the meaning and the significance of life. Only they live; others only vegetate.

Everybody has to be very aware and alert about himself, because he *is* the society: he is making the society, creating the society. You cannot save yourself form the responsibilities.

In the ancient temple of Delphi, only three admonitions were engraved on the original temple: *Be; know yourself; keep the measure.* (…) Remain balanced. The outer and the inner should be like two wings: with one wing, you cannot fly; (…) you need both wings.

The moment any community of human beings loses the urge to search and to seek the truth, in a certain way, it dies: it vegetates; it does not live – it loses dignity. (…) Even though Socrates has been dead for twenty-five centuries, his fight continues. And I am part of that fight: it is the same fight, with the same people – just the bodies have changed, and nothing else.

The West has never understood why in the East disciples touched the feet of the Master. (…) The feet of the Master are only symbolic: what is real is your deep gratitude; what is real is your loving surrender; what is real is dissolving your personality and your ego.

The whole alchemy of transformation depends on you. (…) The Master is simply there, available, opening many doors – whichever is your choice. (…) But you have to remember that everything has to happen *within you*. (…) The Master is only an excuse to show you the path.

You go on doing things repetitively in your life – the same things, without ever bothering about the real mysteries, the real meanings, the real significance of your being. The day you become interested in your being, meditation blossoms automatically.

Sant and *saint* are not the same. The Eastern word *sant* means one who has realized *sat*, the truth. It is his own realization. And the Western concept of *saint* is one who has been certified by the Church. It comes from the word *sanctus*: he has been sanctified, certified that he is a saint. (…) In the East, one cannot conceive that a *sant* needs anybody's certificate: his own experience is enough. (…) And when a person has the experience, this very experience gives him authority: he is recognized, has to be recognized; yet he is not bothered whether anyone recognizes him or not. (…) The East understands one thing: truth is your own experience, and it comes from your trust. And when it comes, it comes with an authority not derived from any scripture or any representative of God: the authority is intrinsic in the experience itself. I only teach you trust, love, compassion, and a way to your inner being: meditation.

I teach you awareness of your being beyond both the heart and the mind. (…) Simply remain centered – above, alert, not being dragged by them, and not being influenced by them. Then, your purity of awareness will lead you to the cosmic purity of existence. And that is the only way of merging with the Whole – all else is an utterly futile exercise. Your silence will take you to the right path; (…) your consciousness will take you in the right direction.

The art of meditation is how to make your questions disappear, not to give you an answer. The answer will bring new questions, and there is no end to it. Meditation will leave you in a space where there is no question, no answer, but only a purity, a simplicity.

I allow you to ask questions so that I can destroy them as much as possible.

Love is not to be part of your emotions. (…) Emotion is very fragile, very changing: one moment, it seems all; another moment, you are simply empty. (…) Emotions are dangerous in the sense that they overwhelm you; they are almost alcoholic. (…) Just a little more awareness is needed, and all your overwhelming things will start disappearing. A man is really clean and clear when he never gets overwhelmed by anything, when he is always alert and aware and himself – not lost in any emotion, whether it is love or anger or anything else.

It is not authentic simplicity which is created by effort. Simplicity has to be spontaneous, by understanding and not by effort; by meditation, not by action. You have simply to understand that mind has a certain sickness of making things complex.

The whole world has lived in controversies which have to be understood as mind-created. (…) If there are no problems and life is simple, there is no work for the mind: the mind goes out of employment.

If you never enter into the world of being, then everything becomes a trouble, a puzzle, a complication, a complexity – and you have to solve it without knowing that the problem is false, that it cannot have a right solution.

Hell is not somewhere else; it is not geographical. Hell is your psychology: a psychology which is messed up, confused, and which has become ugly.

There is no totality in life; in life, there is only the illusion of totality. (…) Things go on changing: today what seems to be a great love, tomorrow will not seem to be so great. And the day after tomorrow, it will be ordinary repetition, and you will start looking here and there for how to have a new great love, how to have that totality again. (…) The man of intelligence understands that life is not perfect and not meant to be perfect.

You have to go to your own being; you are the only temple. All other temples are man-made.

In meditation, when you are moving inwards, you will meet many things: you will meet your repressed desires; you will meet your incomplete experiences; you will meet your ambitions – but it is easy to destroy them; it is easy to go beyond them. Finally, you will meet your Master, because that is your last love. You have left everything for him; now only the Master has remained. But even a small clinging is enough to prevent your eyes from seeing the truth. (…) The moment you drop the Master, certainly you are no longer a disciple: both Master and disciple disappear together. What remains is utter silence, a non-dual state of tranquility.

We are simply waves in the pure existence and its ocean. And when the wave disappears, nothing disappears: (…) only the form is dissolved into a new form. You cannot destroy anything in this world; you can only change – and change is continuously happening. (…) Existence remains the same through all the changes, through all the climates, through all the forms, through all the seasons, through life, birth, death… (…) It is good that you accept change as the very nature of existence: (…) drop all resistance and change with a deep surrender, let-go.

Be absent as yourself and let the Master's presence surround you, penetrate you, burn you, change you, transform you. (…) Simply melt and merge in the energy that surrounds the Master – that is what is meant *to be in the presence of the Master*. (…) To be in the presence of the Master is to disappear as a separate entity. It is just like the dropping of a dewdrop from the lotus leaf into the ocean – not that the dewdrop disappears; it simply becomes the ocean. (…) If the Master's presence does not become a dance in you, you have not been present; you must have been somewhere else.

Unless you are so free that you become almost a part of the cosmos, you have not known the taste of religion; you have not known the taste of your own dignity, of your own great potential.

The meditator experiences death many times consciously, so that when death comes, it is not a new experience. (…) The meditator has always died with laughter.

Meditation is nothing but an effort to disidentify oneself with the body. (…) The most important thing in life is to learn that you are not the body – that will give you such freedom from pain and suffering. Not that suffering will disappear; not that there will not be any pain or cancer: they will be there, but you will not be identified with them. You will be just a watcher. And if you can watch your own body as if it is somebody else's body, you have attained something of tremendous importance. Your life has not been in vain. You have learned the lesson, the greatest lesson that is possible for any human being.

Existence is moving. In this whole existence, nothing is permanent, except change: only change does not change – everything else changes.

Just be silent, utterly silent. Let peace descend over you, and the revelation of the mysterious truth of existence is yours.

Once you have become aware of your consciousness, of your being, there is no god above you. Only such a person can be respectful to other human beings, other living beings, because they are all as mysterious as he himself is – different expressions, varieties which make life richer. And once a man has found consciousness in himself, he has found the key to the Ultimate.

Disciples are those who become aware that just knowledge is not going to help – one needs a transformation. The disciple comes closer to the Master. He is no longer interested in accumulating knowledge; his longing has changed: he wants to be more authentic, more sincere, more truthful, more himself.

This is the beginning of enlightenment, when even the desire for enlightenment disappears. That is the last barrier – the desire for enlightenment. The moment that too disappears, there is no hindrance.

Awakening is such a fire that it burns everything that is false, and only the pure gold remains.

I would like my people never to be satisfied. To be satisfied about worldly things is meaningless; with the worldly things, you can be satisfied – but to be satisfied with spiritual growth is committing suicide. Contentment with the world and discontentment with God is the way.

People go on hiding their wounds; they are afraid of exposure. They do not anybody to know their wounds. The pretend that they do not have any wounds; and the more you hide them, repress them, the bigger they become. To be a disciple is to expose yourself, no to hide your wounds. If you can expose your wounds to love and to compassion, there is no other miracle greater than that. Love heals. Soon you will not find even a trace of the wounds; and when you are healed completely, your life becomes not a burden, not a drag, but a joy and a dance. My own teaching is: dance all the way to God. (…) But if you are full of wounds, how can you dance, and how can you laugh, and how can you produce blossoms out of your being? One of the main functions of a mystery school is to help you, to encourage you to open all your wounds. And the moment you open them to love, to compassion, to the presence of the Master, they heal very quickly. And a man without wounds is a man who can be said to be whole. In fact, the whole man is the only holy man.

You cannot have any idea of enlightenment. But in the presence of one who is enlightened, you become infected. Something heart-to-heart is transferred. Something transpires in you: without having any idea what enlightenment is, you start moving towards it, almost like a magnet; (…) almost like a moth moving towards a flame. (…) Yes, if you start feeling the beauty of enlightenment, you are moving towards a flame where you will have to sacrifice your life. Because this life is not the true life; this life is just a stepping stone for the true life: the moment you are ready to sacrifice it, you will be reborn. That is the meaning of

Jesus Christ's crucifixion and resurrection. It may not be historical – most probably, it is not – but it is absolutely true that after crucifixion, resurrection is bound to happen. The old body, the old life, the old desires, the old greed, the old structure or your whole being is consumed, and you attain to new heights which you have not even dreamt of before.

One has to learn to keep secrets. (…) What you are calling "delicious madness" is the highest form of sanity; don't expose it to the ordinary people in their ordinary madness. They are in the majority. Your madness will be so strange to them… They crucified Jesus for the same crime; they killed Al Hillaj Mansoor for the same crime. They could not understand the joy, the ecstasy, the divine madness – so keep it a secret in society. And it is good, because everything grows in secret. You put the seed deep into the earth; you don't just put it on the ground. There, it will not grow; it needs privacy to grow. You put it deep into the soil where no sun rays reach – but one day, suddenly, you see green sprouts coming out. The seed grows only in secrecy, in privacy. (…) A day comes when it is beyond your capacity to hide it; but then, there is no problem, because nobody can distort it.

To be capable of renouncing the world, first you have to live in it. How can you renounce something which you don't have? You have to be so frustrated, so nauseated with the outside pleasures that they become almost pain, anxiety and anguish – only then can you turn inward.

Buddha renounced and he found the truth; and he also must have thought that it was because of his renunciation that he had found the truth. That was not the case. It was because of his luxurious life that the search began: because luxury had failed; money had deceived; palaces became empty; the kingdom became meaningless; conquering the world became pointless. (…) So he himself thought that renouncing the kingdom had been helpful in finding the truth. But he forgot one thing: that everybody does not have a kingdom. And Buddha's fallacy became a universal fallacy. Other people, poor people, who didn't have kingdoms, started moving into mountains, into forests, into isolation. (…) And because all these people consistently renounced the world, it created an atmosphere in the whole of the East that poverty is something spiritual. This is sheer nonsense – poverty is not spiritual; it is ugly. It is one of the wounds that has to be healed. If poverty were spiritual, then there would have been millions of Gautam Buddhas in the East. But we have never heard about beggars becoming Buddhas. (…) A poor man can become respectable by becoming a beggar in the name of religion, but he will never become enlightened. Hence my emphasis is: before you enter into the inner world, be finished with the outer. Live it totally: your life torch should burn from both ends together. And the more totally you live, the quicker you will understand that there is not much. It is only the unlived part of life that seems to be attractive. If you have lived totally, then nothing seems to be attractive. And only in that state can you move inwards without hesitation and without any split. (…) So I would like my people to live at ease, with all that is available on the outside. Don't be in a hurry, because anything left unlived will pull you back – finish it! (…) What binds you is the lust for the unlived life; so live totally, and let this lust disappear.

My approach is a discontinuity with the past. I teach you first to live as Zorba; and only on that foundation will be raised the temple of your Buddhahood. And in this way, we are joining the outer and the inner in a single unity. The outer is also yours as much as the inner. There is no question of denying anything; there is no question of being against anything. So I say to you: pleasure may be the lowest step, put it is part of the same ladder. The highest step may be enlightenment, may be blissfulness, but it is the same ladder. And if you renounce the first rung of the ladder, you will never reach the last rung.

As far as I am concerned, I don't need to live a single moment more, because life – either outer, or inner – cannot give me anything more than what I have already achieved. (…) And I would like millions of people to be aflame with the same light, with the same vision, with the same dream. (…) I want this whole humanity to be one ocean of consciousness. Whatever the Buddhas in the past did was good, but not enough. They created for themselves the highest peak of consciousness. I would like to create that highest peak for everyone – at least for those who are in search of it. (…) My concern is not only with individual enlightenment; my concern is with a collective uprising of human consciousness. Many will be enlightened; but let others also be very close to it.

To be saved by a friend is not possible in the spiritual sense, because the friend is drowning himself. He is in the same boat; he is not of a higher consciousness – how can he save you?

Drop the lust for enlightenment, because that is the barrier. Only people who drop the desire for enlightenment will become enlightened.

Finding the Master, in a subtle sense, is finding your enlightenment, because the very presence of the Master thrills your whole being, gives you a new freshness. A new breeze passes through you, taking with it all the dust that you have gathered down the centuries.

Just be silent with me. Understanding will arise on its own; it is a by-product of silent communion. (…) Any understanding that comes through effort can be lost. (…) So there is an understanding which should really only be called knowledgeability, that comes by effort; and there is an understanding which comes not by your effort, but when all efforts are forgotten. Understanding is just like going to sleep: if you make efforts to go to sleep, then it is very difficult – your very efforts are disturbing. (…) When you are not making any effort, you become relaxed. Effort creates tension, and you cannot attain to understanding through tensions. Relaxation is the door. Just relax in my presence. (…) You will understand, but it will not come as knowledge.

Problems are never solved. They remain in different forms: you go on solving them, and they go on appearing in different forms. That is the way of philosophy where every question that was asked at the very beginning of human thinking is still asked. Millions of solutions have been proposed, but the problem is as fresh and as pertinent as ever. All the philosophers of the world have not even been able to make a dent in the problem – because they have moved in a wrong way.

Problems are not to be solved; problems need to be dissolved – and that is a totally different path, the path of the mystics. They don't solve the problems; they simply create devices in which problems disappear into thin air.

Being close to the Master, you are close to your greatest lover, your greatest friend; and you are also close to the ultimate truth, which has been known down the ages as God. I call it *godliness*, because God gives a wrong idea, as if He is a person – He is only a presence. The Master, perhaps, is the most significant link between this world and that, between the known and the unknowable, between the visible and the invisible. And being close to the Master means nothing but being consumed in his fire. A moment comes… you disappear, with all your problems and all your dark nights, and only that which is twenty-four karat gold in you remains.

You are not. You are nowhere. You have never been – and you will never be. (…) You are just a presence. (…) Realization of this truth, I call enlightenment.

For most people, their love is always for somebody: it is addressed – and the moment you address your love, you destroy it. (…) Love should be just a quality in you: wherever you are, with whomsoever you are, or even if you are alone, love goes on overflowing from you. It is not a question of being in love with somebody; it is a question of being love. (…) Love is your whole being; love is your godliness. (…) The question of the object of love does not arise. (…) You *are* love. Love is not dependent on any object; love is a radiation of your subjectivity, a radiation of your soul. And the vaster the radiation, the greater your soul. The wider spread are the wings of your love, the bigger is the sky of your being. (…) Life is nothing but an opportunity for love to blossom. If you are alive, the opportunity is there – even to the last breath.

Analysis cannot lead to understanding or insight. Analysis is something like… you break a mirror into a thousand pieces, but each small piece of mirror reflects you exactly, as the whole mirror used to reflect you. Instead of one reflection, now you have one thousand reflections. (…) Analysis cannot lead to understanding or insight; on the contrary, analysis will lead you to thousands of reflections of the same problem. (…) You will be more puzzled than you have been ever before. (…) Analysis does not bring any transformation of understanding: it simply analyzes your mind, which is nothing but a reflector. Instead of one problem, you find a thousand problems; and as your analysis grows, more and more problems come up. (…) Observation can bring understanding, but analysis cannot. (…) And when your sun of observation, witnessing, awareness, arises within you, all dreams and all problems simply disappear, leaving the whole sky absolutely clear.

Problems are all around you. So even if you somehow get finished with one problem, another problem arises. And you cannot prevent problems from arising. Problems will continue to arise until you come to a deep understanding of witnessing. That is the only golden key, discovered by centuries of inward search in the East: that there is no need to solve any problem. You simply observe it, and the very observation is enough: the problem evaporates. (…) And

the people who are here are not here to solve their problems – they are here to dissolve themselves; they are here to know the very secret of their life. For that, no therapy is needed; for that meditation, and *only* meditation, is the way.

Just as love and trust have arisen in you about me, wait a little more. And you will find that same trust and the same love arising within you for yourself too. The Master is only a catalytic agent: he triggers a process in you. All that is needed is a little patience, just a little patience. Wait with gratitude and start the journey.

On the spiritual path, things which ordinarily appear contradictory become complementary. Be impatiently patient, or be patiently impatient; but both have to be together. If you choose one, there is danger. Patience alone is going to become laziness; impatience alone is going to become unnecessary anguish, anxiety. They are both needed, balanced: so impatience keeps you longing, waiting; and patience keeps you from becoming tense, from creating anxiety. Both have their parts to fulfill on the spiritual path. (…) One has to be both together, in a deep harmony. (…) If the seed is too patient, it will die; it will lose the very longing to live, the zest for living. (…) It needs a certain impatience on the part of the seed: a tremendous desire to grow, to blossom, to come to fruition. But even if there is tremendous desire and longing for growth, it will happen in its own time. Your longing cannot arrange that the spring comes a little sooner, but it can keep you awake, so that when the spring comes, you are not fast asleep and dead.

Man, in his ordinariness, is insane, crazy. (…) But extraordinary craziness, mystical craziness, happens only to the blessed ones.

If a point comes some day when everything becomes known, existence will be demystified. Then, love will be just hormones, chemistry. There will be no possibility of any poetry; there will be no possibility of any beauty – it will be only make-up. There will be no possibility of anything that in any way indicates the mysterious, the miraculous. (…) The whole unknown will have disappeared into the known – that is not a great future; that is very dangerous. (…) All mystery will be gone; all miracles will be gone; and man will come to a dead-end street where life will not have any more challenges: no adventure, nothing to explore, nowhere to go. It is not inconceivable that the people who have been always exploring, accepting challenges from the unknown, may want to commit suicide, because now, there is nothing which interests them. (…) In science, the known goes on becoming bigger and bigger; and the unknown goes on becoming smaller and smaller. In the religious search, just the opposite happens – because science means going outwards; and religious means going inwards: it is an implosion. As you go deeper into yourself, the unknowable becomes more and more knowable; the mystery deepens; the miraculous expands. You are engulfed in a wonderland where everything is beautiful, where everything can be experienced, but nothing can be converted into knowledge.

When the personality dies, your individuality is discovered. When all masks fall, you discover your original face.

Only two Buddhas can be in love with each other. Others are only playing the game of love, but deep down is hate, possessiveness, domination. Only two Buddhas can love without any politics, without any effort to be superior to the other, without torturing each other. They can share their love, because they have got it. Otherwise, in every bedroom, there are two beggars, and each is insisting: "give me love". (…) But nobody bothers to ask how the other can give: the other has not got it. Only two Buddhas, two enlightened ones, can give. (…) Love, in ordinary life, is only a word. Only a man of deep meditation starts giving content to the word *love*.

Man can only go forward; there is no way backward. And there is no point, either.

Is it possible to be married and to be free at the same time? – It is difficult, but not impossible. Just a little understanding is needed. A few basics have to be recognized. One is that the nobody is born for another. The second is that nobody is here to fulfill your ideals of how he should be. The third is that you are a master of your own love, and you can give as much as you want – but you cannot demand love from the other person, because nobody is a slave. If these simple facts are understood, then it does not matter whether you are married or unmarried, then you can be together – allowing space to each other, never interfering in each other's individuality.

Love knows no turning back; logic cannot be relied upon. You have been in love with me; hence, there was no question of turning back. Love knows no doubt – it trusts; and it trusts absolutely. (…) Love is such a fire that it burns all the garbage that you have been thinking of as tremendously valuable. All that remains is pure gold. Except through love, in existence, there is no way to find pure gold.

That's my whole process: I am not trying to replace your doubts with new beliefs. I am trying to take your old beliefs out and put new beliefs in. I am simply trying to take all beliefs out, and leave you alone, silent, in immense peace. And in that peace, the seed of your soul starts growing. And one day, you will find the mythological lotus blossoming in you, with all its fragrance.

The fatalistic mind does not believe in the individual's own freedom, does not believe in the individual's own longing and search. Its belief system is that everything is predetermined; the individual is just a puppet in the hands of existence. Fatalism destroys your individuality, your integrity, your pride, your self-respect. It destroys everything that is valuable in man. The fatalist is bound to be passive, because what is going to happen is not his desire, is not his longing – at the most, it is just his acceptance. Whatever happens, he will accept it: he is dull, unintelligent. But waiting for the ship is a totally different phenomenon; waiting for the ship does not mean fatalism. The coming of the ship is not predetermined: it depends on the intensity of your longing; it depends on your love, on your heart, on your being afire. You are arrowed towards the ship – but still, it is not impatience. You trust your own longing, not fate. You trust your own dreams; you trust yourself. It brings more integrity to your individuality, more centeredness, more rootedness.

Seriousness is a disease; only the sick mind is serious. (…) I say unto you: laughter is the most sacred phenomenon on earth, because it is the highest peak of consciousness.

Freedom will create in you an authentic individual, with great challenges and responsibilities, dangers, risks. But a life without dangers and without risks is not life – then, the safest place is the graveyard. (…) Climbing in the mountains is dangerous, but unless you accept the danger, you will never reach to the peaks of your being. Freedom brings you to the highest peaks of enlightenment.

Be patient. There is no place to go.

When you go inwards, you will feel afraid. (…) Many people become afraid of meditation: they just touch a superficial level and run away. (…) Meditation is a dissolution: you will not be the way you used to be anymore; you will be vast, as vast as existence itself.

To choose truth, first you have to make an immense effort to find it. Second, when you find it, you suddenly also find that the whole society is against you; the whole world is against you. If you want to live according to your own truth, you have to face the whole world: your job may be lost; your wife may divorce you; your parents may abandon you; your priests will condemn you; your politicians will be against you. Suddenly, you find yourself in an immense world, absolutely alone. You have to depend on this society in a thousand ways; and this society wants you to live according to its lies – hence the trouble. But it is only on the outside that finding the truth creates great turmoil in your life. As far as your inner world is concerned, when you find the truth for the first time, you are at home, at ease, relaxed, strong – so strong that you alone are enough to face the whole world. Those worldly troubles are trivial. What you find with the truth is such a treasure that once you have known it, you cannot exchange it for lies. (…) You have become a stranger, an outsider. You don't believe in their God; you don't believe in their heaven or hell; you don't believe in all kinds of superstitions which they think are of great value. But before your truth, their lies start disappearing like darkness. You have found the light; now the whole darkness of the world cannot do any harm to the light. Just a small flame of light is more powerful than all the darkness of the universe. (…) And as you become more and more aware of your inner warmth, you don't need any crowd: you alone are enough. Truth is such a nourishment, such an ultimate achievement, that now you can lose your life very easily: sacrifice it, because you have found something greater than life – you have found the very source of life, from where all life arises.

Your inner being is your greater life. Death can happen outside, but not inside.

I am not saying that everybody is equal. Let me emphasize the fact: I don't believe in equality; I believe in uniqueness. (…) There are only unique individuals – nobody is superior; nobody is inferior.

Become a light unto yourself, and you have done all that was possible within the capacity of a human being to raise the whole world's consciousness. (…) You just change yourself. (…) Just the light itself will dispel the darkness. (…) I repeat again: you are the world.

Man is born with death in his heart. As he grows, death also grows. Life and death are almost like two wings. The day life has reached its peak, death also reaches its peak.

If there are a few enlightened individuals, they are far weightier than billions and billions of people on earth. (…) I depend on the individuals, not on the collectivity. The collectivity is so rotten that it will be an act of compassion to destroy it. But we have to prove that out of this unconscious, almost dead humanity, a few lotuses can blossom. Then, just give me time, and perhaps more lotuses will be coming.

God is created just to help those people who are always in need of some father figure who is protecting them, who is their security, who is their bank balance. Without him, they will be left alone in this vast existence. (…) But I cannot support this pathology. I am here to destroy all kinds of psychological sicknesses, to give you a spiritual well-being.

If you cannot be free in the home, then you cannot be free even in the Himalayas. You may be sitting alone in the Himalayas, but you will be thinking about your wife, about your children, about your father, about your mother, about your friends – the whole crowd will be there. You have to learn the art of meditation. The whole art consists of a simple fact: move withinwards, because there is no society, no father, no mother – you are alone, absolutely alone. Move inwards and find your being; and suddenly, your loneliness will go through a transformation: your loneliness will become aloneness. (…) All fetters have been dropped; all relationships have disappeared; nothing pollutes your consciousness. You are like a cedar of Lebanon standing alone, high in the sky; the higher you go, the more and more alone you will become. (…) And when you are alone, you will also feel a tremendous joy arising in you: a joy that only freedom can bring, a blissfulness that comes to you from your own inner core. (…) Out of this aloneness arises love, (…) because only a man who is full of joy can be loving; only a man who is overflowing with bliss can share. (…) Love is nothing but sharing your joy – but first, you have to find your center of being. (…) Aloneness is a tremendous revolution: freedom from all; no dependence on anything; no fixation. You are enough unto yourself; nothing else is needed. (…) Your aloneness is a deep inner experience; it is the experience of your own consciousness. (…) It is the only way to bliss, to freedom, to truth, to godliness, to eternal life.

Don't be addicted to anything, and don't be fixated psychologically – by your father, by your mother, by your friend. Whenever I see people who are fixated, and there are rare people who are not, I always remember small children on railway stations, at airports, carrying their teddy bears. (…) They are clinging to them; they cannot sleep without them – wherever they go, they carry their teddy

bears. You also have your teddy bears, but they are not visible. It is okay for small children, but one should get out of this kind of childish psychology; one should become more mature. No Catholic can be mature; no other religious person can be mature, because there is always the teddy bear above: God. They cannot live without a false hypothesis, a lie, but that lie helps – it gives you a certain solace. To seek solace or consolation is to remain retarded. Come out of this retardedness and become mature.

The word *self* is confusing, in the sense that it has two meanings: its true meaning is your soul; and its pseudo-meaning is your ego. And that's what is creating the problem: whenever you use the word *yourself*, usually you mean your ego, your I-ness. But when Socrates says, *Know thyself*, or when I say, *Be thyself*, then we are not using the word *self* in the sense of ego. We are using the word *self* in the real sense of soul – your consciousness. (…) Either you can be an ego, or you can be a soul. (…) The *self* as ego will be absent when the *self* as soul becomes present. (…) If you want to know yourself, you have to be absent as an ego, as an entity separate from existence: you have to become pure presence. (…) If you can remain in a space of being no-self, no-ego, in a state of egolessness, then there is the possibility of a sudden rising up of the Himalayan peak of your own being. You will be, for the first time, your reality; and at the same time, you will know what it is. It is immortality; it is eternity – it is there from the very beginning; and it is going to be there to the very end.

Beloved Osho, I wonder whether this frail bud is yet ready enough to leave the ashram and go out into the world? – Everybody feels that wen joy comes, they want to share it; when awareness arises in them, they want to make others aware. (…) Jivan Mary, the time is not yet ripe for you to go into the world. One day, I myself will tell you to go into the world, when I see that now the mob psychology cannot affect you; that your awareness will remain the same; that your silence will remain the same; that your ecstasy may even grow deeper. (…) But you are on the path, and to be on the path is almost half the pilgrimage. The bud will soon become a flower, dancing in the wind and in the sun and in the rain. Then, whether you go or not, your fragrance will be reaching out there into the world – and that fragrance will trigger more people.

My experience is that when you try *directly* to make somebody more aware, he starts defending himself. Rather than becoming more aware, he becomes more closed. It is a kind of attack on his territory – and it *is* an attack: you are destroying all his past, his way of thinking. You are destroying his very mind – although you are destroying it to bring his reality to the surface: your destruction is not for the destruction's sake; it is in the service of the greatest creation in the world. My experience is that it is far easier *indirectly*. For example, when I am answering somebody, then others are listening more openly: it is not *their* question, so they are not defending themselves in any way. So when I am answering somebody else's question, it is possible that you will be benefited more than the questioner himself – because the questioner becomes in a certain way tense: it is *his* question; he is involved in it – others are relaxed; it is not *their* problem… although it is *everybody's problem*. The person who asks the question is just an excuse – he has asked the question on behalf of all of you who are

present here, and all of my *sannyasins* who are not present here will also listen to it.

Live intensely and totally *now*, because the next moment will be born out of this moment; and if you have lived it totally and joyously, you can be absolutely certain that the next moment will bring more blessings, more joy. (…) A long habit of transferring everything to the future, postponing, living for the future, will take your whole life. (…) You will think about tomorrows; (…) you will be utterly impotent to transform the present moment into a good moment. (…) Be here-now: (…) this is the only possibility; you cannot be anywhere else (…) – whatever you do, existence allows only this space of here and now. (…) You cannot go back into the past; you cannot go ahead of time into the future: in your hands is always the present. In fact, here-now is the *only* space: (…) the present is the only time you have; (…) and wherever you are, that place will become here.

A lover who knows nothing of awareness is living half-heartedly. Your saints are repressing their love; and your lovers are repressing their awareness. I want you to be both together: awareness *and* love. Then only is the cycle of life complete. Zorba is love; Buddha is awareness. And when you are Zorba the Buddha, you have attained the greatest height that is possible in existence. (…) But separated, both are deprived: the Zorba lives an unconscious life; the Buddha lives a life without love. The meeting of both will create the whole man; and the whole man is the only holy man.

The pretender has to die; the false has to disappear, so that the real can take its place. And once the real is in its own place, your whole life becomes authentic.

The mirror is not identified with anything that it reflects – the mirror is just empty, silent, clean. You are the mirror; and in meditation, you will come to recognize that you are the mirror: all other things are reflected in you. (…) A buffalo looks into the mirror, but the mirror does not become the buffalo. (…) And when the buffalo is gone, the mirror is again empty. In fact, even while the buffalo was looking into the mirror, the mirror was empty. (…) A mirror is just a reflecting phenomenon; so are you. Be a mirror, and then all problems, whatever their names, will start disappearing – they are only reflections. You need not try to get rid of them. The very idea of getting free of them still accepts that they are realities of your being. (…) The greatest genius may be looking into the mirror, or the greatest idiot may be looking into it: the mirror remains the same. Reflections don't change its quality, its being. You are a mirror. Discover this mirror and don't be bothered about getting rid of jealousy, insecurity, inferiority… There are thousands of problems; if you start trying to get rid of them, you will need many lives. (…) Just get more and more settled in your quality of mirroring, and all those problems are bound to disappear.

Self-condemnation is coming to you from your conditioning, most probably the Christian or the Catholic conditioning. (…) Just see that your conditionings have to be dropped; (…) they are arbitrary. (…) Thea have been forced upon you by society; (…) they are not part of your nature.

For the religious man, goodness is just a by-product. The religious man is one who knows himself, one who is conscious of his own being. And the moment you are conscious of your own being, goodness follows you like a shadow. Then, there is no need of any effort to be good; goodness becomes your nature: just as the trees are green, the religious man is good. (…) The man of awareness is transcending the duality of good and bad. (…) He is good because he is aware; (…) he lives in a choiceless awareness.

A genius never finds that what he has created is enough. He is always discontented. He goes on creating more and more beautiful things, but nothing satisfies him; he knows that he has much more to give: his heart has to pour out more songs, more paintings, more music… He is fully aware that whatever he does falls short of the target – his target is such a faraway star.

This will be said of all the mystics: that they are selling glasses in the city of the blind; or that they are singing songs in the city of the deaf; or that they are teaching dances in the city of the crippled. Naturally, on the one hand, they have a great ecstasy which they want to express; and on the other hand, they have a deep agony: that whatever they want to express always remains inexpressible. (…) Many mystics have remained silent. Seeing that there is no way of succeeding, only very few mystics have spoken. They have spoken, not because they think that they are able to express what they have experienced; they have spoken so that perhaps listening to them, something may be triggered in the hearts of the listeners – something may be touched. Not that their words are going to convey the truth, but their constant effort may awaken something within you which is asleep. If not their words, then perhaps their presence, perhaps their silence, perhaps the depth of their eyes or the grace that surrounds them… hoping against hope that among millions, at least there may be one person who may be turned on. Hence, they are not disappointed if nobody listens to them. They are not disappointed if people desert them. They are not disappointed even if people betray them. – All this is expected. – The miracle is that a few people don't betray, that a few people go on with them in deep love and trust. Their minds may not be able to understand the mystic, but their hearts have heard the call, the challenge. In this hope, I have been speaking for thirty years continually. And even if only a few people are turned on to God, I will feel utterly fulfilled.

Get out of the mind; mind is your prison. (…) Real life is far more beautiful than any dream, far more inconceivable than any imagination. (…) You can do anything you want, but remember watchfulness.

Meditation is something that you have to grow within yourself. And the only condition for growing it is dropping the ego.

I want to destroy you, so that God can be born in you. I want your death, so that you can be resurrected into a life which is eternal.

Qualities like jealousy exist only when you are not loved, when you are not capable of loving. Competitiveness, the need to be important, special – they are all part of the same phenomenon: jealousy. They are not separate things, separate aspects. And if you are feeling blissful, happy, loved and loving, then there is no need to be worried: if you have light, the darkness will disappear on its own. (…) When you are loved and loving, who bothers about being special? These desires arise in people who don't have any taste of bliss, any taste of love.

People's sanity is superficial: just scratch a little bit, and they will go insane. I don't want you to be superficially sane; I want you to drop all superficial sanity. Everybody will think you are crazy, but you are simply being natural – and nature is not crazy. To be natural is the authentic sanity: the more natural you become, the bigger will become the distance with the artificial society and the artificial people – you will be becoming more and more sane. And when you reach the very core of your being, you have attained the final sanity – but in the eyes of other people, you will look absolutely mad. People have created their own game of sanity; and if you break their rules, immediately they condemn you as crazy. I am not here to condemn you, but to transform you. Your craziness is the beginning of authentic sanity. (…) People give respectability and honor to those who are following the rules of their game; they will not give *you* respectability, and they will not give *you* honor. But to be crazy and natural is so valuable that honor, respectability, reputation – these bogus values don't have any meaning.

When your whole energy is transformed into positive qualities, then negative qualities start disappearing like darkness. One should never make the problem of negative qualities; that is the beginning of a wrong journey.

The truth can only be found; it cannot be lost. That which can be lost was only your imagination. (…) With meditation, you will come to a space which you cannot lose even if you want to. And the only way to grow deeper into it is to share it with people. Life needs continuous growth. The moment you stop its growth, it starts dying. So go into the world, full of songs, full of dance and abundant love, and give it unconditionally, without any judgment, to anybody who is receptive – and you will go on growing in the experience, both deeper and higher. (…) Sharing should not be with any judgment on your part. Love knows no discrimination between the deserving ones and the non-deserving ones. Love enjoys giving itself, it does not matter to whom – and the miracle of love is that whomsoever you give it to becomes deserving.

Meditation is going into nothingness. (…) A man of silence, a man who can sit without any movement of his body or his mind, creates a certain vibration all around him which is very infectious. It helps people to be silent, to be relaxed. He is almost like an oasis in the desert – but because it is not visible, the world has never taken note of it.

Work can produce; silence can create.

Work is necessary for survival, (…) purpose is necessary for survival – but survival is not living. Living needs songs and dances and love and peace. (…) So I am not saying, "don't work". But work is the minimum of life, and the state of not doing anything and just being a silent pool of energy is the maximum of life – because out of this silent pool, everything that is beautiful arises.

Your body, your mind and your heart are not in harmony. (…) You have to find your being, and the finding of the being will harmonize your existence. (…) Being is such a great power that neither the heart can go against it, nor the head, nor the body. (…) Right now, when you find body, mind and heart in disharmony, first listen to the body. (…) The body has a wisdom of its own. (…) Begin with the body, because right now, the body is the purest thing in you. So if the heart and the mind go against it, let them go – you follow the body. The body is the first harmony, and being is the last. The fight is always between the heart and the head. The body and being are never in conflict; they are both natural. The body is visible nature, and the being is invisible nature, but they are part of one phenomenon. Mind and heart are in conflict, because the mind can be polluted, corrupted – and that's what all the religions and all the cultures have been doing: corrupting your mind. They cannot corrupt your heart. But they have managed a different technique for the heart: they have bypassed it; they have ignored it. They have not nourished it; they have tried in every way to weaken it, to condemn it. So what you have, in fact, is your head, which goes against your body – (…) and the body is your home. Your heart is part of the body, and your head is also part of the body – but the head is capable of being influenced, of being conditioned. The heart is beyond the reach of other people: only you can reach it. So begin with the body; first, follow the body. The body will never misguide you; you can trust it – and you can trust it absolutely. Anything that goes against the body is forced upon you by others. That is a good criterion to find out what has been forced on you: whatever goes against the body is forced on you; it is foreign – you should throw it out. (…) So begin with the body, and use it as a criterion. It is a very simple process: follow the body. Slowly, slowly, the mind starts dropping anything that is anti-body: it has to drop; it is not its nature; it is carrying it in spite of itself. (…) Following the body, you will be surprised that for the first time, you see two things happening: first, the head starts dropping conditioning; and second, as the head starts dropping conditioning, you hear for the first time the still small voice of the heart, which was drowned by the noisy head. Because the head is becoming a little more calm, a little mor silent, you can hear the heart. First listen to the body, so that all that is gross in your mind will be dropped, and you will start listening to the heart. It is not against the body, because nobody can condition your heart; there is no approach from the outside to the heart. You will be amazed to see that your heart and your body are in harmony. And when this harmony happens, the head is completely finished; it has no power over you. Now you know a new power, purer, more natural, more authentic; and the head drops even its subtle conditioning. And the day the head also becomes silent and comes in tune with the heart and the body, that day you will discover your being – not before it. And once you have discovered your being, you need not try to harmonize anything: the very presence of the being harmonizes everything. The very experience is so vast that your body, your heart, your mind – they all lose their identities in the vastness of your being. But

begin with the body. All the religions are saying the opposite: oppose the body; don't follow the body; the body is the enemy. That is their strategy to destroy you, because they have taken away the basic element from where you could have grown towards harmony. And in this way, you will remain always in discord, without harmony. You will never come to know your being, and your whole life will be just anguish, anxiety – tensions of thousands of kinds. The religions have already given you the clue as to how they have destroyed you: making your mind work against the body has been their strategy. I am saying to you: start with the body; it is your home. Love it, accept it, and in that very love, in that very acceptance, you are growing towards harmony. This harmony will lead you to being. And once being is discovered, then you are relieved of all effort: harmony becomes just your nature – one voice, one organic unity.

If your total energy is involved in chopping wood, you will find that you are silent. That's why I insist: be total when you are doing something. And in this totality, you will simultaneously find your silence.

Aloneness is individuality. And only individuals can be friends. You cannot be friends with someone you have become identified with; that is not friendship: then either you are dominated by the other, or you dominate the other. That is a relationship of the owner and the owned, of the possessor and the possessed.

There are no contradictions in existence; there are only complementarities – but they look to us like contradictions.

Your mind has lived within you as the master. You have given it all respect; you have listened to it against your heart; you have followed it against your nature – it is only natural that it will go on coming back. You will have to learn the art of ignoring it. (…) Singing and dancing, and meditations and silence, are nothing but simple strategies to bring your energy from the head to the heart. (…) And once the mind knows that you have found the heart, it will not come back.

Drink the wine that is available here; (…) just jump into this atmosphere of ecstasy that is available here. There is a saying: "Think before jumping"… – I have changed it. I say, *jump before thinking* – because thinking is of the head, and it will prevent you from jumping. Jump first! (…) And then, you can think as long as you want – in fact, nobody thinks afterwards.

Become a witness to your own physical and psychological states. (…) These are great opportunities: just watch your own body; just watch your own mental states. (…) Don't get mixed up with your biology, with your chemistry, with your states – you are consciousness; you are the watcher. (…) And slowly, slowly, even when your whole chemistry is going berserk, you remain centered, grounded, unaffected. This is true for both man and woman.

In the enlightened man, love becomes his very nature, his very breath, his very heartbeat. Wherever he is, he goes on showering his love. It is unconditional – it does not ask anything from you; hence it cannot be disturbed. And unless you know this love, you have only been dreaming about love. All those reflections are

nothing but dreams; and they bring great misery, anxiety, anguish. In between, they give you a few moments of joy – but those moments are nothing but consolations. Authentic love is a tremendous contentment in yourself; it is a settling of your energies at the center of your being. This centeredness brings alchemical change to your energies. Then, wherever you are – with the trees, with the ocean, with the mountains, with the stars, with people, with animals, with birds – you cannot do anything, love simply irradiates from you: it is your very life. (…) From your so-called love affairs, learn only one thing: that there must be something authentic and real and eternal which is reflected in the mirrors of your relationships. And unless you know that love, you will suffer much, and you will gain nothing.

The spiritual revolution can be reduced to a simple maxim: you disappear and let God be. You cannot find God; you and God cannot co-exist. If you exist, you are filling the whole space – and you are a false entity. Your name is false; and whatever opinions you have collected about yourself are just opinions of people who themselves are fast asleep. (…) Your existence is just a carbon copy, and you are clinging to it. Unless you drop it, the original, the real face of your being, will not show. And it is one of the most important things to remember: that if you can drop your ego, your personality, and allow existence to take its place, then all the best and most beautiful qualities will follow on their own accord. You will not have to be good; you will find you are good. You will not have to be loving; you will find you are love. You will not have to meditate; you will find you are meditation. Just say goodbye to your ego. (…) Drop it! And immediately you become so clean, so pure, so spacious, that God cannot resist entering into you. You become a temple.

I am no more than a mirror. (…) In me, you see something of your originality reflected, something of your beauty reflected, something that you are missing, and missing very deeply. It is like a wound in you. You want it to be healed, and you know that if you come closer to me, then it will be healed. It is not knowledge gathered from books; it is your intrinsic wisdom. (…) This longing to be close to me is the longing of a moth to be close to the flame.

In humbleness, in loving devotion, you are coming closer to the Divine. And there is an old, very old saying which seems to be very significant, that if you move one step towards God, he moves one thousand steps towards you.

Love knows no limits. For those who love, even too much love is too little. (…) Your capacity to love is infinite: at no point does love feel that it has come to a full stop – there are always possibilities, potentialities; and there is always space to grow more. (…) Then, even your no is not no – it is really a preparation for a greater yes.

Money kills people, becomes a weight on their heart. I am not saying that people should not have money. But they should always remember that there are higher values than money. Use the money to reach to higher values; make money a stepping stone. Money cannot purchase those values, but it can become a stepping stone.

You think that there are moments of trust, love and openness – but those are your imagination. (…) There are no moments of trust: when trust comes, it never goes. There are no moments of love: when love comes, it stays, forever and ever. There are no moment of openness: if you have known a little openness, you will not close yourself again – (…) then, it is impossible to go back.

The greatest problem in life is to go on living with false notions. And you are so full of false notions that the truth has no space for itself. First destroy the false notions. Create space for the guest, and once your space is ready – your silence, your peace, your serenity – then the guest comes without delay. (…) Throw out all the junk that you have gathered. And the moment you are spacious, you have not to do anything else – that space will be filled with the presence of the Divine. And then, you will know what love is, what trust is, what openness it: the greatest treasures in life.

You know doing, but you don't know being. (…) Being is only an empty word for you; doing is full of excitement. But this is how people go on living: in deceptions. (…) Doing can give you excitement; being can give you ecstasy.

My effort is to give you wholeness in all the dimensions possible. Be a meditator, and then, whatever you do, (…) the world will be beautified by you. And that is the only gratitude we can show to existence. (…) To me, there is no contradiction between a meditator and a warrior, but the priority is for the meditator. Only a meditator can be relied upon. (…) Without meditation, everything that you do is futile.

To know nothing is the beginning of knowing yourself. You know so many things that you have completely forgotten to know yourself. When you know nothing, your whole capacity for knowing turns upon yourself. And to know yourself is the only authentic wisdom there is – a wisdom that liberates, a wisdom that makes you aware of your immortality, a wisdom that makes you aware that you are not an island, but part of the Whole.

The love that can become a contact with truth arises only out of your consciousness – not out of your body, but out of your innermost being. Lust arises out of your body; love arises out of your consciousness. But people don't know their consciousness, and the misunderstanding goes on and on: their bodily lust is taken for love. (…) Out of silence and peace, you come in contact with your innermost being, your soul. And once you are in contact with your soul, your love becomes not a relationship, but simply a shadow to you: wherever you move, with whomsoever you move, you are loving. (…) One who knows love also knows truth, because they are only two names of one experience. And if you have not known truth, then you have not known love either.

Love is not a phenomenon that can be confined: you can have it in your open hands, but you cannot have it in your fist. The moment your hands are closed, they are empty; but the moment they are open, the whole of existence is available to you.

There is no need to argue against the false. (…) As silence descends on you, as thoughts start leaving, all disturbances disappear, and the lake of your consciousness becomes almost a mirror. You know you are the truth; you know you are love; you know you are divine. In a single step, from mind to no-mind, all the treasures, all the mysteries of love, life, truth, blissfulness, open their doors.

Socrates has created the basic path for the Western mind: argument. (…) Socrates is talking to a few disciples who have come in search of truth. He helped a few people – he could not help many, for the simple reason that with everybody, the process was so long. (…) In the East, the whole concentration has been on expanding consciousness – and to give it space, one has to get rid of the mind. Once the mind is not there, you don't have any boundaries – then, even the sky is not the boundary; you are all over the place. This feeling of being all over the place is love; and knowing it, that it is arising from the very center of your being, is truth. (…) The East has been fortunate to discover a single-step pilgrimage: from mind to no-mind – and you have arrived home. In fact, you have always been there; you have never left it for a single moment! Just your mind has been wandering all over the world; but *you* have never been anywhere else: you are exactly where you should be. And if the wandering of the mind stops, then suddenly – the revelation.

I cannot give you anything; I can only take away. (…) That which you need, you already have. But it is covered with so many lives, so many falsities, so many superstitions, that although my basic attitude is creative, ninety-nine percent of my work is destructive. (…) The life of meditation is: to create room in you, to create space in you. Throw out all the nonsense that others have given to you. You will be aware of yourself only when the mind is utterly empty. On the one hand, it will become empty; on the other hand, it will become full of your pure being.

Even a single moment, lived totally and intensely, is equal to eternity. Otherwise, you can to on vegetating for the whole of eternity; you don't have any taste of life, of the nectar of life.

The knowledgeable person is covered with so much dust, dirty dust… His mirror is covered with so many layers of knowledge that it stops reflecting. Not knowing means that all dust has been removed; your mirror is clean: now, you can reflect the farthest stars in the sky.

Life has excitement and ecstasy, because the future is unknown. The unknowability of the future is the most beautiful phenomenon: one does not know about the next moment.

Beloved Osho, I feel that you are stripping me naked. Is this your work? – The moment you are naked, you have come home. All falsities dropped, all cover-ups dropped, all masks dropped, you are simply yourself, a naked consciousness. (…) And to strip you naked – yes, Vimal, that is my very profession.

Each individual is unique; (…) each individual is going to experience his inner growth in his own way. Never compare. To some it comes like love; to some it comes like music; to some it comes like dance; to some it comes like fragrance.

I am neither for anything, nor against anything. My whole approach is that you should find a deep, relaxed contentment with yourself and existence. Then, whatever else happens is just differences in your individualities.

It is not power that corrupts you: corruption you carry within yourself; power simply gives you the opportunity to do whatever you want to do. (…) Power becomes a nourishment to you, an opportunity. It is not that power corrupts; you are corrupted – power only brings the corruption into the open. (…) Power in itself is neutral.

Trust in existence – not in any belief system, not in any priest, not in any church, not in any holy book, but in existence. All around you, the trees are so deeply trusting, the rivers are trusting, the mountains are trusting, the millions of stars are trusting. The whole existence is a tremendous experiment of trust.

It is a right observation that the people are blind, that they are deaf, that they are insane, that they are utterly prejudiced, irrational in their beliefs. But because of all this, they need more compassion. You cannot say that because people are sick and ill, the doctor should simply leave them. When people are sick and ill, they need more compassion.

The journey is infinite, so whenever you feel, "this is the place to stop", you will always be wrong, because existence stops nowhere. It simply goes on evolving; it has no limits, no boundaries. (…) From eternity to eternity, from one sky to another sky, we go on moving. Our dance is forever.

The day you realize yourself, your very being becomes love. It is no longer a relationship; it is no longer addressed to anyone in particular – it is simply overflowing in all directions and all dimensions. And it is not something on your part, that you are doing it. Love cannot be done – the love that is done is false; it is only pretension.

Meditation and love happen together to you. (…) Meditation makes your consciousness wider, expands it, makes it as big as the sky. It can contain infinite love, infinite joy.

Your words have become so phony, your actions have become so false, your faces have become masks. You have completely lost your originality. My effort here is to help you to discover your original face. And that is the greatest thing that can happen to any human being, to know his original face, because that is the face of God.

Love is not in your hands; love is something that comes from beyond. But you can make a bigger space to allow that love.

Through the search for beauty, nobody has ever become enlightened. One can become a great poet, a great painter, a great singer, a great dancer – but on the path of beauty, enlightenment is not possible. The seeker of truth, and only the seeker of truth, attains to enlightenment. And this is the miracle of enlightenment, that once you have discovered truth, then beauty, the good, and all that is valuable simply become available to you. Beauty cannot lead to enlightenment, but enlightenment opens your eyes to all dimensions and all directions. (…) Always the search is inner. (…) The concern of the seeker is experience; the concern of the artist is expression. (…) In the East, we have defined the ultimate values as three: *satyam*, *shivam*, *sundaram*. *Satyam* means truth – that is the highest. The seeker, the mystic follows that path. Then comes *shivam*: goodness, virtue. The moralist, the saint, the sage – they follow that path. And *sundaram* means beauty. The poets, the singers, the musicians – they follow that path. Those who attain to truth automatically come to know what is good and what is beauty. (…) I want you to be a seeker of truth, but when you have attained to truth, you should not be without songs and without dances. Beauty is a lower value than truth, but the man of truth can express beauty more clearly than the poet, than the painter. For the higher, the lower is always understandable – but not vice versa. (…) Let your search be for the truth, and only on the margin go on practicing your music, composing your songs; so that when you reach enlightenment, you are articulate enough to bring beauty to expression.

Trust belongs to being, and being is always the same. (…) Love belongs to the heart, and the heart is very moody: sometimes you are full of love, and sometimes utterly empty, sometimes dancing, and sometimes with tears of joy, and sometimes nothing happens. The heart is very seasonal: one season comes and it is raining; another season comes and it is summer; another season comes and it is winter. And seasons go on changing; so love goes on changing. A great revolution needs to happen in your being, so that your love dives deep and becomes one with trust. Then, there are not two things, trust and love, but only trust-love. Then, there will always be the same peaceful joy, the same silent love energy – but love has to be joined with trust. (…) You should not pay too much attention to the changes of love. Accept them; it is the nature of love. And with acceptance, slowly, slowly, the love will go deeper and will join hands with trust. And once love and trust are together, trust is so powerful that it transforms the very nature of love itself. But love has a dance in it, a beauty in it, a nourishment in it, of its own. If love also joins in, trust will become more beautiful, more nourished, more juicy, more blissful. (…) Love is a changing energy – accept it; nothing is wrong in it. And with your acceptance, one day there will be a quantum leap in your being, and your love will join with your trust. Meanwhile, make your trust more and more strong; then trust will transform the changeability of love.

Man's consciousness has not grown with the same pace as his scientific progress, and that has been the cause of all the old civilizations destroying themselves. There was no outer cause, no outer enemy – the enemy was within man. He created monsters as far as machines are concerned, but he himself remained

very retarded, unconscious, almost asleep. And it is very dangerous to give so much power to unconscious people.

The mind is going to remain in ignorance; it cannot get out of it. The iron gates are closed. The mind can become knowledgeable, but it cannot become wise. It is only the heart which opens the gates; it is sonly love that makes you wise.

Your waiting is not enough; your longing, your search is categorically needed.

Never think of God as someone outside you. (…) Because of this misconception that God is outside, religions became organized around priesthood, around a holy book, around certain dogmas – because that at least gives you some feel for where you have to search: you have to go to the church; you have to do a certain prayer; you have to go to the synagogue; you have to find your path in the holy scripture. The idea of God outside has led the whole of humanity into tremendous confusion. (…) You will have to go inside your own being. (…) But the organized religions don't want you to become aware of this fact, because their whole business depends on an outside God: then, the priest is needed; the temple is needed; the mosque is needed; the church is needed – then, the Holy Bible is needed; then, some interpreters are needed; and then, all the millions of priests around the world become your mediators with a fictitious God somewhere in the sky. (…) There is only one thing on which every religion insists: that a direct relationship with God is not possible. (…) Do you see the cunningness, the meanness, the whole strategy of exploitation? The priest becomes more important than God himself. (…) The reality is, there is no God outside; it is the invention of the priest. And he has invented a great business. (…) Religions around the world differ on many points except one point, and that is: the priest is an absolute necessity. Any intelligent person can see that these religions are not for you; these religions are for the priesthood. (…) My effort here is to make you free from the chains of the priesthood. And the moment you are free from the chains of the priesthood, you are no longer Christian, no longer Hindu, no longer Jew – you are simply and purely human beings.

As you enter into the temple of consciousness, you disappear. Only God is; that is your authentic reality. God is your very soul.

You go on dragging yourself without living; that is unfortunate. You are vegetating – you are not singing the songs that you have come to sing; you are not dancing the dance that is lying in your potential, fast asleep; you are not bringing your intelligence to its highest peak.

The Master himself is a device. (…) The phony master will try to make you go on clinging to him; your clinging gives his ego nourishment. Only the authentic Master can help you to be free of him.

Ego is nothing but the collective name of your thoughts. It is not a separate entity; it is just the collective name. All your thoughts are just the bricks; out of those bricks, the house of the ego is made. As you stop your thoughts and start moving into a space of no-mind, of non-thinking, the ego disappears. You will be

there, but there will not be any sense of "I-ness"; only a pure "is-ness": pure "is-ness" is the beginning of experiencing God. And as your "is-ness" becomes more and more crystallized, you become aware that you are not and God is; you are not, and the universal consciousness is.

Chuang Tzu is right that if you feel any tension, then remember, whatever you are doing is not right. And he is the only man who has given such a beautiful criterion: *Easy is right. Begin right, and you are easy. Continue easy, and you are right. The right way to go easy is to forget the right way and forget that the going is easy.* Relax into nobodiness. And this is also my message to my *sannysins*: (…) Become part of this relaxed universe – so relaxed that you forget all about easiness and you forget all about rightness. To me, this is enlightenment.

You can have grace only if you relax in whatever you are. (…) Anything cultivated is going to be phony. Only something natural that arises from your very being is going to be authentic, sincere, honest.

Your meditation has deepened, and your consciousness is felt. The aliveness and the dance and the joy indicate that now your mind is no longer reflected, but your no-mind; your ego is no longer reflected, but your egolessness. But still you are reflected – so you have come closer to me, but not very close. You are just in the middle between me and you. You have left your ego behind, but you have not arrived into my being. You are on the way. The first flowers of the spring have started blossoming – the aliveness, the dance, and the feeling of something else that is inside the body, the very life, the very consciousness, your very being – but still you are concerned with yourself. (…) It is certainly a joy to find a Master in whom there is no person, but only a presence, because the person is mortal, and the presence is divine and immortal. That which appeared to you as absence, nothingness, emptiness, soon will be realized as the presence of the Divine. The moment the ego dies, God is born. So, one step more, and your journey is complete. Some day you will see, looking into my eyes, the feeling, the taste of godliness. Then you have arrived home; then the disciple has gone through a transformation: he has become a devotee. And that is the highest stage on the path of spiritual growth.

The Master does not exist; the disciple exists – and slowly, slowly, the Master has to persuade the disciple to disappear. The whole function of the Master is to make you also empty, absent of yourself, so that God can be present in you. (…) The emptiness has to become fullness; the absence has to become presence. And in that moment, the Master is not there; the disciple is not there – just a merging of two flames into one flame. This is true communion, the true meeting. This is the communion for which everybody is longing, unknowingly. (…) But people find it easier to worship a dead statue than to be in love with a living Master, because to be in love with a living Master is always risky, always dangerous.

All living Masters are exactly the same. Their faces may be different; their languages may be different – but their grace, their awareness, their truth is exactly the same.

Love, silence, consciousness, awakening – death cannot even make a dent in those values; they cannot be taken away. And this should be the criterion: that which cannot be taken away by death is the real treasure; that which can be taken away by death is just an illusion – it may last for years, but it is an illusion. Death is the criterion, the fire test. Anything that passes through death without being destroyed is the real value. And the man who has values like this is the richest man, although he may be a beggar on the street.

There are values which are intrinsic; they are part of your being – to discover them is the real discovery. And there are things outside you – to waste your life in collecting them is the most idiotic act one can do. But that kind of act is respected, because society lives on the outside. Your individual is within you, and your individual is capable of becoming a source of eternal ecstasy. It is purposeless. To understand the purposelessness of great values, and to live them, is the way of the *sannyasin*.

Discover your consciousness, and you will find what love is. (…) Move away from the body and the mind and the heart, and reach to the very center of your being. And once you have reached to the center of your being, you will find love radiating from you. It is not something to be done by you – it will be just as if the sun has risen and the flowers have opened, and the air has become filled with their fragrance. Love is a by-product of meditation; only meditators know what love is.

Once you know the witness, there is no way to lose it, even if you want. Once you have become a watcher of your mind, (…) once you are out of the movie, then all rationalizations disappear – they are not needed. As the watcher becomes more and more crystallized, dreams disappear.

No rationalization can be absolutely consoling; there is bound to remain doubt.

Entertainment goes on growing in the world because misery goes on growing. You need more and more new kinds of entertainment. (…) Your life is too complex. Once you start becoming simple, peaceful, once you start enjoying yourself, you will not need any entertainment.

The emperor's mind is so worried, so tense – so many problems which seem to be insoluble. And he has to face them the next morning; he has to find some way out of the jungle in which he is lost. (…) Hence, he is in a more tense and anguished state than the ordinary common masses. The common masses may be poor; they may not have enough food; they may not have enough clothes; they may not have good houses; they may even be sleeping in the streets; they may be beggars… but for centuries, it has been known that beggars sleep better than emperors, although the emperor has the best facilities of sleep.

The old idea of a discipline for everybody is absolutely out of date. At least my people have to find their own discipline, and they have to remember not to impose it on anybody else.

Coldness is a sign of death, not of life. (…) A man of meditation never becomes cold and never remains hot either: he becomes cool, calm and quiet. His love takes a totally new dimension, which will appear to ordinary people as indifference. To those who understand, his love becomes less noisy, less stupid, less retarded, less biological, but starts having a flavor of spirituality. Those who do not understand are bound to think that you have become cold.

My inner experience is, *nothing fails like success*. But all our societies have been teaching you to succeed, to have a strong willpower: "wherever there is a will, there is a way." (…) And you will find the way, but those ways lead nowhere; they are dead-end streets. And meanwhile, your life is slipping from your hands. But willpower has been supported by thousands of thinkers and philosophers without ever going into the inner reality of it. To will means that you are not satisfied with yourself. It means that you are not fulfilled – something more is needed; you are not at ease: you have to go somewhere; you have to become someone. The very existence of will is against your being: it degrades your being into becoming. Then, there is search and there is longing, and naturally you will find a way, just to go away from yourself. But this is not the right thing to do: this is suicidal; you are committing suicide. The farther you go on that way of the will, the more you will find yourself lost. And this has happened to almost the whole of humanity: they have forgotten who they are; they have gone so far away from themselves that they have forgotten their home. Drop the will, and immediately that way disappears like a dream – it has no reality of its own. The will gives its power to the way; it creates the way. So the proverb is right, but those who follow it are wrong. One need not have any will; and one need not have any way. – Then sit inside your home and play a bamboo flute. There is no need to go anywhere, because you are already there, where you would really like to be.

According to me, unless you are religious, you cannot be moral. Religion comes first; morality is only a by-product. But you make the by-product into the goal; (…) you are bringing the cart before the bullocks. (…) How can a man be truthful if he does not know what truth is? How can a man be honest if he does not even know who he is? How can a man be compassionate fi he does not know the source of love within himself? From where will he get the compassion? All that he can do in the name of morality is to become a hypocrite, a pretender. And there is nothing more ugly than to be a hypocrite. He can pretend; he can try hard – but everything will remain superficial and skin-deep. Just scratch him a little bit, and you will find all the animal instincts fully alive, ready to take revenge whenever they get the opportunity. Putting morality before religion is one of the greatest crimes that religions have committed against humanity. The very idea brings a repressed human being. And a repressed human being is sick, psychologically split, constantly in a fight with himself, trying to do things which he does not want to do. Morality should be very relaxed and easy – just like your shadow; you don't have to drag it with you; it simply comes on its own. But this has not happened; what has happened is a psychologically sick humanity. Everybody is tense, because whatever you are doing, there is a conflict about whether it is right or wrong. Your nature goes in one direction; you conditioning goes just in the opposite direction – and a house divided cannot stand for long. So everybody is somehow pulling himself together; otherwise, the danger is

always there, just by your side, of having a nervous breakdown. I do not teach morality at all; morality should come of its own. I teach you directly the experience of your own being. And as you become more and more silent, serene, calm and quiet, as you start understanding your own consciousness, as your inner being becomes more and more centered, your actions will reflect morality. It will not be something that you decide to do; it will be something as natural as roses on a rose bush. (…) A morality that comes with effort is immoral; a morality that comes without effort is the only morality there is. (…) My whole effort is to make your morality spontaneous. You should be conscious and alert, and respond to every situation with absolute consciousness. Then, whatever you do is right: it is not a question of actions being right or wrong; it is a question of consciousness. (…) My whole philosophy is based on growing your consciousness higher, deeper, to the point when there is no unconsciousness inside you: you have become a pillar of light. And in this light, in this clarity, to do anything wrong becomes impossible. It is not that you have to avoid doing it: even if you want to do it, you cannot. And in this consciousness, whatsoever you do becomes a blessing.

There are many devices, many ways and methods of meditation to create awareness, to wake up your sleeping intuition. And once it is awake, then there is no need to tell you what is good, what is moral, what is bad, what is immoral – your awareness will be decisive on its own. And it will be spontaneous, fresh and young, and always to the point, because all principles become dead. And if you try to fit your life according to principles, you also become dead. (…) Authentic morality is a by-product of consciousness. And the art of consciousness is religion.

A man of consciousness cannot be deceived. (…) A man of awareness sees deeply and penetratingly through your words. Neither your God can deceive him, nor your holy books can deceive him, nor your nations, nor your politicians. He lives according to his consciousness. He has an individuality, a very crystal-clear individuality: a pure mirror, unclouded by anything, with no dust covering it.

When you are nobody, you are a Gautam Buddha. When you are nobody, you are the whole existence. (…) your name, your respectability, your fame – they are worthless. They are playthings for children, not for mature people. It is time for you to be mature; it is time for you to be ripe – it is time for you just to be. (…) All your name, and all your fame, and all your degrees and qualifications, and your richness, and your respectability and prestige, are nothing but different kinds of alcoholic beverages. Only one who is nobody is not drunk; only one who is nobody is fully awake, fully alert. And in his alertness, he gains the whole world; in his nobodiness, the whole world can disappear. (…) Be absolutely nobody, and you are one with existence itself.

Somebody has to wake you up. (…) The whole society is geared for sleep, because the people who are asleep are not rebellious, are not disobedient, are not against any stupid superstitions that the society thinks are great truths.

Sannyas is simply an initiation into new spaces within you, a change from the head to the heart, from logic to love, from ordinary conditioning to an unconditioned mind, to a freedom which you are not even aware that you are capable of. (…) *Sannyas* is initiation into freedom, making you aware about your wings, making you also aware that the whole sky, with all its stars, is yours. You need not to worry about security and safety; existence is taking care of so many birds, so many trees, so many stars – it can take care of you too. *Sannyas* is trust in existence. And the moment you trust, there is no fear, there is no worry, and there is no difficulty – life becomes the most enjoyable, relaxed phenomenon. (…) The idea of taking *sannyas* is basically wrong: (…) even if you take it, it will be false; it won't be the true *sannyas* – you will be simply dreaming that you have taken *sannyas*. The authentic *sannyas* simply comes one moment and possesses you: it springs up from your very heart, and there is no way to avoid it.

People always feel good walking on the superhighway where the whole crowd of millions of people are walking. They may be going nowhere, but just because so many people are going, you feel a certain confidence that so many people cannot be wrong. But my whole teaching is that you have to start moving alone, dropping the crowd. Because the crowd has never reached anywhere, and one has never heard of a crowd becoming enlightened. A crowd always remains a crowd: blind, deaf, without direction. It just goes on, because it always finds somebody ahead of it is continuing on. One scientist was trying to experiment in South Africa on a very rare species of insect which always follows the leader; they always move in a long line. And if you pull one out of the line, it becomes nervous; it starts feeling that it has lost its moorings, its roots. Put it back in the line, and it is perfectly at ease: somebody is ahead, somebody is behind, they must be going somewhere, and so many cannot be wrong. The scientist tried one experiment and captured almost a dozen insects of that species. He put them into a big plate, a round plate, and they started moving round, and round, and round. Somebody was always ahead, somebody was always behind, and out of their conditioning of centuries, unless the leader stops… And there was no leader because it was a circle. (…) So, very obediently, they went on and on for sixty hours, until they all fell dead. (…) People are very nervous in being alone, and *sannyas* is the art of being aloneness. Unless you learn to be alone, you will never be an individual in your own right; and unless you learn to be alone, you will never be able to enter within yourself, because the crowd cannot go there. Even your most intimate friend, your lover, your beloved, cannot go with you inside you – there you have to go alone; that path is absolutely private. That is your privilege; nobody can interfere there – and that is where your source of life is. You can call it life; you can call it God; you can call it truth… – names don't matter.

One should always go on freeing himself of the dead past. That is one of the fundamentals of *sannyas*: to go on renewing yourself every moment; to die to the past and to be born anew. That which is gone is gone; don't even look back. Looking back is not a good sign. (…) A man who lives according to the past remains in the grip of the past. (…) Every moment, something is becoming dead. Don't be antique collectors: that which is dead, leave it. You go with the life; you

flow with life, with your totality and intensity, and you will never face any dilemma, any problem.

Sannyas is such a simple happening, but it is a simple happening only to the intelligent, not to the retarded. *Sannyas* is not for idiots.

Sannyas is not a religion; it is a search.

As far as laziness is concerned, *sannyas* is exactly the art of how to be spiritually lazy. I call myself the lazy man's guide to enlightenment – because I teach nothing but sitting silently, doing nothing, and the spring comes, and the grass grows by itself. You don't have to pull the grass; it grows by itself – you just have to wait.

Basically, I am a lazy man. Lazy people have not done any harm in the world. It is the too active, the hyperactive, who have driven the whole world into misery, madness, slavery. So as far as laziness is concerned, it is very supportive to meditation, because meditation needs a very quiet, calm, silent mind. A lazy man is so lazy that he cannot even be bothered to think. Thinking is also part of the active mind. So, you don't be worried about your being a good *sannyasin*, because to be a *sannyasin* is to be good. You don't worry about being lazy – that is a great quality that has to be developed, and you already have it!

As your silence, your peacefulness, your relaxedness, your love deepen, your ego disappears. Ego is a false entity; one need not be worried about ego. Meditation is the medicine to kill the ego. (…) Ego is surrounded with all kinds of sickness: anxiety, anguish, jealousy, anger, violence, depression… (…) A simple meditation transforms all these baser metals into gold.

For man, the journey is long, because he has to begin with doubt and reach to trust. The woman begins with love: her journey is short – short and not with many possibilities of going back. There are not many pitfalls on the path. Beginning with doubt and moving towards trust is just moving towards the opposite of doubt. Trust is diametrically opposite to doubt. Love is not opposite to trust; love is the beginning of trust. So the path for the woman is simpler, cleaner, shorter.

To be identified with anything false is dangerous, because then the search for the real stops. The false has to be dropped. The false has to be understood at least as false, so that a process of search is triggered in you for the real. The real belongs to existence.

The art of life begins with meditation. And by meditation, I mean silence of the mind, silence of the heart, reaching to the very center of your being, and finding the treasure that is your reality. Once you have known it, you can radiate love, you can radiate life, you can radiate creativity. Your words will become poetic; your gestures will have grace – even your silence will have a song to it. Even if you are sitting unmoving, you will be in a dance. Each breath coming in, going out, will be a joy; each heartbeat so precious, because it is the heartbeat of the

universe itself – you are part of it. (…) You will start living fully. (…) Meditation is almost like a fire which burns all the rubbish that the past has given to you as heritage, as your conditionings – you are born anew. And you will not need any art to learn; everything will arise spontaneously within your being. (…) So rather than focusing on the art of living, focus on where your life arise, in the very roots from where it gets its juice. Go deep within yourself, searching for the roots of your life, and suddenly, you will come across what mystics have called enlightenment, awakening, or the experience of the Divine. After that experience, you are a totally different person. Then, each act will have your totality behind it. Then, you will not be schizophrenic. Then, you will not hold anything back. (…) Then, each moment becomes so full, and this fullness goes on expanding. (…) Life gives you so much that you are capable of being an emperor. And to be an emperor, you don't need an empire; to be an emperor is just an authentic and total way of life. Otherwise, your emperors are also beggars: they are not living; they are in the same boat in which you are. Inside, they are as hollow as you are: you are asking for more; they are asking for more.

A meditator neither bothers about the past that is gone, nor bothers about the future that has not come yet. He is focused in the present, and whatever he has, he enjoys it to its full. He squeezes the juice of the present moment to its maximum; (…) he is living at the maximum with totality and intensity.

I want my people to have a life-affirmative religiousness.

The ego always tries to go upwards, up-current, against the current. Love goes with the current. Love is a relaxation, a rest, the peace that passeth understanding.

Ordinarily, people either choose the path of love or the path of awareness. (…) On the path of awareness, the Master is a barrier. That's why Buddha said, "If you meet me on the path, cut my head immediately." – That is the answer on the path of awareness, because in Buddha's teaching, there is no place for love. (…) But I want you to grow in your love and in your awareness together – to be a Zorba and to be a Buddha, together: Zorba is love; Buddha is awareness. It is easier to grow one, but it is far more juicy to grow both together. (…) The reason for my insistence that both should grow together is that the people who have grown in love have not reached to the ultimate peaks of consciousness. They have enjoyed existence tremendously, but they have not become like Everest, pillars of awareness. Love makes them more drunk, less aware. And the people who have followed only awareness have become desert-like, dry: nothing grows, not even grass. There is no oasis on their path, only the desert, which goes on becoming drier and drier; but they have reached to the highest peak of awareness. The effort to create a synthesis between love and awareness is my contribution to the world, because I would like you to be as aware as a Buddha, and as juicy as a Zorba. (…) Love will prevent you from renouncing life; and awareness will help you to be in the world, and yet not to be of the world. As I see them, they can be complementary, and we can create Zorba the Buddha – whose feet are on the ground, and whose head is touching the stars.

Without you, I don't have any purpose to be here. Just a thin thread of love is keeping me amongst you.

Love is the greatest alchemy there is, the most profound science of transformation. If you love, your whole energy is gathered, becomes one-pointed. Doubt needs energy; shame needs energy; fear needs energy; self-condemnation needs energy – they all need energy. (…) They all are parasites. (…) On the surface, you think you want to get rid of them, but deep down, you are supporting them – otherwise, they cannot exist. (…) If you do not love, then all these things can go on living in you; you are nursing them. But as the great miracle of love happens, all the energies rush towards love, just as all the rivers rush towards the ocean. And all those parasites: doubt, shame, fear, self-condemnation… – they remain empty; without energy, they are dead. It was your energy that was keeping them alive. (…) Now, love takes up your whole energy, and nothing is left for anything else. Love is total and intense; that's why, except for love, everything else disappears. (…) Love is your very being; and all these other things have come from the outside.

Doubt arises because you have been forced to believe. If you are not given any belief system, then you will not have any doubt. (…) Belief is an effort to repress your doubt. So underneath every belief, there is a doubt. But if there is no belief system, there is no place for doubt to exist. (…) Beliefs create doubt. You are trained form the very beginning to feel ashamed of this, ashamed of that; you are never accepted in your simple naturalness. That's why shame exists, and with it, the fear that you may do something wrong, that you may go astray, that you may miss the train – although there is no train, and so the question of missing it does not arise. (…) All the religions live on fear; they make every child fearful. And the fear becomes the psychological atmosphere of your being. So you are never total in doing anything; you are always hesitating, whether it is right: what you are doing, is it going to lead you towards reward or towards punishment? Are you coming closer to God or are you going farther away? Each step is full of fear. And because of this, religions have been able to exploit you. A man who has no fear cannot be exploited. He lives according to his own light; he has a lifestyle which is his – not borrowed, not given by somebody else. (…) Nobody has ever accepted you as you are. And because everybody wanted you to be somebody else other than who you are, slowly, slowly, you have also become self-condemnatory: I am always a failure; my arrow always falls short – it never reaches the target. (…) This society is utterly condemnatory: whoever you are, it is not acceptable. (…) Hence, I say to you: love is the golden key to transformation. But it should not be a superficial, ordinary love; (…) it has to be life-absorbing. And the moment your love is almost your very life, it becomes a prayer.

God is limited; godliness is infinite. And because godliness is a quality, you need not worship it; you have to develop it. You don't have to make statues of godliness – you cannot. And you cannot reach godliness directly, because it is an attribute of love. (…) Love is a potential in your heart; you can grow it. And when it comes to its blossoming, when the spring comes and the fragrance comes to the flowers, you will know what godliness is. It follows love just like a shadow.

Mind is one of the most significant things in life, but only as a servant, not as a master. The moment the mind becomes your master, problems arise: then, mind displaces your heart; mind displaces your being; mind takes over the whole possession of you. Then, rather than following your orders, it starts ordering you. I am not saying to destroy the mind – it is the most evolved phenomenon in existence. I am saying: beware that the servant does not become the master. Always remember: your being comes first; your heart comes second; your mind comes third – that is the balanced personality of an authentic human being.

I want you to become an orchestra. The same musical instruments can create a hell of a noise if you don't know how to create a symphony, how to create a synthesis, how to put things in their right place.

Orgasm is nature's indication that you contain within yourself a tremendous amount of blissfulness. It simply gives you a taste of it; then you can go on the search.

Death is the greatest lie in existence; it is the most fictitious thing. The real life always continues in different forms and ultimately, when you realize it, it moves into the formless. It becomes universal, and that is the most blessed and the most ecstatic moment: you have found the very meaning of life.

All surgery is unpleasant. And truth is the greatest surgery in existence. (…) In its absolute sharpness, it cuts through all your layers of lies. (…) Truth is going to be a very shattering experience. (…) And truth can be said only as it is: you cannot edit it; you cannot add something to it; you cannot delete something from it; you cannot distort it. So the people who have been telling pleasant truths are really cowards. They don't know anything about truth. All that they know are your lies, and they support your lies, and it is very consoling. It is a contract: they will support your lies and make you feel good and consoled, and you will give them great respect, as if they are sages, saints, men of wisdom – it is a mutual agreement. (…) To go to your own center, you will have to leave all your borrowed beliefs, which hurts, because they were so consoling.

Truth makes you absolutely alone, outside the crowd, and the crowd takes revenge. (…) But no man of truth ever contemplates the consequences. (…) These are the people: Socrates, Mansoor an Jesus, who have raised the human consciousness by sacrificing themselves. They knew perfectly well that to say the truth was inviting death, but death does not matter to the man of truth. He knows there is no death – the body dies, but your consciousness always remains.

Willpower has been used to create a false personality in you. Willpower is another beautiful name for the ugly entity called *ego*. (…) The more you fight and the more you succeed, the farther away you are from your own being, because you become more and more tense, more and more worried. Your life becomes a constant agony: the fear of failure. Even if you have succeeded, there is always the fear that somebody may throw you away from your position.

If a man dies consciously, then he is also born consciously, because death is one side, and birth is another side. Death is the beginning of a new life. Within seconds, you will be entering a new womb. And if you die peacefully, without any disturbance, you will enter a new womb with the same silence, with the same awareness. (…) Right now, all your intelligence is being destroyed by your conflicts, struggles, indecisiveness. (…) You want to accept whatever is happening and yet, deep down, you don't want it; you want to change it – hence the sabotage. You are a battlefield. You are not one, but a crowd; and not only a crowd, but a crowd which is fighting, and you don't know who you are. Silence will bring you great gifts. And the most precious and the first gift is intelligence. A clarity of vision, a deep understanding of yourself, and almost all the problems start disappearing – not that you get answers for your questions, but just that the questions disappear. You don't find the answer, because you *are* the answer.

There is a basic and essential need in every human being of finding the meaning of life, the significance of being here in existence. You may be aware or not, but there is a deep longing to know, "Who am I?" – And it is possible only through disciplehood. The word *disciple* is very significant; it comes from the same root as *discipline* – its original meaning is *learning*. We come into the world absolutely ignorant, and there are two ways one can choose. Either one can start becoming knowledgeable, accumulating borrowed knowledge and covering one's ignorance. And as the layer of this so-called knowledge becomes thicker, you will forget that you are still ignorant. (…) When so many people are confirming that you are wise, they cannot possibly be wrong: in this way, you convince yourself that you are no longer ignorant. (…) The other way is not to allow your consciousness to be contaminated by anyone. You keep one thing as a criterion: unless you know something, it is not knowledge; unless you encounter truth, it does not matter. Jesus may say it is true; Krishna may say it is true; Buddha may say it is true – it may be truth for them, but not for you, because truth is an *individual* experience, just like love. (…) This second alternative is the alternative of the disciple: he goes in search of learning on his own.

There is communion with the Master, a heart-to-heart meeting which you call *love*, but it cannot be for twenty-four hours a day at the stage of the disciple. So it becomes like a breeze, and there is coolness, and there is fragrance, and then it is gone. Then suddenly, you feel that life is futile, meaningless – of which you were never aware before. To become aware of despair, futility, meaninglessness, you have to be aware of meaning, bliss, love, joy. But this is only the beginning of the journey. As you go on growing, there are three stages: first, the stage of the student; second, the stage of the disciple; third, the stage of the devotee. (…) One has to be very intelligent and alert not to stop before one has reached to a twenty-four hour continuous, ecstatic state. (…) Just be intelligent, and remember a simple criterion: *unless blissfulness becomes my nature, my very being, there is no way for me to stop.*

The path is inwards. But with a confused mind, you cannot move inwards.

Dissolving into the Master is only a device. The moment you dissolve into the Master, you will be surprised that you have dissolved into existence itself – the Master was only a window. Through the Master, you can enter into the open sky. Then, all the stars are yours, and the whole existence is yours. You are of it.

Beloved Osho, what is the difference between a rebel and a revolutionary? – There is not only a quantitative difference between a rebel and a revolutionary; there is also a qualitative difference. The revolutionary is part of the political world. His approach is through politics. His understanding is that changing the social structure is enough to change the man. The rebel is a spiritual phenomenon. His approach is absolutely individual. His vision is that if we want to change the society, we have to change the individual. Society in itself does not exist; it is only a word, like *crowd*, but if you go to find it, you will not find it anywhere. Wherever you will encounter someone, you will encounter an individual. Society is only a collective name, just a name, with no substance – not a reality. The individual has a soul, has a possibility of evolution, of change, of transformation. Hence, the difference is tremendous. The rebel is the very essence of religion. He brings into the world a change of consciousness – and if the consciousness changes, then the structure of the society is bound to follow it. But vice versa, this is not the case – and it has been proved by all the revolutions, because they have all failed. No revolution has yet succeeded in changing man; but it seems that man is not aware of the fact. He still goes on thinking in terms of revolution, of changing society, of changing the government, of changing the bureaucracy, of changing laws, political systems. Feudalism, capitalism, communism, socialism, fascism – they are all in their own way revolutionary. They all have failed, and failed utterly, because man has remained the same. A Gautam Buddha, a Zarathustra, a Jesus – these people are rebels: their trust is in the individual. (…) The rebel has not been given a chance; he is still an unexperimented dimension. My *sannyasins* have to be rebels, not revolutionaries. The revolutionary belongs to a very mundane sphere; the rebel and his rebelliousness are sacred. The revolutionary cannot stand alone: he needs a crowd, a political party, a government. He needs power, and power corrupts – and absolute power corrupts absolutely. All the revolutionaries who have succeeded in capturing power have been corrupted by power. They could not change the power and its institutions, but the power changed them and their minds and corrupted them. Only names are different, but the society continued to remain the same.

Man's consciousness has not grown for centuries. Only once in a while, a man blossoms, but in millions of people, the blossoming of one man is not the rule – it is the exception. And because he is alone, the crowd cannot tolerate him. He becomes a kind of humiliation; his very presence becomes insulting, because he opens your eyes, makes you aware of your potential and your future. And it hurts your ego that you have done nothing to grow, to be more conscious, to be more loving, to be more ecstatic, to be more creative, to be more silent – to make a beautiful world around you. You have not contributed to the world; your existence has not been a blessing here, but a curse. You introduce your anger, your violence, your jealousy, your competitiveness, your lust for power. You make the world a war field; you are bloodthirsty, and you make others bloodthirsty. You deprive humanity of its humanness. You help man to fall below

humanity, even sometimes below animals. Hence a Gautam Buddha or a Kabir or a Chuang Tzu hurts you because he has blossomed, and you are just standing there. Springs come and go, and nothing blossoms in you; no birds come and make their nests in you and sing their songs in you. Hence, it is better to crucify a Jesus and to poison a Socrates, just to remove them, so that you need not feel in any way spiritually inferior.

The world has only known very few rebels. But now is the time: if humanity proves incapable of producing a large number of rebels, a rebellious spirit, then our days on earth are numbered. Then, this century may become our graveyard. We are coming very close to that point. We have to change our consciousness; we have to create more meditative energy in the world, to create more lovingness. We have to destroy the old man and his ugliness, his rotten ideologies, his stupid discriminations, idiotic superstitions, and create a new man, with fresh eyes, with new values; a discontinuity with the past – that's the meaning of rebelliousness.

Reform mans a modification. The old remains; you give it a new form, a new shape – a kind of renovation of an old building. Its original structure remains – you whitewash it; you clean it; you make a few windows, a few new doors. *Revolution* goes deeper than reform. The old remains, but more changes are introduced, even in the basic structure, not only changing its color and opening a few windows and doors, but perhaps making new stories, taking it higher into the sky. But the old is not destroyed; it remains hidden behind the new: in fact, it remains the very foundation of the new. Revolution is a continuity with the old. *Rebellion* is a discontinuity. It is not reform; it is not revolution: it is simply disconnecting yourself from all that is old. The old religions, the old political ideologies, the old man – all that is old in you, disconnect yourself from it. You start life afresh, from scratch. (…) The birth of a rebel is the death of the old. The revolutionary tries to change the old; the rebel simply comes out of the old, just as the snake slips out of the old skin, and never looks back. And unless we create such rebellious people around the earth, man has no future.: the old man has brought man to his ultimate death. The old mind, the old ideologies, the old religions – they have all combined together to bring about this situation of global suicide. Only a new man can save humanity and this planet, and the beautiful life on this planet. I teach rebellion, not revolution. To me, rebelliousness is the essential quality of a religious man; it is spirituality in its absolute purity. (…) By the end of this century, either man will disappear, or a new man with a new vision will appear on earth. He will be a rebel.

The family is one of the greatest traps that society has used for millennia to keep man a slave.

Mind cannot conceive what blissfulness is, what it is to be totally conscious, what constitutes ecstasy. Mind is not meant for that. Make the division clear: mind is for the outer world, the objective world; (…) meditation is for the inner world, the subjective world.

There is no need to renounce the world. – In fact, it is so surprising that the people who have called the world illusory have insisted on renouncing it. If it is illusory, what are you renouncing?

There is no goal; there is only a beautiful pilgrimage. Make the most of it – outwardly and inwardly. Have all possible experiences, and move on.

All relationships are binding; they create trouble. You start expecting something, and the person who has allowed you to be related starts expecting something from you – and the trouble begins. And the door to hell is not far away. Here, no relationship exists at all. Everybody is himself. And my whole philosophy is to give you dignity, selfhood, the glory of being yourself. I am not here to make you a Christian, or a Hindu, or a Buddhist. My whole effort and love is to make you yourself. It is easy to copy; it is difficult to be original. But unless you are original, your life will not have any juice.

Ordinarily, we live like somnambulists, sleepwalkers. The rebel tries to live a life of awareness. Awareness is his religion; awareness is his philosophy; awareness is his way of life.

The rebel goes into his inner world with open eyes, with no idea of what he is looking for. He goes on polishing his intelligence. He goes on making his silence deeper, his meditation more profound, so that whatever is hidden in him is revealed to him; but he has no preconceived idea of what he is looking for. He is basically an agnostic.

The rebel lives a childlike innocence, and innocence is the most mysterious phenomenon. It opens the doors of all the secrets of life. Only a rebellious person is truly revolutionary and is truly religious. The rebel does not create an organization; he does not create a following; he does not create churches. But it is possible that rebels can be fellow travelers: they may enjoy to be together, to dance together, to sing together, to cry and weep together, to feel the immensity of existence and the eternity of life together. They can merge into a kind of communion without any surrender of anybody's individuality; on the contrary, the communion of rebels refreshes everybody's individuality, nourishes everybody's individuality, gives dignity and respect to everybody's individuality.

Religion is a rediscovery of your lost innocence.

The rebel lives in society, fighting, struggling. To remain in the crowd and not to be obedient to the crowd, but to be obedient to one's own conscience, is a tremendous opportunity for growth. It makes you bring out your best; it gives you a dignity. (…) If the rebel finds something is right, he obeys it, but he obeys his own feeling of rightness, not the commandment given by others. And if he sees that it is not right, then he disobeys it, whatsoever the cost may be. He may accept a crucifixion, but he will not accept spiritual slavery. (…) Society has a fixed mode, a fixed pattern, fixed ideals; and the rebel cannot go with those fixed ideals – he has to follow his own still small voice. I his heart is saying no, then there is no way, no power, to force him to say yes. You can kill him, but you

cannot destroy his rebellious spirit. (…) The rebel renounces the society and still remains in it, fighting moment to moment - in this way, he grows. (…) A man of rebellious spirit will have to be aware about every social ideal, however ancient, and will respond according to his awareness and understanding – not according to the conditioning of the society. That is renunciation.

The rebel should be life-affirmative. (…) The world has to be nourished, because it is nourishing you. (…) Your joy, your blissfulness, your silence, will bring the silences of the stars and the sky; your peace with existence will open the doors of all the mysteries which it contains. There is no other way to become enlightened. The world has not to be condemned; it has to be respected. The rebel will honor existence; he will have immense reverence for life in whatsoever form it exists. (…) That will be his gratitude; that will be his prayer; that will be his religion; that will be his revolution.

First, travel the path; know perfectly well where it leads – only then can you hold the hands of others and them on the path. (…) It is better to first cleanse yourself, to make your eyes more transparent, so that you can see better. Then, perhaps, you may be able to help others. The desire is good, but good does not happen just from good desires.

Religiousness is a private and personal phenomenon. It is just like love; it cannot be organized. The moment you organize truth or love, you kill them. Organization functions almost like poison.

The politicians have brought the nations into a state of continuous war: sometimes hot, sometimes cold – but the war continues.

You cannot save another being. Perhaps your saving yourself may ignite, trigger something in the other, but you are not to think that you are the savior of the other.

The rebellious spirit can be religious, but he cannot have a religion. And the difference between the two is immense, unbridgeable.

There are three hundred religions in existence in the world today. (…) And nobody is disloyal to his religion; (…) everybody is a believer, a follower. (…) What does all this following mean? Sheer deception – not only to others, but to yourself. It is strange, so strange that it is almost unbelievable, that there are three hundred religions in the world, and there is no peace, no joy, no celebration, no holiness, no divineness anywhere. All these religions are fake. The rebellious spirit has to get rid of all these religions and create only a quality of religiousness without any adjective: not Christian, not Hindu, not Buddhist, not Mohammedan – simply religious.

Man's problems increase as time has passed. It should have been otherwise: that the problems would be less and less as man has become more and more cultured, educated, civilized. But the more he is cultured, the more he is civilized, the more he is educated, the more his problems have increased out of all

proportion. And religions go on proclaiming that they have the cure for every disease, for every spiritual sickness. But man is suffering from spiritual sickness all over the world: everybody is feeling hollow. And these religions have not been of any help; on the contrary, they have increased his problems by their wrong, unnatural, stupid teachings.

The rebellious man cannot accept any of this idiocy. His religion is his intelligence; his religion is his consciousness. And out of his awareness, he becomes as free as a bird on the wing; as beautiful as a lotus in the pond; and as joyous as a cuckoo singing from the mango grove. He starts living for the first time, and he knows that life is the only God there is. There is no other God.

Society does not like unique people; it wants everybody to be part of the herd. Hence, hair should be cut in a certain way; clothes should be worn in a certain way; food should be eaten in a certain way. What should be eaten, what should be read, what is acceptable to the culture and what is not – all these imposed things give a similarity to almost everybody. This destroys individuality and uniqueness.

You have been told to listen to your elders, to the priest, to the teachers; but you have never been told to listen to your own heart. You are carrying a still small voice of your own, and in the crowd of voices that have been imposed on you, it is almost impossible to find it. First, you will have to get rid of fall those noises; you will have to attain a certain quality of silence, peace, serenity. Only then will it come, as a surprise, that you also have your own voice. – It was always there as an undercurrent. Unless you have found your natural inclination, your life is going to be a long, long tragedy, from the cradle to the grave. The only people who have been blissful in the world are the people who have lived according to their own intuition and who have rebelled against any effort by others to impose their ideas. Howsoever valuable those ideas may be, they are useless, because they are not yours. The only significant idea is that which arises in you, grows in you, blossoms in you.

The society depends on exploitation, oppression. A few people do it in an orderly way; a few people do it in a disorderly way – but their basic act is not different. A few people do it legally, because they are intelligent and clever enough to use the law in their favor; and a few people who are not so clever and not so intelligent do the same thing, but without using the law in their favor. (…) They are all part of this whole criminal situation that has remained prevalent from the very beginning of humanity till today.

The rebel is not a revolutionary; he doesn't believe in changing the society by changing the government. He believes in changing individuals, in changing himself, and spreading the flame from individual to individual. It seems to be a long way, but perhaps there is no shortcut.

Meditation is the source of understanding. Mind is simply a collection of information and knowledge.

The function of the Master is not to go on answering you; the function of the Master is to create a situation in which all your questions dissolve and you are left without questions.

People are imitators. People are not acting on their own grounds; they are reacting. (…) This is how the collective mind functions – always according to somebody else. Either for or against, it does not matter; either conformist or nonconformist, it does not matter. But it always is directed, motivated, dictated by others. Left to himself, man will find himself utterly lost: what to do? I am teaching my people to be meditators – to be people who can enjoy aloneness; to be people who can respect themselves without belonging to any crowd; to be people who are not going to sell their souls for any awards and honors and respectability or prestige that the society can give to them. Their honor, their prestige and their power is within their own being: in their freedom, in their silence, in their love, in their creative action – not in their reaction. What others do is not determinative in their life. Their life springs from within themselves. It has its own roots in the earth and its own branches in the sky. It has its own longing to reach to the stars. Only such a man has beauty, grace. Only such a man has fulfilled the desire of existence to give him birth, to give him an opportunity. Those who remain part of the crowd have missed the train.

People become disturbed with absolute trivia, with meaningless things. (…) Our consciousness is so small, it gets overpowered and possessed by anything – any mood, any feeling, any emotion.

The moment you drop all your desires and all your ambitions, you suddenly find that you are sitting in peace within the temple of your being.

The more conscious you are, the more peace will arise within the silences of your own heart.

We are all strangers in the world; we meet suddenly, accidentally, on the road. It is good if we can help each other to be more authentic, more sincere, more loving; to be more meditative, more alert, more aware. Then, our love relationship is a religious phenomenon.

The rebel has no path to follow; and those who follow any path are not rebels. The very spirit of rebellion needs no guidance; it is a light unto itself. The people who cannot rebel ask for guidance, want to be followers. Their psychology is that to be a follower relieves them of all responsibility: the guide, the Master, the leader, the messiah become responsible for everything. All that is needed of the follower is just to have faith – and just to have faith is another name for spiritual slavery. The rebel is in a state of tremendous love with freedom – total freedom, nothing less than that. Hence, he has no savior, no God's messenger, no messiah, no guide: he simply moves according to his own nature. He does not follow anybody; he does not imitate anybody. Certainly he has chosen the most dangerous way of life, full of responsibility, but of tremendous joy and freedom. (…) The rebel has no path as such. He walks and makes his path while walking.

The rebel is almost like a bird flying in the sky: what path does the bird follow? There are no highways in the sky; there are no footprints of birds.

Devotion is not a path; devotion is the death of personality. That which is mortal in you, you drop it of your own accord; then only the immortal remains, the eternal remains, the deathless remains. And naturally, the deathless cannot be separate from existence, which is deathless, which is always ongoing, which knows no beginning and no end. Devotion is the highest form of love. (…) Devotion is not a path; devotion is only a love affair, purified to its ultimate state. Then whomsoever you love becomes a door, a bridge to the universal organic unity, the experience of your small identity dissolving in the ocean just like a dewdrop slipping from a lotus leaf.

Death makes people sincere.

Mystery is not destroyed, only pushed back. The whole of science has pushed the mystery back. It has not been able to demystify it. Neither have all the religions in the world been able to demystify existence: they have found answers for everything, but all of their answers are pseudo. (…) The mystery remains the same.

Man has to come to a state of consciousness where there is no question left. This state is the answer. There is no answer as such. This consciousness without any questions is the answer, because this consciousness is the most mysterious thing in the whole of existence, amongst all its mysteries.

The mind can only create suffering. To create joy is beyond the mind's capacity, because joy simply means rising above mind. And mind cannot rise above itself. (…) Unless you go beyond the mind, you will not know what joy is. Joy is your nature, but the mind will not allow you to live according to your nature. The mind will interfere on every step. As the mind exists today, there is no possibility for it to be a creator of joy. (…) Mind is a kind of insanity, because it is carrying so many impressions which are conflicting, contradictory. (…) It is a crowd of unrelated, irrelevant, inconsistent thoughts; it does not have an organic unity. In fact, it is a miracle that somehow you go on keeping yourself together.

Only meditators have been found, down the centuries, not to have become mad. Because the meditator knows how to go beyond mind; he knows how to go beyond madness. He does not collect all kinds of crazy things; on the contrary, he continuously cleans his mind; he throws away all rubbish that just goes on collecting in life naturally. You clean your house every day, but you have not thought of cleaning your mind every day. Just as your house collects dust, (…) your mind also collects all kind of junk, and you go on piling it up. A day comes… suddenly, the pile is bigger than you, more powerful than you, starts dictating to you – and you have to listen to it; otherwise, it will not leave you in peace. (…) So you go on keeping a beautiful profile, a beautiful mask; but behind it, you are accumulating all kinds of dangerous possibilities which can explode at any moment. Every man who is not a meditator is vulnerable and can become a madman.

The society's whole interest is in how to exploit you, how to enslave you, how to use you in a more efficient way, almost like a machine. It gives you all the education just for these hidden, secret aims.

The human mind became perverted when it started following priests and politicians against its own nature. Perversion happens the moment you go against your nature. You cannot throw your nature out of the window; it is within you. But if you go against it, its natural expression is closed. And when the natural expression is closed, the energy starts finding some other way – it has to come out.

Maturity comes through experiences, good and bad both, of love and hate both. Friends help you; enemies help you. Life gives you dark nights and days full of light; moments of heaven and ages of hell. You will be surprised why I am saying moments of heaven and ages of hell – this seems to be unjustified. But it is only an appearance: ages of heaven appear like moments; and moment of hell appear like ages.

Marriage is, in its naked reality, a strategy by the society to keep everybody under control. And it is such a subtle way that nobody thinks, at least in the beginning, that it is going to be an imprisonment, a lifelong slavery. But marriage has been used by all the societies in the world, in all the ages past, as a psychological imprisonment; putting so much burden and responsibility on every individual that he has to kneel down, and in Zarathustra's words, has to become a camel, a beast of burden. Camels don't rebel. On the contrary, the more burden a camel can carry, the more precious it becomes. The same is the situation of the married man: the more burden he carries, of the old parents, of the small children, of the wife, the more respectable, the more honored he becomes in the society. These are the ways, the invisible chains, that will prevent a man from becoming a rebel.

The greatest courageous life in the world need to have the guts to stand alone without ever bothering about the majority of the world and what their opinion is. But this is possible only when your rebellious idea is not borrowed, when it is not only a thought in the mind, but a realization, a deep insight of your own into things. It is possible only if your authority is within you, if you feel that what you are fighting for is your experienced truth. But if your authority is somewhere else, then you cannot have that much courage.

My *sannyasins* have to become burning torches, moving around in the world to share their fire with anyone who is ready.

The world does not allow anyone to be what he is by nature supposed to be. The world tries to mold every person into a commodity: useful, efficient, obedient – never rebellious, never asserting himself, never declaring his own individuality, but always being subservient, almost like a robot. The world does not want you to be human beings; it wants you to be efficient machines: the more efficient you are, the more respectable, the more honored. And this is what creates the problem. No individual here is born to be a machine. It is a humiliation, a

degradation; it is taking away his pride and dignity, destroying him as a spiritual being and reducing him into a mechanical entity. Hence, every child, from the very beginning, as he becomes aware of the intentions of the society, of the parents, of the family, of the educational system, of the nation, of the religion – as he becomes aware, he starts closing himself. He starts becoming defensive, just out of fear, because he has to encounter a tremendous force. And he is so small and so fragile, so vulnerable, so helpless, so dependent on the same people against whom he has to protect himself. And the problem becomes more complicated, because the people he has to protect himself against are the people who think that they love him. And perhaps they are not lying. Their intentions are good, but their consciousness is missing; they are fast asleep. They don't know that they are being puppets in the hands of a blind force called the society, the establishment – all the vested interests are together. The child faces a dilemma. He has to fight against those whom he loves, and he thinks they love him too. But it is strange that the people who love him don't love him as he is. They say to him, "We will love you, we do love you, but only if you follow the way we are following, if you follow the religion we are following, if you become obedient the way we are obedient." – If you become part of this vast mechanism, in which you are going to live your whole life… fighting against it is simply meaningless; you will be crushed. It is wiser just to surrender and just to learn to say yes, whether you want or not. Repress your no. In all conditions, in all situations, you are expected to be a yea-sayer. The no is prohibited; the no is the original sin. Disobedience is the original sin – and then, the society takes revenge with a great vengeance. This creates great fear in the child. His whole being wants to assert its potentiality. He wants to be himself, because other than that, he cannot see any meaning in life. Other than that, he will never be happy, joyous, fulfilled, contented. He will never feel at ease; he will always be in a split. A part, the most intrinsic part of his being, will always feel hungry, thirsty, unfulfilled, incomplete. But the forces are too big, and to fight against them is too risky. Naturally every child, slowly, slowly, starts learning to defend himself, to protect himself. He closes all the doors of his being: he does not expose himself to anybody; he simply starts pretending. He starts being an actor; he acts according to the orders given to him. Doubts arise in him; he represses them. His nature wants to assert itself; he represses it. His intelligence wants to say, "this is not right; what are you doing?" – he drops being intelligent: it is safer to be retarded; it is safer to be unintelligent. Anything that brings you in conflict with the vested interests is dangerous. And to open yourself, even to people who are very close, is risky.

Sannyas is an effort to at least make yourself sane and to help others towards sanity. And the first step is, never pretend. Whatever the consequence, be true. Howsoever easy the hypocrisy may be, it is dangerous. It is dangerous because it is going to destroy your very spirituality, your very humanity. It is not worth it. It is better that everything should be taken away, but your dignity and your pride as a human being, as a spiritual being, should be left. That is more than enough to feel blissful and grateful towards existence.

Creation is impossible without destruction. The false has to be destroyed for the real to grow. That which you are not has to be taken away from you, so that you can be what you are. (…) I am making every effort to destroy everything phony in you. And almost everything is phony. The real is hidden far behind. So much rubbish has to be thrown out and burned before we can find you – you are lost in a crowd of false personalities.

While you are alive, be alive as totally and as intensely as possible. In fact, death should be an incentive to live. If there was no death, you could postpone living. But because of death, postponement is not possible. You have to live this very moment because you cannot be certain about the next moment.

Life is such… today, it is one thing; tomorrow, it is another; and the day after tomorrow, nobody knows what it will be. Your memorized answers, your borrowed knowledge from others never fit with life. (…) Life is changing every moment; that's why it remains fresh. (…) Don't burden your children with your ideologies; and don't be burdened by your ancient people with their ideologies. Everybody has to be a light unto himself. And this is, to me, the essential rebellion.

The crowd never wants anybody to be unique; it hurts the crowd mind. The unique person is a humiliation, because it reminds people of what they are and what they could have been. The presence of the unique person makes them aware of what they have missed – and they have missed their whole life. They cannot forgive the unique person, although he has done no harm to them. He has always done great service to humanity: he has brought mor beauty to existence, more poetry to life; he has created more songs in the souls – he is the very salt of the earth. All that man is, whatsoever is great in man, belongs to only a very few unique individuals' contribution. But the crowd cannot forgive them. It can forgive criminals; it can forgive murderers; it can forgive politicians; it can forgive any kind of person in the world – but it cannot forgive a man who has an individuality of his own, who is not part of the collective mind.

Intelligence never grows without doubting, without questioning. It is the natural growth of intelligence to question. Just to believe means that the intelligence need not grow – for what and why? There is nothing to seek and nothing to search for; you simply have faith in the priest and keep your eyes closed. This has been so, but this need not be so forever.

It needs intelligence to be sensitive. But no religion wants you to be sensitive; they are all afraid of your becoming a power unto yourself. A sensitive person becomes a power, a tremendous powerhouse. He has his own intelligence; he has his own love; he has his own insight into things. He has clarity of vision; he has an aesthetic sense for beauty – all these things are dangerous.

Creating one's own reality is called imagination – that is the faculty of dreaming.

Intuition, imagination, intellect – all have to be transcended. You have to come to a point which is beyond mind: a deep serenity, coolness and calmness that is your true nature, that is your Buddha nature. That's what you are; that is the stuff you are made of; and that is the stuff the whole universe is made of. We can call it universal consciousness; we can call it universal godliness – any name will do.

Ego is false, and to depend on the false is to make houses on the sand, without foundation. Your personalities are almost signatures on water: you have not even signed, and they disappear.

Don't depend on others! Be independent in your being. Just listen to your inner voice.

You are emperors, but you have to discover yourself. (…) Your kingdom is within you. You just have to learn to close your eyes and look inwards.

Just as you bring light into a dark room and darkness disappears, as you bring watchfulness to your mind, mind disappears. And the disappearance of the mind is the beginning of knowing yourself. This is the highest peak of consciousness, and unless a man achieves it, he has wasted his life in trivia.

Meditation is very simple if sex has been lived completely, without any fear, any repression, any guilt. My own understanding is that, just at the age of fourteen, as you become interested in sex, if you live perfectly and totally and sincerely, religiously, your sexual life, then by the age of forty-two, you will be out of it. Life has seven-year cycles. The first seven years, you are absolutely innocent – you are just as a saint as you should be. Your second seven years are a preparation for sex: slowly, slowly, the snake of sex starts uncoiling within you. By the age of fourteen, you are mature and you can reproduce children. From fourteen to twenty-one, your sexual energy is at its highest peak, exactly between fourteen and twenty-one: that means seventeen and a half is the climax of sexual energy. But this society has lived with such repressive and unnatural, unscientific ideas that these are the years when you are told to be celibate. And these are the years when you could have lived sex, and celibacy would have come by itself by the time you are forty-two. Between twenty-one and twenty-eight, sex is very normal, very natural. From twenty-eight to thirty-five, sex starts declining. From thirty-five to forty-two, sex reaches its ultimate decline. From forty-two to forty-nine, sex disappears. That's why, in ancient India, the wise people have decided that by the time one is fifty, one should start preparing for *vanprashtha*. One's face should now be towards the mountains, towards the forest – that is the meaning of *vanprashtha*. One is still in the world, but now, one's whole consciousness has turned, and one is getting ready to move into the deep forest to be alone: the days of meditation have come. By the time a person is fifty, his children will be nearabout twenty-five. They must be getting married; they must be getting into a profession. The father can look forward to twenty-five years more: these are the twenty-five years, from fifty to seventy-five, that he can watch – he can live in the world, yet not be of the world. He can watch his children slowly taking over. And after seventy-five, all his interest in the world

will have disappeared; then, meditation will be his only interest. But this is just a formal categorization. It depends on you and your intensity of living. You can be beyond sex by the time you are thirty-five; you can be beyond sex without much difficulty when you are forty-two. But it is unfortunate that people die still as foolish as young people. Psychologists have come to the conclusion that most people die with the idea of sex – that is their last idea. (…) They have not lived their life wholeheartedly; that's why something that should have ended at forty-two has continued up to eighty, up to ninety. (…) Sexual infatuation and sexual desires – that is your only bondage. All other bondages are secondary; all other bondages are branches of your sexuality.

Meditation is not something mechanical; hence, there can be no technicians of meditation.

Vipassana done after sunset is very dangerous. If you do *vipassana* for just two hours in the night, then you cannot sleep. It creates such awareness in you that that awareness continues the whole night. And if somebody is doing *vipassana* for ten hours, almost the whole day, then the sanity will give way: (…) *vipassana* can create madness in people.

The moment you are ready and ripe, enlightenment will happen. Trust existence.

Sex and meditation cannot exist together. Sex is pulling you downwards; and meditation is pulling you upwards.

Belief is anti-intelligence.

My work consists in killing you lovingly, because that is the only possibility of bringing you back into a new light, into a new life. I kill only that which is not yours. (…) I give you that which you already have; and I take away all that you never really had, but which you believed you had. I destroy your belief, and that is my way of destroying your personality. (…) The personality needs many fictions to support it. Itself, it is a by-product of all these fictions. Your individuality needs no fiction; it is your authentic existential being.

Real temples are not made of bricks and stones; real temples are made of dancing hearts.

Science is concentration; philosophy is contemplation; religion is meditation.

I am an invitation for all those who are seeking, searching, and who have a deep longing in their hearts to find their home. I am an answer to the question that everybody is, but cannot formulate – a question that is more a quest than a question, more a thirst than a verbal, mental enquiry; a thirst that one feels in every cell and fiber of his being, but which one has no way to bring to words and ask. I am an answer for that question which you cannot ask, and which you cannot expect that it could be answered. When I say, I am the answer, I don't mean that I can give you the answer… Yes, if you are ready, you can take it. I am just like a well, ready for you to throw your bucket and draw the water for

yourself. I have it, but I cannot reach to you without your efforts. Only you can reach to me. It is a strange invitation. It will take you on a long pilgrimage, and it will end only where you already are. You will have to move many steps and on many paths, just to come to yourself, because you have gone far away from yourself. You have completely forgotten the way back. I am a reminder, a remembrance, of the lost home. As a person, I do not exist; as a person, I only appear – I exist as a presence. Since the day I came to know myself, the person disappeared. There is only a presence, a very living presence, that can quench your thirst, that can fulfill your longing. Hence, in one word, I can say that I am an invitation, of course just for those who have a deep longing in their hearts that they are missing themselves – a deep urge that, unless they find themselves, everything else is meaningless. Unless it is your a priori concern, your ultimate concern, such that if it is needed, you are even ready to lose everything for it, but you cannot drop it… There are thousands of desires, but as far as longing is concerned, there is only one: to come back home, to find your reality. And in that very finding, you have found all that is of any value: blissfulness, truth, ecstasy. (…) My invitation is to make you aflame, and unless you know a life which is luminous and aflame, all your knowledge is just a deception. You are gathering it to help you forget that the real knowledge is missing. But however great is your accumulation of the other, the objective, the world, it is not going to become a substitute for your self-knowing. With self-knowing, suddenly all darkness disappears, and all separation from existence. I am an invitation to take a courageous jump into the ocean of life. Lose yourself, because that is the only way to find yourself.

In life, what you see shows much about you, not about what you are seeing. (…) It all depends on you. If you see the beautiful in me, something beautiful has arisen in you.

The moment you go beyond your mind, you suddenly become a mirror: then you reflect reality. Within the mind, you project reality – you don't reflect. (…) You should always remember that whatever you see in the world is your own projection. (…) Jiddu Krishnamurti used to say, "You are the world." – Once this is understood, tremendous changes are possible. You will not throw tantrums at others. You will become more centered; you will become more subjective and introvert. Your world will start losing objects; it will become more of a subjectivity – and that is your truth. Once you are centered in your being, beyond mind, then you can see the world as it is. Only very few people have seen the world as it is. Everybody sees it as his mood, his emotion, as his idea suggests to him. (…) It has to be remembered continuously, that whatever you see, it is your own projection. And once you start seeing the same everywhere, in the friend and in the foe, then your experience has entered into a new realm.

The false ego has created a false life pattern and a false lifestyle. Drop everything. Be authentic and true; that is the first step. And once you are authentic and true, you will see how beautiful it is. And that will create the longing to go beyond, in search of the ultimate truth, the final statement and the final experience, beyond which nothing else exists.

As far as I am concerned, I have never done anything. Whatever has happened, I cannot take credit for it. Since the day I came to know my nothingness, things have been happening, but I am not the doer. Existence has taken over. I am not even concerned whether what is happening is going to succeed or fail; it is none of my concern. (…) I am as much part of existence as the trees, as the moon, as the stars. The Whole functions in an organic way; everything is related to everything else. The smallest baled of grass is connected with the greatest star millions of light years away. All are functioning, and there is nobody who is dictating. Existence is, in itself, the master. And whatever happens is spontaneous: nobody orders it; nobody follows. This is the greatest mystery. (…) I have left myself far behind, and since then, there is no responsibility. Whatever the Whole manages through me, the Whole must be responsible for it. I don't come in its way. I don't even think whether it is right or wrong, whether it should be done or not. Who am I to judge? This, I call let-go. (…) If you look into my eyes, you can see into the depths which go beyond me. If you listen to my silences, you will hear the silences of the sky – it is not mine. And I would like you also to be in the same space, where you have nothing that you can say is yours, where nothing belongs to you, because you belong to the Whole.

Meditation is simply a waiting for the unknown, for the unpredictable, for the incomprehensible. And the more the waiting is pure, the more grace arises out of it. (…) You just wait and let things happen to you – not according to you, but according to existence itself. (…) You are perfectly on the right path. Beware of your mind – it will try to disturb you, to distract you, to create doubts. Just put it aside. This great affair has nothing to do with the mind.

The tendency of the human mind is to deny those things which are ugly, to hide those things which it does not want others to know – to hide in such a way, in such depths of the unconscious, that even the person himself becomes unaware of them. This way, he maintains his superficial personality.

You have been told continually that unless you believe, you will not find. But the truth is just the contrary. Belief is a barrier, not a bridge. Those who believe never find, because they never even begin the search – there is no need. You are in a prison, and you think you are free. You are in chains, but you think they are ornaments. (…) You are surrounded by many hypnotic strategies developed by society down the ages. And those hypnotic strategies are the root cause of your ignorance, or your misery, of your unenlightened state. Hence, the first thing to realize is that you are in prison. The moment you recognize that you are in prison, you cannot tolerate the prison. Nobody can tolerate it; it goes against human dignity. You will start finding ways to get out of it. (…) But if you believe this imprisonment is your home, then of course it is absolute nonsense even to think about getting rid of it. Then, the walls that keep you a prisoner, you think they are a protection. (…) Your homes are nothing but beautiful prisons made by you, decorated by you. You think they are protecting you; but they are destroying you. (…) You lose all joy; you lose all freedom; you lose all sense of direction. You lose the very purpose you are here for. You get lost in your own home. You become too much concerned about the furniture and about the decorations, and you forget yourself completely. This forgetfulness is a kind of deep psychological

sleep. (…) The moment you give up your responsibility, you give up everything. Then you are just an empty shell, without any meaning and without any essence.

Your wife, your husband, your children – nobody is yours. All are man-made, arbitrary relationships.

The ego is a tension between today and the future. The moment there is no ego, there is no tension; you simply live in a state of let-go. Then, wherever the river takes you, wherever the life force takes you, you simply go. It is not your goal; you have become part of the Whole.

First, I have to create a longing for enlightenment; otherwise, enlightenment is non-existent on your laundry list. Nobody wants enlightenment: people are wanting all kinds of things, but enlightenment is a very rare variety. Only very unique people even become interested in it. So first I have to insist: *be thoroughgoing in your search for enlightenment*. First, I have to create the desire, the longing, the passion, so strong that you drop all other small things and put your total energy into the search for enlightenment. (…) So first be thoroughgoing: your total energy should be involved in the search. (…) And once you have this, half the process is complete. Then begins the other half: (…) then comes frustration. At that moment, the Master says: "Now you have done enough search. Now drop all searching; just sit silently." – (…) Half the process is to bring your whole energy into the search; and the second part is to make you sit down and drop the whole search. (…) Without the thoroughgoing search, you would not have been able to sit down silently. To make you sit down silently, you have to be made to run for miles. Only when you are utterly tired and frustrated, then you can drop even the idea of finding enlightenment. Then you are utterly silent. You have forgotten about property, money, possessions, prestige long before, because you staked everything for enlightenment. Now, the only thing to be dropped that you still have is the desire for enlightenment – that is the last desire to be dropped. But first, it has to be created. (…) You have to desire so totally that you can drop it totally too. And this is the mystery of enlightenment. (…) In this silence, when there is no desire stirring your mind, you suddenly find you are the enlightened one. (…) Unless you are exhausted, you will remain interested in something or other. But when you are exhausted, all your interests disappear: all that you want is to be still, at ease, relaxed – and that is the moment when enlightenment happens. It is not an object to be found; it is a realization of a silent being. (…) The many years of thoroughgoing search create the space to be silent – so silent that even enlightenment is no longer there. That's why enlightenment happens. One becomes aware of one's own inner being. All outside search has disappeared; hence, the one-hundred-and-eighty degree turn. Consciousness turns inwards, because there is no goal outside; there is no way, and there is nothing to be done. (…) Nobody can find enlightenment with thoroughgoing search. But by thoroughgoing search, one finds frustration – such utter frustration that one becomes silent. (…) But the utter silence, a state of no-mind, a pure space, needs all your desires to be exhausted. (…) So gather all your desires and make your life one-pointed towards enlightenment – and I assure you, you will not find it! But without this, nobody has found it either.

The only way mind has ever become silent is whenever you are utterly indifferent – as if it is not your mind, as if it does not matter whether it chatters or not.

Truth is not a question of majority; truth has always been a finding of the individual. The majority has always lived in lies, in fictions, in fabricated ideas, which are consoling. Truth needs a little effort on your part to drop all that is false, fictitious, superstitious, given to you by the parents and by your society. And immediately, you will find your intelligence is becoming sharper. Just rely on your own intelligence, and you will find clarity.

Both things are the same: to illuminate you, or to eliminate you. They are two aspects of the same experience. Without your elimination, illumination is not possible. You are the only barrier to your own realization.

The more you become clearly distinct from the mind, the more the mind starts disappearing. That is the elimination. Mind exists with your support; it has no source of nourishment other than your support. And the support you can give to the mind is of identity: you have become one with the mind. Then, mind as a parasite goes on living. But the moment you are separate from the mind, the parasite dies: you can see it disappearing just like smoke, into thin air. Only watching remains. (…) To illuminate you, to make you enlightened, the only way is to kill you, to kill you as an identity with the mind. And as the mind is left, like a snake leaves its old skin and slips out of it, you have done the whole pilgrimage from darkness to light, from the finite to the infinite, from death to deathlessness.

Be in the society and live according to your own consciousness, whatsoever the consequences. It is better to suffer those consequences than to escape and show your fearfulness, your cowardliness, because fear cannot allow you to rise to your ultimate height. The society can be used as a fire test of whether your rebellion is just a mind game, or whether it is a spiritual growth. Those who become rebellious because of their spiritual growth don't have to fear that they will become part of established society. (…) I don't want you to escape the world; I want you to transcend the world – living in it, going through all the fire, because you know that nothing can destroy you. This certainty can create a gathering of rebels without any establishment.

To the non-meditator, death is the end; to the meditator, death is a beginning. It is a new beginning, a fresh beginning, freed from the old rotten body, the old mind. It is a resurrection; every death is a resurrection. But if you don't know it, you will die unconsciously without experiencing the beauty of resurrection. If you can die consciously, then death is only a door into a new life on a higher plane. But to die consciously, one has to live consciously. You cannot manage to die consciously without a long, meditative, conscious life. Only a conscious life is rewarded with a conscious death: it is a reward, but only to the conscious man. To the unconscious man, it is the end to all his efforts, ambitions, desires. There is only darkness ahead, not a single light and no possibilities left. Death simply takes away the whole future. Naturally, the unconscious man is immensely afraid

and deeply trembling, knowing that death is coming closer every day. Since your birth, the only thing that has been certain is death; everything else is uncertain and accidental. Only death is not accidental; it is an absolute certainty: there is no way to avoid it or to dodge it.

Fear is a closing process; (…) fear starts the process of closing the heart. (…) Love is just the opposite: love is an opening process.

Your attachments keep you unaware of your own great potential. The more you become attached to things, to people, the more you become a slave. Attachment is another beautiful name for spiritual slavery. A man who is attached is a slave. (…) All attachments, although different in degree, are a kind of putting yourself down and making something else so important that you are even ready to die for it – people are ready to do anything to fulfill their ambition. All these attachments destroy your worthiness. They take away all that is beautiful and valuable in you. You become smaller than the things you are attached to and infatuated with. But a man who has no attachment has tremendous freedom; he has nothing to lose. And even if everything is lost, he will not look back even a single time. (…) And only freedom knows the fragrance of love; only freedom knows your immense worthiness.

To me, gratitude is the only prayer. Nothing has to be said; just a feeling of gratefulness. But people are full of complaints, not gratitude.

My love is available, just as the light of the sun is available. You just have to open your eyes. My love cannot be addressed to particular people, because to me, love cannot be a relationship. I *am* love – I can share with you; I am sharing every moment. Those who are capable of receiving it will receive it, as much as they are capable – and their capacity depends on the opening of their hearts.

Life is mostly a question of understanding. So just understand and pay attention to whatever life has given to you. (…) Life is given to you. Capacity to grow is given to you. Every opportunity to come to your ultimate peak of consciousness is given to you. A heart that can blossom in love is given to you. Just feel grateful to life, and as you will feel grateful, you will become more and more worthy, more and more humble – no grudge, no complaint. This is exactly the state of a religious person. (…) Religiousness is your gratefulness towards existence. (…) And once you start seeing all that has already been given, your heart will be full of gratitude. And that gratitude will open all the doors, all the windows. Existence is bridged by only one thing, and that is gratefulness. Then, miracles start happening to you. Then, mysteries go on opening their doors to you. The more humble, the more simple, the more grateful, the more worthy you become – and your worthiness has no limits.

A man who has disappeared as an ego, as a personality, is nothing but a vehicle to existence. He does not love; he *is* love.

Being is the goal of life. Doing is only to support your survival, so that you can find your being.

What is needed is a total understanding of your mind and its structure and its functioning. And that very understanding, without any effort on your part, will become the transcendence, will take you beyond, will give you the experience that mind was only dreaming and deceiving you.

Except man, there is no impatience anywhere. Impatience makes you ugly. Impatience is a disturbance in your meditation.

People go on changing their illusions. I want you to come out of all illusions and just see reality as it is. (…) No illusion can live for long; every illusion has a very small lifespan. Every illusion will sooner or later be destroyed by reality.

Avoid your ego; avoid your mind. (…) Never create any relationship with projection. (…) You will have relatedness, (…) but there will be no relationship, no binding – otherwise, every relationship becomes a kind of marriage. And the moment something becomes a marriage, it has turned into an imprisonment. (…) I don't want to create any kind of illusory relationship between me and you. I want to stand alone, and I also want you to stand alone – and in our aloneness, we shall meet. In our aloneness, in our freedom, we shall have reverence, and we shall have love, but our love will not be a bondage, and our respect will not create a hierarchy. (…) The whole life experience is of being together with people. Aloneness seems almost like a death. And in a way, it is a death: it is the death of the personality that you have created in the crowd. (…) The moment you move out of the crowd, you also move out of your personality. (…) In aloneness, you will disappear as an ego and personality, and you will find yourself as life itself, deathless and eternal. Unless you are capable of being alone, your search for truth will remain a failure. Your aloneness is your truth; your aloneness is your divineness. (…) And the function of the Master is to help you to stand alone.

Mind is your only problem. All other problems are just offshoots of the mind. Meditation cuts the mind from the very roots.

Absence of you is your real presence. (…) I am using the word *absence* to deny all that is not you. (…) Once the prejudices are absent, the ego is absent, your knowledgeability is absent – then your being shows in its utter purity. You disappear as a personality, and there remains only a pure presence. (…) And in this state, you don't think; you simply see. This seeing of existence is the first experience of the mystic.

Satyam, *shivam*, *sundram* – these three words are so unique, so incomparable; there is nothing parallel to them. (…) These three are the ultimate reality for those who are on the mystical path. (…) *Satyam* means the truth – not a conception about it, but truth itself. The second word, *shivam*, means virtue: all that is good, all that is valuable, all that is the most precious in you, the ultimate good. The man who comes to experience the truth starts living the truth immediately; there is no other alternative. And his living the truth is *shivam*. *Shivam* means truth in action. (…) If you experience the truth, the cyclone around you becomes *shivam*; it becomes pure godliness. (…) *Shivam* is the mystic in action. (…) *Sundram* means beauty. (…) The greatest beauty is to see the totality,

the intensity of the mystic. That is the greatest flowering in existence of consciousness itself. It is available only to those who are humble enough to receive it, who are not living a closed life of fear, of paranoia, but who are living a life of love, with all the windows open, and are ready to go with life wherever it leads. These receptive souls are the only real seekers in the world. These receptive souls are blessed with their experience of *sundram*: the beautiful rose that is opening in the heart of the mystic.

The mystic's concern is to create a song in your heart, and a dance to your feet, and a joy that never fades in your being.

The psychology of frustration is simple: you start expecting things from others, and you start believing in your expectations. Soon, your expectations are shattered against the reality. That is the reason why everybody is fed up. (…) The world is full of bored, frustrated people. (…) And the more intelligent you are, the sooner you will be bored – that is the criterion. The most intelligent, sensitive, creative people are the most bored people, because one experience is enough – to repeat it is only for the idiots. As the world has become more and more settled financially, socially – marriage, children, education, retirement, pension, insurance… people are even paid in advanced countries for their unemployment – it has taken away all the joy of exploration. Everything has become so settled and controlled that there seems to be only one possibility to explore, in the West particularly, and that is suicide. Only that has remained unknown. They have experienced sex and found that it is just foolishness. They have experienced drugs and found that it is just deceiving yourself. Now there seems to be no adventure, no challenge – more and more people are committing suicide. It is something to be noted that the suicide rate is not increasing in the poor countries. The poor people seem to be less bored, less fed up, because they have to think about food and clothes and shelter – they don't have time for boredom; they cannot afford it. The richer the society… where everything is available, how long can you go on living in a settled, monotonous, secure, insured, guaranteed lifestyle? People of great intelligence start committing suicide.

The search for the eternally fresh is the search of *sannyas*. There is a source within you which is eternally fresh: it never becomes old; you can never get fed up with it. And when I am saying this, I am saying it from the same source. My words are coming from the same source. If you can taste them, if you can feel them, you may have some glimpse of a faraway land where everything goes on becoming new every moment, where dust does not gather on any mirror. That world is within you. (…) But man looks always to faraway things; he seems to be completely unaware of that which is obvious, of that which is close. (…) Your eternal source of joy, (…) that which can give you a continuous joy, is within you – but you never look within. (…) People are ready to go to Everest; people are ready to go to the moon, to Mars in search, but you don't know that even if you reach Everest, you will simply look stupid. What will you do there? (…) After two minutes, you will be bored; you will want to go back home.

Subjectivity is the essence of mysticism. You will have to start looking inwards. That's what we call meditation: it is nothing but looking inwards, reaching to the point of your very life source. And once you have touched your very life source, then there is no boredom: your life is a constant celebration. Otherwise, to be bored is going to be your destiny.

If my words have a certain beauty, it is not of the words – it comes from my silence; it comes from my wordless innermost fragrances. Because these words are coming from my heart, they carry some beats of my heart with them.

Excitement is for those who are miserable. Without excitement, they cannot live; their misery will be too heavy. A little excitement in their lives: purchasing a new car, moving into a new house, a new love affair, getting a lottery opened in their name – these small things keep them going. These excitements function like lubrications, and they go on in their miserable lives, hoping another excitement may be coming soon. (…) Excitement is a momentary thing. You cannot remain excited forever; otherwise, your blood pressure will rise so high that you will simply pop off! Excitement always means going up to a certain point and then going down; it is always up and down. Falling back into misery, searching again for some excitement… this is the ordinary run of life.

Die every moment to the past, and be reborn again and again. Each moment has to be a death and a resurrection. (…) You have known only living with the changing, with the impermanent, with the ephemeral. Now, learn the new art of living with the eternal, the unchanging, the absolute still, the unmoving – something beyond time and space. (…) Learn the art of keeping the eternal always fresh; don't allow any dust to gather on the mirror of the eternal.

The circles are perfect; if they are not perfect, they are not circles. Perfection is intrinsic to a circle, and the same is the law about love. You cannot love less; and you cannot love more – because it is not a quantity: it is a quality which is immeasurable. (…) Love is something transcendental; (…) love is the flight of your consciousness to higher realms, beyond matter and beyond body. (…) And there is no limit to consciousness: the more you become conscious, the more you realize how much more is possible ahead. As you reach one peak, another peak arises in front of you – it is an eternal pilgrimage. Love is a by-product of a rising consciousness. (…) Your biology is your roots; your consciousness is your flowering. (…) I teach you to be more conscious, and love will come as you become more conscious. It is a guest that comes, that comes inevitably to those who are ready and prepared to receive it. (…) Love is a shadow of alertness, of consciousness.

When you start giving love with a deep sense of gratitude to all those who can receive it, then you will be surprised that you have become an emperor. You are no longer a beggar, asking for love with a begging bowl, knocking on every door. (…) And then, as you give, you start receiving from unknown sources, from unknown corners, from unknown people, form trees, from rivers, from mountains. From all nooks and corners of existence, love starts showering on you: the more you give, the more you get. Then, life becomes a sheer dance of

love. To me, this is the state of enlightenment, pure love. And except pure love, there is no God.

People have completely forgotten the language of relaxation. They have been made to forget it.

Religion is not believing in God; religion is not believing in the pope; religion is not believing in any ideological system. Religion is knowing that which is eternal within you, that which is the truth of existence, that which is your divinity, that which is your beauty, your grace, your splendor.

The art of let-go is synonymous with experiencing the immaterial, the immeasurable: your authentic being. (…) Let-go is not against work. In fact, let-go transforms work into a creative experience.

I want all my people to be courageous enough to expose themselves, however ugly it seems. The conditioning is to go on hiding the ugly and to go on pretending about the beautiful. That creates a schizophrenic situation: you go on showing yourself, what you are not; and you go on repressing yourself, what you are. Your life becomes a continuous civil war. You are fighting with yourself, and any fight with yourself is going to destroy you. Nobody can win. (…) Almost every human being is carrying a split personality. And the most significant fact is that he identifies himself with the false part, and he denies his reality. In this situation, you cannot hope to grow up as a spiritual being.

The goal is one, but the paths are many. And each Master has to defend his path, knowing perfectly well that the other paths are as valid as his. (…) The Master is not a philosopher propounding a system of philosophy. His basic concern is that your commitment to the path should be total. And to make it total, he condemns all other paths; he criticizes all other ways. It is just out of compassion for you. he knows the people on the other path will also reach; and he know that out of compassion, the Master on the other path has to criticize him, has to criticize his ways. This is just a simple methodology to protect the disciple from influences that can take him astray. (…) If you travel some time on one path, and then you change the path, you will have to start again from ABC. Whatever you have learned on one path is invalid on another path; and if you go on keeping it within you, it is going to create tremendous confusion. You are already in a great mess; no Master wants you more confused! Your mind always wants change. It does not know devotion; it loves fashions – its interest is always in some novelty. So it will go on moving from one path to another path, becoming more and more confused, because each path has its own language, each path has its own unique methods, and each Master is going to defend his path against all the other paths. If you move on many paths, you will collect contradictory arguments; you will become so much divided that you will not know what to do. And if it becomes our habit to change paths, because the new has a certain attraction for the mind, then you will move a few feet on one path, a few feet on another path, but you will never complete the journey.

Gautam Buddha insisted on the middle way: avoid all extremes; just be exactly in the middle, and you are right. (…) But Mahavira's standpoint was that you choose a single dimension, and you are totally devoted to it, without being worried that you are becoming an extremist: only from the extreme point can you jump into the beyond. Now, both are right. But if a person who has never followed any path hears that both are right, he will simply be confused. Before your enlightenment, you have to choose. After your enlightenment, you are absolutely free to declare that all paths lead to the same place. But while you are leading people on the path, you have to be consistently insistent that except this path, everything else has to be completely forgotten. You have to be one-pointed, just like an arrow moving towards the target, not bothering about other arrows moving from different angles, different aspects. If the arrow starts thinking of different angles and different aspects, then it is not going to reach the target – it will be lost in utter confusion. People who have followed Mahavira have arrived, and people who have followed Gautam Buddha have also arrived. If you ask me, what brings them home is totality, absolute dedication, unconditional commitment – (…) the path does not matter at all. (…) It does not matter on which path you are; these conditions will have to be fulfilled.

Meditation covers a very long pilgrimage. When I say, *meditation is witnessing*, it means that witnessing is the beginning of meditation. And when I say, *meditation is no-mind*, it means that no-mind is the completion of the pilgrimage. Witnessing is the beginning; and no-mind is the fulfillment: witnessing is the method to reach no-mind. (…) But witnessing is only like seeds, and then is the long waiting period. Not only waiting, but trusting that this seed is going to sprout. (…) No-mind is the last stage of flowering. (…) Witnessing is the path, and you are starting to feel once in a while a thoughtless moment. These are glimpses of no-mind – but just for a moment. Remember one fundamental law: that which can exist just for a moment can also become eternal. (…) Then, if you can transform one moment into a thoughtless state, you are learning the secret. Then there is no hindrance, no reason why you cannot change the second moment, which will also come alone, with the same potential and the same capacity. If you know the secret, you have the master key which can open every moment into a glimpse of no-mind. No-mind is the final stage, when mind disappears forever, and the thoughtless gap becomes your intrinsic reality. If these few glimpses are coming, they show that you are on the right path, and you are using the right method. But don't be impatient. Existence needs immense patience. The ultimate mysteries are opened only to those who have immense patience.

Once a man is in a state of no-mind, nothing can distract him from his being. There is no power bigger than the power of no-mind. No harm can be done to such a person. No attachment, no greed, no jealousy, no anger, nothing can arise in him. No-mind is absolutely a pure sky without any clouds.

There is an intrinsic law: thoughts don't have their own life. They are parasites: they live on your identifying with them. (..) By watching, slowly, slowly, you start getting out of your thoughts. That's the whole process of witnessing and watching. George Gurdjieff used to call it non-identification. In other words, you are no more identifying with your thoughts. You are simply standing aloof and

away – indifferent, as if they might be anybody's thoughts. You have broken your connections with them. Only then can you watch them. Watching needs a certain distance. If you are identified, there is no distance: thoughts are too close. It is as if you are putting the mirror to close toy your eyes: then, you cannot see your face. A certain distance is needed; only then can you see your face in the mirror. If thoughts are too close to you, you cannot watch them. Then, you become impressed and colored by your thoughts: anger makes you angry; greed makes you greedy; lust makes you lustful – because there is no distance at all. The bigger the distance, the less energy your thoughts are getting from you. And they don't have any source of energy: soon, they start dying, disappearing. In these disappearing moments, you will have the first glimpses of no-mind.

Once you start moving on the right path, your blissfulness, your beautiful experiences, are going to become more and more deep, more and more wide, with new nuances, with new flowers, with new fragrances. (…) If you move on any path, any methodology, and it brings joy to you, more sensitivity, more watchfulness, and if it gives a feeling of immense well-being – this is the only criterion that you are going on the right path. If you become more miserable, more angry, more egoist, more greedy, more lustful – those are the indications that you are moving on a wrong path. On the right path, your blissfulness is going to grow more and more every day.

No-mind does not mean that the mind is destroyed; no-mind simply means that the mind is put aside. You bring it into action any moment you need to communicate with the world; it will be your servant. Right now, it is your master. Even when you are sitting alone, it goes on: yakkety-yak, yakkety-yak – and you cannot do anything; you are so utterly helpless. No-mind simply means that the mind has been put in its right place. As a servant, it is a great instrument; as a master, it is dangerous – it will destroy your whole life.

The man of meditation, the man of no-mind, changes even his purpose into poetry. Without any effort, his words become so full of authority that they don't need any arguments. They become their own arguments. The force that they carry becomes a self-evident truth. There is no need for any other support or from scriptures. The words of a man of no-mind have an intrinsic certainty about them. If you are ready to receive and listen, you will feel it in your heart: the self-evident truth.

You are not in what you are pretending. It is utter hollowness, pure hypocrisy. But the way it has been created is a simple method: tell everybody that as you are, you are absolutely undeserving even to exist. As you are, you are just ugly, an accident. As you are, you should be ashamed of yourself, because you don't have anything worthy to be honored and respected. Naturally, every child starts doing things which are supposed to be honorable. He goes on becoming more and more false, more and more phony, more and more away from his authentic reality, his very being – and then, fear arises. Whenever a longing is felt to know yourself, it is followed immediately by great fear. The fear is that if you find yourself, you are going to lose respect for yourself, even in your own eyes. The society is too heavy on every individual. It makes every effort to condition you so

heavily that you start thinking that you are the conditioning, and you become part of the society, against your own being. You become a Christian; you become a Hindu; you become a Mohammedan – and you forget completely that you were born just as a human being, with no religion, with no politics, with no nation, with no race. You were born just a pure possibility of growth. According to me, *sannyas* is to bring you back to yourself, whatsoever the consequence, whatsoever the risk. You have to come back to yourself. (…) *Sannyas* is a revolt against all societies and all cultures and all civilizations, for the simple reason that they are against the individual. I am absolutely for the individual. I can sacrifice every society and every religion and every civilization, the whole history of mankind, just for a single individual. The individual is the most valuable phenomenon, because the individual is part of existence. (…) Everybody, as he grows, is distracted. You will have to gather courage to come back to yourself. The whole society will prevent you; you will be condemned. But it is far better to be condemned by the whole world than to remain miserable and phony and false and live the life of somebody else. (…) You have to accept responsibility for yourself, and you have to live in absolute freedom, so that you can grow, whatever you are. (…) You may not have respectability; on the contrary, you may be condemned by everybody. But deep inside you, you will feel such ecstatic joy that only a free individual can feel. And only a free individual can grow in higher layers of consciousness, can reach to the heights of Himalayan peaks.

Intelligence is continuously in revolt; only the idiot is always obedient. (…) And society needs these idiots: they are perfectly obedient, docile, ready to be exploited, ready to be reduced almost into animals. (…) Anybody who is intelligent cannot be converted into a slave; he would rather die than to become a slave. He cannot be exploited, and he cannot be dragged away from his own center.

The stupid person is immensely happy with any toys that the society provides him. Don't be stupid.

People are continuously comparing themselves with others: they become happy, they become unhappy, because of the comparisons. (…) Comparison cannot remain one-sided: once you learn the way of comparison, you can not only compare with those who are inferior to you; you will have to compare inevitably also with those who are superior to you – and then, there will be immense misery. (…) Never compare. Comparison is one of the causes of keeping you tethered to the mundane, because comparison creates competition; comparison creates ambition. It does not come alone; it brings all its companions with it. And once you become competitive, there is no end to it – you will end before it does. Once you become ambitious, you have chosen the most stupid path for your life.

For the humble heart, everything is possible; for the egoist heart, nothing is possible. For a person who can accept that *I am nobody*, all doors open suddenly; all the mysteries of existence become available. For the man who can say, *I don't know*, a miracle becomes possible. In his acceptance of not knowing, he starts becoming wise, because he starts becoming like a child, utterly innocent.

These are the stages a seeker moves through: the student, the disciple, the devotee. The fourth is also there, but it does not belong to the seeker; it belongs to the one who has arrived – that's why I am not counting it. (…) The student is very accidental; there is every possibility that he will never become a disciple. He may go from one place to another; he may gather much knowledge. But he will never become aware of his own being, which is the only true knowledge in existence; the only knowledge that takes you away from darkness to light, and away from death to immortality, and away from ignorance to innocence – the only knowledge that is not information, but transformation. The student is not aware that he is accidental, the he is only curious, that the search has not begun yet, because deep in his heart, he is not ready to go on a long pilgrimage. The disciple knows perfectly well that he is a disciple. The first rays of understanding, awareness, have penetrated his being. He knows for sure that he is no more a student; he feels it deep in his heart without any doubt that the miracle has happened: he has become a disciple. He feels the dedication; he feels the love; he feels the commitment. Even if it takes lives to reach, he knows that he is on the right path, that he will certainly reach. He knows perfectly well that he has found the Master. It is not an intellectual understanding; it is something intuitive, just like love. In fact, the Zen Masters have called it *the great affair*. Love is a small affair – but to find a Master is a great affair, because there is no other love which will be deeper and more fragrant and more profound than that which exists between the disciple and the Master. And the disciple is perfectly aware of it. But the devotee is again a totally different phenomenon. The devotee never knows – but not because he is unconscious like the student. Devotion comes so slowly, not making any noise, that you don't hear the footsteps. The disciple simply grows, just as the child grows and becomes a young man; and the young man grows and one day becomes old – but you cannot find when it happened. The disciple grows slowly, slowly into a devotee. And to be a devotee is such a total transformation that only the Master becomes aware that you have changed from disciple to devotee – you yourself cannot be aware of it. But the difference between the unawareness of the student and the absence of awareness of the devotee is tremendous. The devotee is so full that there is no place left from where he can stand aloof and be aware of what is happening. He is completely enveloped with the experience; it is so absorbing that he cannot be watchful of it. To be watchful, to be alert, you need a certain distance. The devotee has lost all distance. It is the Master who recognizes for the first time the change, that the climate has changed: the disciple is no more a disciple. (…) The devotee has lost all distances between himself and his knowing: he himself has become awareness – now who is there to be aware of awareness?

Unless you know the state beyond the mind, you are as blind as anyone else, as ignorant as anyone else. (…) The whole process of religious consciousness is getting rid of thoughts. (…) No thought is noble; and therefore, no thought is ignoble either: thoughts are just thoughts. Their function is to keep you clouded, so that you cannot see the sun. Their function is to keep you in darkness, so that you cannot see the light of the day. They surround you in thick layers and keep you disconnected with existence. This separation is our misery – this is our anguish; this is our hell. (…) And thoughts that appear to be noble are more dangerous than thoughts that appear to be ignoble, because there is a tendency

within you to get attached to anything that is noble, moral, puritan. And once you get attached to your chains, how are you going to be free? Once you become attached to your cage, how are you going to open your wings in the sky? (…) Noble thoughts are simply noble chains, noble prisons, noble poisons. (…) *Every* thought has to be dropped; whether noble or ignoble, that is immaterial. You have to rise into a state of thoughtlessness. That is the only nobility in the world; that is the only authentic spirituality.

Greed, money infatuation, materialism – they still constitute the unconscious of the Hindu mind. On the surface, everything is spiritual; underneath, everything is so ugly, so obscene. And the beauty of it is that the Indians go on condemning the whole world as materialist; according to them, they are the only spiritual people. But my own experience is that I have not come across more materialist people in the whole world than the Indians. Yes, they have a spiritual mask which the others don't have; so the others appear to be materialist. Indians are very much conditioned to talk about spirituality, the ultimate reality; it is just common heritage to talk about these things. But when you scratch a little bit, you will find the most ugly human beings in the world.

Consciousness is not limited to your physical age; consciousness can go far ahead of you, your body.

You should never drop sex with conscious effort, because that is only repression. You should not pay any attention to sex. Your whole focus should be towards meditation; and one day, sex is going to drop just like an old leaf dropping from the tree, not making even a noise, silently falling into the earth and disappearing.

Only the ego is ever hurt. You cannot hurt a humble man; true humbleness is simply egolessness. It is dropping all personality and the decorations that you have accumulated around it.

Remember, if you are in the grip of the unconscious, there is no way to see things exactly as they are. Except meditation, there is no other way to bring light into the unconscious darkness of your being. As your meditation grows, your consciousness grows, and your unconsciousness diminishes. At the ultimate point, your consciousness is total, and your unconsciousness has disappeared completely. That is the moment when your words and your life and you are all synonymous. Then, there is not split, no division, no antagonism.

The ego is all that you know about yourself: your name, your respectability, your power – whatever you have, it is your ego. The ego is simply a mind formation. (…) The ego is hidden inside your mind; (…) and the ego comes along wherever you go. (…) To understand the ego is a very subtle process. And the society you have been brought up in does not want you to know yourself. (…) The society creates the mind as a substitute for your being. And on its own part, the mind creates the idea of "I", the ego. That substitute is absolutely necessary to keep you away from yourself, because once you believe that this is you, the very question of any search for yourself does not arise. (…) To keep you engaged and

busy, the ego is a false substitute, so that you don't have time, you don't have energy, you don't have any need to look for your authentic self.

I don't believe in compromises. Either you are real, or you are unreal – it is not possible that half of you is real and half of you is unreal. The real and the unreal cannot meet. It cannot be that a certain percentage in you is real, and the remainder is unreal. It is impossible; it is not allowable by the universal law of consciousness. The real and the unreal never meet.

A meditator enters into his mind and starts watching how the mind functions. Just the very fact of watching the mind makes him aware that he is not the mind, and he is not anything that belongs to the mind. He is a faraway entity, qualitatively different, just a pure watching… in other words: just a pure mirror which only reflects the reality, but is not imprinted by any reality. (…) The moment you become a witness, there will be no need to leave your ego outside the gate. In fact, the ego will have left you; even if you run after it, you cannot catch hold of it. So the right process has to be understood. (…) The ego has to be understood; and in that understanding, the ego disappears. Only a witness knows that the ego is a false entity – and you need not fight with anything false. (…) It has no existence of its own; it is a false substitute that has been given to you, so that you can go on playing with it and completely forget the search for the real self. And the demands of this false ego are immense, never fulfilled: it will demand money; it will demand respect; it will demand power – and you go on fulfilling it, but it will always remain empty. (…) You become almost a slave to a false entity; your whole life is wasted in ambitions created by the ego. (…) If you really want to get rid of the ego, you will have to go so deep into meditation that you can create a distance between you and your mind. Then, immediately you will see the phoniness of your ego; and the moment you have seen it, it is dropped. (…) Once you become a witness, you can see this subtle strategy, this whole psychology of destroying you and keeping you away from yourself and the very center of existence. Your ego is your hell; your ego is your misery; your ego is the cancer of your soul. And the only way out of it is to become a witness of your mind.

I am not a savior. Surrendering to me is absolutely futile. (…) Surrender to existence; (…) surrender to the Whole. In that surrender, there is some significance, because in that surrender, the ego will disappear. And the surrender can only be total; it cannot be partial. (…) Either one hundred percent or zero percent – these are the only two simple alternatives. But remember, never surrender to any man; (…) never surrender to anything less than the Whole. Otherwise, surrender is going to be your slavery; and that has been the slavery of the whole of mankind for thousands of years. I teach you freedom, not surrender. I teach you totality in your living; and I teach you tremendous respect and love and gratitude for the Whole.

Individuality has a dignity. But man has been taken away from his individuality by a simple device: put the individual in conflict – and you know the ancient proverb: a house divided cannot stand for long. (…) The upbringing of man is so poisonous, so crippling, that it destroys all that is significant and valuable in you

and replace it with cruelty, violence, a desire to dominate. The whole of society from all sides supports this destruction of your innocence. (…) Forcing anything simply means that you are forcing against yourself. This creates the schizophrenia, the split personality which is fighting with itself. This is the most ugly and destructive device which has been used by the vested interests for thousands of years.

The moment is the door to the Divine. My whole effort here is to pull all my people away from the past and from the future and just make them available to the intense beauty of the present. Live moment to moment, dropping the past continuously, as dust gathered on the mirror. A man who is contented in the present will never bother about the future. (…) And once you have forgotten to live the present, you have already died. (…) Only the present can give you the space to relax and not to force anything. (…) According to me, an authentic *sannyasin*, a seeker of truth, is a seeker of the present.

Truth is self-evident. Just whispering it is enough. (…) Truth can be whispered, but lies can only be loudly declared. Their strength lies in your voice. (…) The loudness of the voice hides the lies.

Your mind-stories are just soap bubbles. Once you have touched even a glimpse of meditation, then mind itself disappears – what to say about its stories.

The mind's tendency is negative. (…) Mind tends to be negative, because the negative balance of the mind is big: your suffering has been long; your pains have been too many; your agonies too much; your failures innumerable. If you count the moments of joy, you will be surprised: in the whole life of a man, he may not be able to find even ten moments of joy to be counted on the ten fingers. But if you want to listen to his miseries, the story is so long, it is his whole life… a seventy-year-long story of misery. (…) The negative habit of the mind prevents your energy from flowing towards the positive. I want you to pay all your attention to the positive and to ignore what is negative.

Psychologically speaking, the negative mind is hell, and the positive mind is heaven. (…) A *sannyasin* has to change his gestalt. Try to find the positive, the beautiful, and you will be surrounded with the blissful. I am not saying that there are not wrong things in the world; I am not saying that there are not thorns in the rosebush. It is a question of *emphasis*. (…) Life is absolutely balanced between the positive and the negative. Now it is your choice which side you want to be – in heaven, or in hell. (…) Choose the flowers, and leave the thorns.

Don't live a lukewarm life. (…) Live totally; pour your whole energy into your passions, into your clownhood, into your gypsy adventurer – and soon, you will see that what you were thinking was going to bring great blessings to you has only destroyed your energies and has left you like a spent cartridge. Only then will you be able to drop jealousy, judgments, greed, anger… – and there will be no need to drop them: they will all drop on their own accord.

The adventurer, the gypsy, is really a bored person. He is trying to get rid of boredom, so he goes on running from one place to another place, from one woman to another woman. He gets bored quickly with everything, runs after another thing, thinking perhaps he will not be bored there. But he forgets completely that things are not boring – *he* is bored. And wherever he is, whatever he does, he will be bored.

What is your passion? Make it total and intense, and within a short time, you will be finished with it. And then, a few more experiences perhaps… it depends on your intelligence. If you are intelligent, one experience is enough. If you are an idiot, then you may go on hoping for your whole life that perhaps another experience will be the right one. The more intelligent a man is, the sooner comes the realization that all these lusts, passions, are sheer stupidity. And if you can understand the reason for your being an adventurer, that deep down, it is your bored life that goes on seeking for new avenues – perhaps somewhere, someplace you will not feel bored… You go on running, just simply wasting your life. (…) The secret of transformation is watching. And no meditator in the whole of history has ever felt bored. In fact, meditators are the only people who destroy boredom completely.

Proceed step by step. (…) First, play around with the toys you are playing with. (…) In each intelligent man's life also comes the time when he is finished with the toys of ordinary life. (…) Then comes an urge to go beyond, (…) to enquire into the very life source, one's consciousness. Then you have entered a mystery that is unending. (…) But until you are finished with your passions, it is too early to be a watcher. And as you are finished with your passions and adventures, (…) then will be the right time, the right moment to start the ultimate adventure of being a witness, a meditator, a watcher.

The fear is of knowing oneself. It is the greatest fear in the world. (…) But you cannot run from yourself. On the contrary, you have to come closer to yourself, deeper into your being, and to drop all the condemnatory tones that have been handed over to you by everybody you have known in your life: the parents, the husband, the wife, the neighbors, the teachers, the friends, the enemies – everybody is pointing to something that is wrong in you; from no source comes any appreciation. (…) And just as others have condemned you, you are condemning others; it is a very mutual conspiracy. (…) You may succeed in hiding yourself from others, but how can you succeed in hiding yourself from yourself? (…) That is one of the reasons why people are afraid of aloneness: they want a crowd; they want always to have people surrounding them; they want friends. It is very difficult for people to remain silent and peaceful in aloneness.

My whole approach of inner transformation is that you will have to drop your conditionings. Whatever has been said about you by others, simply drop it; it is absolutely crap. They don't know about themselves; what can they say about you which can be truthful? (…) Just try to watch from whom you are collecting your opinions: they are not from a Gautam Buddha, or from a Jesus, or from a Socrates – they are from people who are as ignorant as you are. And they are simply passing on others' opinions that have been given to them. (…) For centuries,

everything goes on being transferred, being passed on from one hand to another, from one generation to another generation – and the game continues. This is the game that you have to come out of. And the only way to come out of it is to rediscover your self-respect, attain again your dignity which you had when you were a child, when you were still not contaminated, when you were not yet conditioned and poisoned by the society and by the people around you.

Going inwards is going godwards; going inwards is the secret of all alchemical transformation of being. Running away is simply wasting tremendously valuable time, and a life that could have been a great song, a great creativity, a tremendous festival of lights. The farther away you are from yourself, the darker your life will become, the more miserable, more anxiety ridden, more wounded, condemned, rejected by yourself. And the farther away you are, the more difficult it becomes to find the way back home. You have been going away from yourself for many, many lives, but if you move on a right, meditative path, you have not gone very far. Meditation is the shortcut from where you are to where you should be.

Your growing awareness is revealing the presence of your prison walls. (…) If you are struggling within your thought processes, which constitute the prison walls, then you will get into a tremendous mess. One can even go insane. That's how people go insane: they are surrounded by so many thoughts, and they are trying hard to come out of the crowd, and they go on getting deeper and deeper into the crowd – and then, naturally, a breakdown follows. Their nervous system cannot sustain so much pressure and so much tension. (…) If you start fighting with your thoughts, then there is no way: you will become sooner or later tired, tethered; you will find yourself slipping from your sanity. But if you use a right method, then instead of a breakdown, you will have a breakthrough. The right method to deal with all that you feel you are surrounded with is to be just a witness – not to fight, not to judge, not to condemn. Just remain silent and still, purely witnessing whatever is there. This is almost a miracle. I have not come across any miracle other than the miracle of meditation, the miracle of witnessing. If you can witness, you will be surprised that the strong wall is becoming thinner; the crowd is dispersing. (…) Rather than fighting with your thoughts, fighting against wrong conditionings, just become a pure witness. Fighting, you cannot win; without fighting, victory is yours. Victory belongs only to those who can witness.

A *sannyasin* is going on the path of *yes*; and this path of *yes* will end in freedom. (…) The effort on the path of *sannyas* is to drop your mind; and your mind can be dropped only if your *no* is dropped. Let me say it in other words: *no* is mind; *yes* is your soul. (…) A *sannyasin* cannot continue to have the *no*. Freedom will come, but it will come from the door of *yes*. And that will be real freedom.

The relationship between the Master and the disciple is not an ordinary relationship; there is no other relationship that can be compared to it. Even love falls far below – even in love you remain two, struggling, fighting, trying to dominate each other. Only in the relationship between Master and disciple, you are no more two; there is no fight, no struggle. The Master is already absolute

yes; and slowly, slowly, you also become absolute *yes*. Only then is the meeting, the merger, the dewdrop slipping into the ocean.

The language of the ego is *no*; the language of your being is *yes*. The language of the ego is doubt; the language of the being is trust. And only from trust can you grow into *satyam*, *shivam*, *sunderam* – into the ultimate truth, into the ultimate godliness, into ultimate beauty. (…) It is up to you. In love, you will find yourself filled with *yes*; in hate, you will find yourself filled with *no*. In blissfulness, there is no space for *no*; in misery, there is nothing else but *no*.

Mind's tendency is to take things for granted; then it falls asleep.

Man is trained for doing, because society needs him as laborers in different directions, for production, for the greedy, for the cunning, for the powerful. He has to be turned into a slave whose whole life is nothing but doing from morning till night. He is not even rejuvenated by sleep, and again he has to go to work on the roads, to work in the fields, to work in the orchards. Out of this vested interest, society has mad doing very prominent and respectable. It has completely forgotten that there is another dimension to life. I am not saying that you should not do anything. You have to eat; you have to clothe yourself; you need a shelter – so some kind of doing will be needed. But doing should be only utilitarian; it will not give you the great experiences for which life is an opportunity. Your doing will give you a survival. But just to survive is not to be alive. To be alive means to have a dance in the heart. To be alive means to have each fiber of your being full of the celestial music. To be alive means to experience the eternal flow of life force within your veins. That is possible not by doing; that is possible only by non-doing. So non-doing is the ultimate value. Doing is just mundane – out of necessity, you have to do something. But there is enough time – twenty-four hours a day. You can devote five or six hours to ordinary necessities, and still there are eighteen hours left. If you can find even two hours for non-doing, you will be enriched so much that you cannot conceive beforehand – because when you are not doing anything, you are not. Then, what is? This whole silence of existence, this whole beauty of all the flowers, this infinitude of the sky surrounding you, all become part of you. And the touch of the eternal and the infinite and the deathless brings so much joy that even when you are doing, slowly, slowly, you will find even in your doing those joys, those ecstasies are entering into your work. Then, the work is no longer work. Then, doing is no longer doing; it becomes your creativity. Whatever you do now, you do it with your totality. And the whole existence supports you, goes on filling you with more juice, so you can pour that juice into your actions, into your doings. Suddenly, you become a magician yourself: whatever you touch becomes gold; wherever you move, existence goes on welcoming you.

I don't want you to follow the old pattern, which was basically faulty: meditate for one hour; and then, for twenty-three hours, destroy whatever you have meditated. There are even Sunday religions like Christianity: just one day, for one hour, go to the church for a good morning's sleep, that's enough. Then, for six days, you can do everything that goes against all divine values – but there is no fear, because one day again you can sleep in the church, and you will be feeling

very refreshed, all sin gone. Then you are again ready to sin and commit all kinds of crimes and ugly things – anger and hatred and rage – because the church is there on Sunday, and everything will be settled again. In Catholic Christianity, they have developed a really very sophisticated cunningness – they call it *confession*. You have to go to confess to the priest; he gives you punishment, and he prays for you and persuades God that you should be forgiven. Then you are free again for one week to do whatsoever you want, because you have a means to get out of all stupidities.

The only true religion is the religion which teaches you non-doing. Only when you start coming in communion with the universe, a tremendous change happens in you. Then, even your doing starts becoming just an expression of your non-doing. And the day your doing also becomes an expression of your non-doing, you have come back home; you have touched the ultimate beauty and the blessing of existence.

Spirituality needs a certain kind of concentrated effort. It demands your total being; you cannot hold anything back. The more you hold back, the longer the journey becomes. I would like your journey to be as short as possible.

Unless you blossom into a mystic rose, your life is nothing but an exercise in utter futility: you are born unnecessarily; you are living unnecessarily; and you will die unnecessarily. Your whole biography can be reduced to a single word: unnecessary. But if you can blossom and release that which is hidden in you, then you have fulfilled the longing of existence. You have given back to existence the fragrance that was hidden in your seed; you have come to fulfill your destiny. The mystics have never accepted man as the ultimate product. Man is only the beginning and one should not die as a beginning; that is ugly, insulting, damaging to your dignity. Man should reach to the absolute fulfillment – not only for his own contentment, but for the contentment of the cosmos. That is the secret of the mystic rose.

The radiation of the awakened, of the enlightened, is nonaggressive; that is one of the most significant things to be understood. In no way is it going to transgress your individuality unless you invite it, unless you are in a state of welcome, unless you are waiting for it. Unless you are ready to be the host, it won't knock on your doors.

My work is not to answer you, but to help you to solve your questions. (…) Our whole system is based on giving ready-made answers. (…) But unless a question is solved by yourself, your intelligence never becomes sharp, your consciousness never becomes alert. You go on accumulating ready-made answers in your mind, in your memory, which is simply a load, of no use. In any situation which is fresh and new, you will be at a loss as to what to do, because you don't have the ready-made answer. (…) To help you to be capable, conscious, alert, intelligent, so that whenever a new situation arises, (…) you are capable to respond with certainty on your own – (…) this should be the fundamental of all educational systems. But it is not. (…) I don't give you an answer while I am answering you; I am trying to put your whole situation before you. If you can become aware of the whole

situation, the answer will arise on its own, in your own intelligence. It will become a flame within you. And because it is yours, you will have a certainty, indubitability, a tremendous trust in it. Any answer given from outside – you can believe it, but you cannot trust it. You can manage, you can force yourself to believe it, because the person who has given it seems to be the right person. But all these are guesses – and a belief is not a trust. Belief is always in somebody else; trust is something that arises in you as a fragrance of your being, as your intelligence sharpening, as your consciousness growing.

Meditation is nothing but nagging the witness to wake up. Meditation is a woman! She goes on nagging, and finally the poor fellow, the witness, has to wake up!

Hidden within you is *satyam*, *shivam*, *sundram* – the truth, the godliness, and the utter beauty of it. That is the seed; take care of it, and you will soon have a vast tree arising in you, spreading its branches in all directions with millions of flowers. But the beginning is *you*; and unless you begin right from the interior of your being, all your beginnings are wrong. (…) Never start from the secondary; always remember as a fundamental rule to start from the primary. And the primary reality and existence is *you*.

Man is only a bridge to be passed; man is only a bridge between the animal and the Divine. You should not make your house on the bridge; bridges are not for making houses – you have to pass on, from this shore to the other shore.

Life is a blessing; (…) life is a gift. (…) Life is the greatest thing that existence has given to you, for nothing. But just because you have not paid for it, you don't recognize its value. (…) Don't lose a single moment; (…) participate. (…) Meditation will help you to come closer to life. Love will help to bring you closer to life. Creativity will bring you closer to life.

Unless your *yes* is so pure that there is no shadow of *no* in it, you will not be capable to progress on the path of enlightenment. The old friends will pull you backwards. (…) The old friends, misery and fighting and *no* and anguish and suffering, will try in every way to pull you back into their company. (…) And to come out of this company, out of this vicious circle, is one of the absolute necessities of being a *sannyasin*. (…) So be courageous and be strong, and don't be impressed and influenced by the old gang which has always been around.

The path that leads to your innermost being makes you feel more and more a tremendous urgency as you come closer to the center of your being. The farther away you are from yourself, the less is the magnetic pull of your being. (…) As you come closer to the magnetic field, you become more and more aware of a tremendous urgency. Something is going to happen – something that is going to transform you completely; something for which you have been waiting for many, many lives; something that you are not even aware what to call it. This is one part of urgency. The second part is that the closer you are to realization… a deep fear arises: will you be able to make it? (…) As you come closer to the peak, a human fear arises: are you going to make it in such a short time, with your little

energy? And as you see the peak, you also can see that your problems are so trivial, that your pleasures are also very trivial, that your whole life is very childish: your fights, your friendships, your love affairs seem to be so small and so stupid that you want to get out of them as quickly as possible. Before, you were never in such an urgency to get out of them, because you had never realized what your potential is, to what heights you are entitled, so you went on playing with toys. But now that a vision has arisen and is becoming more and more clear, you can see all your involvements, commitments, relationships, everything, as so small compared to your inner consciousness. And those small things are clinging to you since many lives – they are parasites; they are not going to leave you easily, because to leave you means certain death to them. It is your blood they thrive on, and the moment you realize that these small things are preventing you, such small things… (…) So I can understand your feeling of urgency. My only suggestion is to avoid making this urgency a problem; otherwise this will be another trivia. Just be absolutely contented that you have come so close; be contented that you can see what is trivia and what is significant; be contented that the Master is still with you, and the phenomenon of transformation can happen in a split second. (…) It is perfectly good to feel the urgency, but don't try to find any shortcut or any secret, because there is none. (…) Your urgency should be transformed into a deep contentment and a rejoicing that you have been able to be a fellow traveler of one who is fully awakened, and you have been a fellow traveler of many who are also searching and seeking with tremendous intensity something which the whole world is unaware of. If this contentment settles in you, then perhaps the quantum leap will happen on its own accord.

This is the beauty that existence has bestowed upon you as individuals: nobody can enter your individuality; nobody can interfere. You can be killed; you can be crucified – but your freedom, your soul, your consciousness remain untouched even by your death.

You are a beggar; (…) your inner emptiness is vast – it cannot be filled by money, power, prestige, respectability. You may have all, and still you will feel the same inner emptiness. In fact, the more you have, the more you will become of the emptiness, and then arises a tremendous anguish: "I have done everything to done everything to fill the emptiness, but everything I have done has disappeared into a dark hole, and I am as empty as ever. My whole life has been a sheer wastage." – But if your meditation is going deep, you are feeling the Master's love showering on you. (…) It is not in the Master's hands; the Master goes on overflowing on everybody, but the non-meditators are keeping their umbrellas open to protect themselves; (…) they are hiding behind their umbrellas. (…) Only love in a meditative consciousness gives you the feeling of fullness, and after fullness comes overflowing, and that overflowing takes away all your miserliness. It is the emptiness that creates miserliness; it is overflowing love that takes it away. The miserliness is only a symptom of emptiness.

There are political, religious, sociological, economic problems, all torturing you. To begin with relaxation is difficult; hence, in the East, we have never started from relaxation. (…) Beginning from awareness is far easier. (…) You are using awareness without being aware of it, but only about outside things. It is the same awareness that has to be used for the inside traffic. (…) What you have been doing in the outside world, do exactly the same with the inside world, and you will become a witness. (…) It is not a question of any posture; it is not a question of any temple, of any church or synagogue. Sitting in a public bus or in a railway train, when you have nothing to do, just close your eyes. It will save your eyes being tired from looking outside, and it will give you time enough to watch yourself. Those moments will become moments of the most beautiful experiences. And slowly, slowly, as awareness grows, your whole personality starts changing. From unawareness to awareness is the greatest quantum leap.

I don't preach revolution; I am utterly against revolution. I say unto you that my word for the future, and for those who are intelligent enough in the present, is *rebellion*. What is the difference? (…) We have tried revolutions; (…) we have tried collective efforts and we have failed – now let us try individual efforts. (…) Rebellion is individual action; it has nothing to do with the crowd. Rebellion has nothing to do with politics, power, violence. Rebellion has something to do with changing your consciousness, your silence, your being. It is a spiritual metamorphosis. And each individual passing through a rebellion is not fighting with anybody else, but is fighting only with his own darkness. Swords are not needed; bombs are not needed – what is needed is more alertness, more meditativeness, more love, more prayerfulness, more gratitude. Surrounded by all these qualities, you are born anew. (…) And if one man becomes aflame with consciousness, joy and blissfulness, he will become contagious to many more. Rebellion is a very silent phenomenon that will go on spreading without making any noise and without even leaving any footprints behind. It will move from heart to heart in deep silences, and the day it has reached to millions of people without any bloodshed, just the understanding of those millions of people will change our old primitive animalistic ways. (…) All the revolutions were based on *no*: they were negative; they were against something; they were destructive; they were revengeful and violent. (…) My rebellion is based on *yes*: yes to existence; yes to nature, yes to yourself. (…) My rebellion is life-affirmative: I want you to dance and sing and live as intensely as possible and as totally as possible. And in this total affirmation of life, in this absolute *yes* to nature, we can bring a totally new earth and a totally new humanity into being. The past was *no*; the future has to be *yes*.

The alchemy of *yes* can make you one single integrated individual. It can bring you back your lost dignity. It can bring you back the capacity to stand alone in absolute blissfulness, not needing anybody, not being dependent on anything. It will take away all your spiritual diseases – greed, jealousy, violence, lust – and it will bring a tremendous showering of all that is great: your ecstasy, your blessing, your truth, your benediction – they simply shower on you; (…) it is always a gift from the beyond. But you will have to learn to say *yes* in absolute totality to nature and to existence. Your hypocrisy will not do – saying *yes* with your personality, and deep down, your individuality is saying *no*. What is deep

down is more authentic than what shows on the surface; the surface is always made-up.

The attachment with the mind is through your condemnation or appreciation. (…) Just remain silent. (…) Enjoy, dance, but don't say a single word.

To be a *sannyasin* is to be a stranger; to be a *sannyasin* is to be an outsider. (…) To be an outsider means that you have dropped all that has been given by the past as heritage. (…) Anything of any value has to be discovered by yourself; it cannot be given to you by anybody else. In the crowd, the idea is very strong that you can gain knowledge from others; that you can become wise from others' advice; that you can become religious by believing in others; that you can become spiritual if you are obedient to the commandments of God. But it is always others you have to look up to. You yourself are absolutely worthless; anything of value is going to happen to you only through others. This idea has been propagated, and everybody has been poisoned by this idea. That is the fear when you start moving on a small footpath, leaving the superhighway.

Your longing for the future is never going to be fulfilled. All fulfillment is in the present.

The society and the family and the nation and the religion – everyone is always interested in your loving others. Love your wife; love your children; love your parents; love your teachers – love everybody except yourself.

Love yourself, so that all your loving sources become open, so that all blocks are removed. And if you can love yourself, with all your frailties, all your weaknesses, all your errors, then you can love anybody in the world. You will have tremendous compassion and understanding, because you commit the same mistakes: the same are your errors, the same are your frailties.

In my teachings, there is no place for any repentance. Whatever has happened is gone; now there is no need to waste time on it. Catch hold again of the thread of awareness.

Enlightenment has not been a Western experience; and the reason why it could not happen in the West is Christianity. Christianity never wanted to be directly connected with existence. You have to go via the priest, the pope, the son, and *then* God – in between, the mediators are many. And nobody knows who is lying… Of course, you can never discover, because you don't have any direct line with God. The priest has a direct line with the pope; the pope has a direct line with Jesus; Jesus has a direct line with God – and the numbers are not given in the telephone directories.

Joy and cheerfulness and blissfulness are part of life. They are living qualities; they are fragrances of intense living.

We create our life inch by inch; and whatever happens to us, nobody else is responsible for it. So the only revolution that I teach is an individual revolution.

Don't be angry, because that leads finally to revolution, and that changes nothing. Don't be sad, because it is only anger upside down, and you create more sadness: you become, again, another example of sadness. Become an example of joy. (…) You all can make the effort. And this is the only way to change this miserable state of affairs. You just have to have enough courage, because it is going against the crowd. (…) Remember: it is your responsibility; it is your doing. (…) The beginning has to be with your cheerfulness. Cheerfulness has a contagious effect: just one single cheerful man can change a crowd into laughter. It has tremendous power; we just have to learn how to use it.

It is easy to promise for the future. I promise you about the present. (…) I say to you: my promise is for the present; the future does not exist.

From Christianity into Hinduism, or from Christianity to Mohammedanism – (…) this is not a religious conversion; (…) that is simply a changing of jails.

Man finds himself utterly empty, meaningless, accidental. The awareness of all these things hurts him. He wants to improve things simply to feel some meaning in life, some joy in life. Ordinarily, he is just a wound, and from birth onwards, the wound goes on growing bigger and bigger, and the pain goes on increasing. If he looks ahead, there is nothing but death and darkness. If he looks behind, before birth, nothing is known. He lives between tow unknown realities – birth and death. And the small span of his life is just a continuous pain. To avoid this pain, to change this situation, to heal the wound, he has done many things. He invented God, so that he can say that he is not accidental. (…) And to satisfy God and to make him a reality, man has created all kinds of rituals, all kinds of priesthoods, (…) all kinds of temples, synagogues, mosques, churches. (…) For centuries, man has lived in that dream, but nothing has happened... (…) Then, slowly, slowly, the intelligentsia started looking somewhere else. (…) That's where people like Thomas Moore, ideas like Thomas Moore's Utopia, come in. According to them, it is a sheer waste of time to look towards an abstract God whom no one has seen. It is better to improve the society, make the society perfect, so that the people who are members of the society have the chance to flower to their perfection. That is another illusion, far closer to reality – but it doesn't matter whether the illusion is farther away or closer: an illusion is an illusion. You cannot create a perfect society. (…) Perfection is always like the horizon: it looks like it is maybe just a few miles away; you think that you can reach it within hours – but the distance between you and the horizon remains always the same.

To be religious, you need not be a Christian; you need not be a Hindu; you need not be a Mohammedan. (…) Religion is the science of the inner soul. There is no need for any adjective. Just as science explores the objective existence, religion explores the interiority of man. A man can be religious without being in any fold.

There are no outside characteristics of an enlightened man. (…) If you want to know him, you have to be with him. You cannot watch him from the outside; you have to come close. You have to come in a state of intimacy.

Only a man of will can surrender, because surrender needs tremendous courage. Never think that surrender is for those who are weak. Surrender is for those who are tremendously strong, so strong that they can even surrender their ego to the Master. It needs tremendous courage, guts. It needs will, will to surrender. If you don't have a will, you cannot surrender. Without a will, who will surrender? – But will alone will not help. Will alone will enhance your ego and will take you away from the path. Will as a master is dangerous, harmful; will as a servant to surrender is beautiful. Use will to serve surrender, and you will be on the right path.

Every seven years, there comes a change. Just as fourteen is the time when you become ripe for sexual experience, able to produce children, at the age of forty-two, you start a new phase of your life. At fourteen, you were entering into the world of living; at forty-two, you are entering into the world of death. Just as at fourteen life needed reproduction, at forty-two life needs not sexuality, but meditation. And if you have lived your sex, then you have had enough time to see that it is a child's game. There is no question of repressing it; it simply drops of its own accord. (…) At the age of forty-two, that is the time when something more significant, something more valuable, has to be experienced. You have loved; you have seen the reality of the world; you have experienced all kinds of relationships – now is the time to know yourself, to be yourself, because death will be coming soon. And before death comes, you have to be ready to meet it. (…) Just as one prepares for life, one has to prepare for death too. And the preparation for death, I call religiousness. The art of religiousness is the art of preparing for death and dying in such a way that nothing dies – only the body is left behind, and you move into eternity.

There is only possibility of enlightenment if you are a nonserious meditator, because seriousness is sickness, seriousness is not health. Seriousness is a tense state of mind; it is sadness – it is not overflowing joy. (…) Nothing else in existence is serious, except man. (…) I want to tell you, even God will not give you an audience if you reach there with a serious, long face. You have to go there like an innocent child, playful, joyous. You have to learn something of the sense of humor. All your old religions are lacking in that dimension; (…) they are all serious. (…) Meditate playfully, non-seriously, because whenever you meditate seriously, you become tense. Meditation needs relaxation; meditation needs a joyful heart. It is not work; it is play. (…) Make meditation as light as possible. (…) It should give you wings to fly in the sky; it should not become a Himalayan weight on your soul.

Those who are enlightened are bound to be different, for the simple reason that each enlightened person has a unique quality to his being. Buddha cannot be Mahavira; Mahavira cannot be Bodhidharma; Bodhidharma cannot be Basho. And Basho cannot be Baal Shem, for the simple reason that Basho is a poet, a poet of the highest quality. Before he becomes enlightened, he is already at the height of his poetic creativity. And when he becomes enlightened, naturally his enlightenment flows through his poetry. Mahavira has no poetry in his life. You cannot expect that when he becomes enlightened, he will write poetry – that is

impossible. That is not his preparation; that is not his talent; and that is not his genius.

To me, spirituality is something not connected with holy books, not connected with religions. It is something that grows within you – (…) a deepening silence which goes on and on and on… Allow silence to be. Silence is the only secret there is.

Life should be taken with ease.

I don't believe that there are any religions. I know that there is only one religiousness.

If a Christian wants to understand me, first he has put his Christianity aside, so that he can hear me directly without his Christianity interfering. (…) What is Christianity? It is a certain belief system; it is not an experience. It is a kind of prejudice. You have been brought up in such a way that you are conditioned to the Christian view of life. If you want to understand me, that conditioning of Christianity will prevent you. (…) You are coming here with set formulas, a catechism, with faith, with belief. (…) I would like you to doubt all your beliefs, because a belief is just to cover ignorance. And I would like you not to have faith. Faith comes; you don't have to create it. It comes the moment you realize truth, the moment you come to self-realization – then, there is a totally different quality of faith. The ordinary faith is just a solace, just a consolation.

There is no purpose. The whole idea of purpose is mundane and illogical. You will have to come to a point where you will have to say that there is no purpose. (…) Life is an overflowing of bliss, truth, love – but not purposeful; it is not a commodity. (…) Purpose is when you are discontented, when you need something, when you want something, when you want to reach somewhere. (…) As far as I am concerned, I am fulfilled; I am utterly contented.

Life is an end to itself; nothing is missing. (…) There is no goal; there is no purpose. (…) Those who have purposes in life are going against life. Life is a let-go: you are not swimming against the current; you are simply floating with the river wherever it leads. So wherever I reach, I am fulfilled. Or even if I am drowned, I am fulfilled.

I want you to be one integrated self: a single unit, a single voice, a single dimension. Then, life is all flowers.

In life, remember one thing: never desire anything so intensely as if it is a question of life and death. Be a little playful. I am not saying, don't desire – because that will become a repression in you; (…) that is asking something inhuman. Even the people who have said, "become desireless", they have also given you a motive, a desire: if you become desireless, you will attain to the ultimate freedom of *moksha*, *nirvana* – and that too is a desire. (…) So I am saying, desire – but let your desire be playful: if you can get it, good; if you cannot get it, perhaps it was not the right time – we will see next time. Learn something

of the art of the player. We become so much identified with desire – then, when it is blocked or prevented, our own energy becomes fire; it burns us. And in that state of almost insanity, you can do anything – for which you are going to repent. It can create a series of events that your whole life may get entangled with. (…) Even humbleness can become an ego trip; even egolessness can become an ego trip. One has to be much aware. (…) You have to go to the roots. (…) Don't take desires very seriously; don't take anything seriously. It is unfortunate that no religion in the world has accepted a sense of humor as one of the basic qualities for the religious man. I want you to understand that a sense of humor, playfulness, should be the fundamental qualities. You should not take things so seriously; then anger does not arise. You can simply laugh at the whole thing; you can start laughing at yourself – you can start laughing at situations in which otherwise you would have been angry and mad. Use playfulness, a sense of homor, laughter. (…) Don't take anything seriously – not even yourself.

This is a big world, and we are small people. Once this settles in your being, then everything is acceptable. Anger disappears; (…) and when anger disappears, it leaves behind it a tremendous energy of compassion, of love, of friendship.

Energy has to be transformed; otherwise the energy will drag you down more into darkness than towards light. Do not repress anything. Whatever is natural is good; whatever is natural is to be accepted with totality. (…) Don't go against nature – just be a watcher; just remain a witness in everything. (…) Witnessing is transformation, and you will see the difference: you won't have any dreams; you won't have any fantasies. (…) Otherwise, if you repress, you are going to be in trouble: (…) repression will show itself; there is no doubt about it.

I cannot take you anywhere; your meditation will take you. (…) I am not asking you cheap things: surrender to me; just trust in me and everything will be okay. All that is sheer nonsense. (…) I am asking you something arduous – you will have to do it; you will have to work hard at it. You will have to sharpen your intelligence, your consciousness, and as it is sharpened, the way becomes more and more clear. You are nobody's shadow, nobody's follower. Everybody reaches to the truth alone, not by following anybody. And it is beautiful to reach alone, because then it is your earning, then you deserve it.

My message is: understand Gautam Buddha, but don't be a Buddhist. Do not follow. Let the understanding be absorbed by your intelligence; let it become yours. And the moment it becomes yours, it starts transforming you. Until then, it has remained Gautam Buddha's, and there is twenty-five centuries distance. You can go on repeating Buddha's words – they are beautiful, but they will not help you to attain what you are after. (…) And my message is general: the same is for the Christian; the same is for the Jaina; the same is for the Hindu; the same is for the Mohammedan. They are all making the same mistake, and they all have to correct it in the same way. Try to understand. (…) Understanding is always valuable. (…) Buddha, Jesus Christ, Krishna… – gather your honey from as many flowers as possible. Be richer, but let the understanding become yours. It should not be written in quotation marks. It should be your feeling, your seeing, your

vision, and then, there is no need to repeat – then, the understanding is always there with you.

Spiritual growth can go with material advancement; (…) there is no contradiction. (…) Just one thing has to be remembered: material advancement should function as a servant; and spiritual growth should remain the master. At no point should spiritual growth be sacrificed for material advancement. But at any time, whenever it is needed, material advancement can be sacrificed for spiritual growth. If this is clear, then there is no problem. (…) Spirituality cannot grow as a servant. (…) The West is spiritually poor, materially rich. The East is materially poor, spiritually rich. But both are half; and both are suffering. My effort is that there should be a synthesis – and a synthesis is possible. Just remember who is the master and who is the servant.

I am just a mirror. (…) When you are in front of the mirror, it reflects you. When you have moved, the reflection disappears. The mirror is simply there, and whatever comes in front of it is reflected in it. That's why it is almost impossible for me to speak to you unless you ask a question – because I don't have anything to say. Your question becomes a provocation to my consciousness. It is reflected, echoed, and goes back to you, but it is not my doing.

The enlightened person never goes to the extreme in any way. Neither does he fast and torture his body, nor does he overeat and torture his body in another way. Both are ways of torturing your body. (…) The enlightened person follows the golden mean: he is always in the middle, never at the extreme. (…) In the middle is all the wisdom, all the truth, all the beauty of existence.

Every desire promises you a paradise, and every desire leads you into hell. Every desire gives you great promises of pleasure, but every desire ends up in utter pain. See it; understand it – (…) drop the desire and the whole journey with it. And this dropping of the desire and the journey brings you to the point of awareness. Why don't people drop their desires? The reason is that they don't follow their desires fully, so they never come to see the connection. Everybody has many desires; everybody is running in many directions simultaneously, so he never reaches very far in any direction. That's the reason millions of people go on living in misery and cannot see that their own desires are causing it. They go on finding some other excuse why they are miserable. (…) If you want misery, have more desires. But if you want blissfulness, then learn the art of being desireless. (…) Desires and misery – (…) they are together; they cannot be separated. (…) Desire is the root of all misery; and desirelessness is the cause of all that is beautiful and blissful.

You consist of three elements: the body, the mind, the heart. The fourth is just a silent presence in you – it is not you. Don't include it within the boundaries of you; it is beyond you.

The ego disappears only when you understand that all motivation fulfills the ego. And the ways of the ego are very subtle: (…) positive or negative – any motivation will do for the ego's existence. (…) All motivation fulfills the ego; (…) no motivation can help to drop the ego. (…) A clear understanding is needed that all motivations are egoistic, and that all motivations are going to create hell for you. (…) It is through understanding, and only through understanding, that you can drop the ego with the whole lot, that you can say goodbye to it.

Truth can never be forced. (…) If you are ready, it is happening to you; if you are not ready, it cannot be forced upon you.

If you cannot see for yourself that your house is on fire, then nobody else can make you see it.

Be more and more silent; be more and more aware; be more and more conscious. Whatever you do, do it with consciousness. Just don't go on doing it like a machine, out of habit.

As far as others are concerned, the three qualities are love, trust, compassion. As far as you are concerned, the three qualities are silence, awareness, consciousness.

People fall in love, and people fall out of love. But nobody has ever fallen out of enlightenment. There is no way. (…) Once enlightened, you are enlightened forever.

Rather than getting into bondage with one person, it is better to be available to all the wise ones in the world – living and dead. They all indicate to the same truth, because there are not so many truths; there is only one. There are thousands of fingers pointing to the same moon. You should not become attached to the finger, because the finger is not the moon. You should forget the finger and look at the moon, and move towards the moon.

What is logically impossible is not existentially impossible. And that is where the philosopher and the mystic depart. The philosopher remains in the world of logic and language; and the mystic moves into the world of silence. (…) The ultimate questions are not answerable; and that which can be answered is not ultimate. (…) What is absolutely clear in silence becomes crooked the moment you bring it into language. (…) The moment you bring it to the level of language, suddenly something goes wrong. (…) Every mystic is absolutely clear about the point that his experience is something beyond duality. And that's how existence is – nothing can be done about it. (…) The truth remains beyond expression. If you follow the path of philosophy, you will go far away from existence and you will be logical. Your language will be perfect, but your experience will be nil. If you go on the path of the mystic, your experience will be full, so full that there is no space to speak it. (…) There is a fullness which cannot be contained in any words; all words fail. That fullness can only be experienced. It is up to you to follow logic and remain empty forever; or to follow existence and to become full, overfull, with all the ecstasies, all the blessings, and all the benedictions that are capable

for human consciousness to experience. But don't mix the two; otherwise, you will simply get confused. (…) You can choose one path, but remember the condition: the logician ends as a beggar; the mystic lives as an emperor, dies as an emperor.

Prayer is possible only for meditators – that too, when they have succeeded. It is a gratefulness; it is a thankfulness to existence: (…) your heart should be full of gratitude.

The sleeping person's life is always dominated by something from outside; the meditator's life is always inspired from inwards.

You don't remember yourself; you have forgotten yourself; you have fallen asleep. And unless somebody provokes you, creates a problem in you, the obvious will remain forgotten. Being with a Master is just to learn – not the answer, but the question. The answer is within you – but you have forgotten the question.

The wise man will answer you, but only when you are thirsty for it. If you are not thirsty, if your being is not a question mark, then he will remain silent. (…) It is not enough that you have asked, that I have to answer it. Unless I feel the intensity, a burning quest behind it, I am not going to answer, because I am not a preacher. I speak only for those who are ready to go on a pilgrimage towards the ultimate truth.

The virtuous person need not be worried about mundane things. He may not have a palace, but he will live more blissfully in his hut than a king lives in his palace. The virtuous will not be able to manage a palace, but he will be able to manage blissfulness. The cunning will manage to reach to the palace, but he will lose all peace of mind; he will lose all contact with himself.

Shunyata means emptiness with fullness of space. (…) You will be full of consciousness. (…) *Shunyata* has a positiveness in it, which the word *empty* does not have.

Knowing oneself is all that religion means. Everything else is just ritual: going to church, going to the temple, chanting a mantra – all these are absurd rituals. Knowing yourself in deep silence is the only reality and the only authentic religion.

There are two ways to live, to be, to know: one is effort, will, ego; the other is of no effort, no struggle, but being in a let-go with existence. All the religions of the world have been teaching you the first way. (…) I teach you the second way. (…) I teach you a friendship with existence. I do not want you to renounce the world; (…) nothing that exists is against you. All that you have to learn is the art of living – not the art of renouncing, but the art of rejoicing. It is only a question of learning an art, and you can change the poison into nectar. (…) Any religion that teaches you condemnation of life is poisonous. It is anti-life: it is in the service of death; it is not in the service of you; it is not in the service of existence. But why

does the question arise? All the religions went against nature. Why did they create a certain logic that unless you are against this world, you will never be able to achieve the other world, the higher one? Why did they make such a division between this world and that world? There is a reason to it. It this world is not to be renounced but lived in its totality, then the priest is no longer needed. If this world has to be fought, renounced, you have to repress your natural instincts. Then of course, you are going to be in a sick state. Against nature, you can never be healthy; against nature, you can never be whole. You will always be split and schizophrenic. Naturally, you will need somebody to guide you, somebody to help – you will need the priest. Religion up to now has been the profession of the priest. It has nothing to do with God; it has nothing to do with the other world. It has just one purpose: how to exploit you; how to enslave you. And the priests have made the whole world into a vast slave camp. There are different religions; they are simply different slave camps. When you get fed up with one slave camp, you enter into another, thinking that perhaps there will be freedom – but you are only changing jails. (…) Although the chains have different colors, although they are made of different metals, you have again been encaged into a certain theology. Your mind is programmed again into lies which you are being asked to believe.

The methods that all the religions have been teaching to you are methods of fighting. But those methods don't lead anywhere; they simply spoil your joys of life. They poison everything enjoyable in this life; they have created a sad humanity. I would like a humanity full of love and full of song and full of dance. (…) If the whole humanity learns relaxation rather than fighting, let-go rather than making arduous effort, then there will be a great change in the quality of consciousness. Relaxed people, simply moving silently with the flow of the river, having no goals of their own, having no egos… In such a relaxed floating, you cannot have any ego. Ego needs effort; you have to do something. Ego is a doer; and by floating, you have become a non-doer. In this inaction, you will be surprised how your anxieties and miseries start dropping away, and how you start becoming contented with whatsoever existence gives to you. (…) Learn to flow with existence, so you don't have any guilt and any wounds. Don't fight with your body, or nature, or anything, so that you are at peace and at home, calm and collected This situation will help you to become more alert, more aware, more conscious, which finally leads to the ocean of ultimate awakening – *nirvana*.

Your chains are so invisible that you may never become aware of them. The imprisonment is not something outside you; the imprisonment is something imposed on the very being of your interiority. You are carrying your prison wherever you go, whatever you do.

Be a light unto yourself; don't throw the responsibility on anyone else. (…) No savior has been of any help; all their promises have proved false. (…) Take the responsibility, because it is by taking the responsibility on yourself that you become mature. Otherwise, you will always remain retarded, childish. (…) Growth means responsibility; growth means freedom.

A person who is filled with condemnation for himself is not capable of having a loving relationship with anybody.

Conditioning has no substance; it is just a continuous hammering of thoughts on the mind. Any thought can be made a reality; you just go on enforcing in every possible way, and it becomes a reality – but you will be living in a hallucination.

Religion reaches to its heights only through the rebellious people: not through the mundane, the ordinary; not through the obedient; not through those who are satisfied just to believe that they will be saved – but only by those who make an effort to save themselves.

The new man has to be understanding, meditative, silent, calm and collected, centered. He has to be exactly in the middle where materialism and spirituality meet, where that world and this world meet, where all opposites meet. (…) And the new man cannot be created without meditation, because that is the only way to find a more clear consciousness, perceptivity, sensitivity. And that is the synthesis of opposites; so there is no question of any reaction: it is action on its own, not related to something as a reaction. Reaction never brings freedom. (…) Reaction is not the birth of a new consciousness; it is simply a revenge. You are still fighting; (…) you are just going on a reactionary trip.

Creative energy has to come from meditation, because meditation has no other purpose. (…) Mind can repeat, but mind cannot create. And by repeating, it is exhausting its limited sources, and it drives the person crazy. And finally, the man is going mad. (…) Meditation is your greatest source of energy. The mind is a small mechanism. (…) Reach to meditation, and then use the mind in any way. The mind has to be used for expression, but the energy will be coming from meditation. Then, you won't look crazy – you will look more peaceful, more calm, more quiet, more at ease. And whatever is expressed through you will have something of the beyond in it. The mind is superficial; it can only create superficial things. The mind is not at peace, so whatever it creates has the impact of tension, anguish, anxiety, craziness. To be in contact with meditation changes the whole quality.

As far as I am concerned, I have no religion to convert you. I have only an experience to share with you, and perhaps you can get the knack of it. Sometimes just listening to me, a moment of silence may descend on you; and in that silence, you may see that you are not only the thoughts that pass through you, but an awareness. And the moment you become alert to your awareness, you have found the key. Then it is up to you to use it as much as you can.

To experience the center of your being is to experience the center of the whole universe. We are different only on the periphery.

The law of existence is that whatever essential desire is at the moment of your death, that becomes the seed of your next life.

Consciousness is never judgmental; consciousness is only a mirror. The mirror reflects, but it never gives any judgment. (…) Consciousness is non-judgmental. So whenever you start judging, remember, it is the mind. Whenever you start judging, remember, it is your conditioning.

The most neglected thing in the world is your original being, and that's why there is so much fear. The original being has no fear. The problem is that our original being remains retarded: our physical body goes on growing old, and we go on pretending things which we are not.

To me, love is not a relationship; (…) it is a state of being. I cannot do anything but love.

Fearlessness is the basic quality of a religious man. But all the religions are trying to make you fearful, afraid of doing something wrong, and particularly Christianity more than any other.

Spiritual love comes when your natural love reaches to its peaks, when your natural love brings you to such a blissful state that you want to go beyond it. Spiritual love is not against natural love; it is ahead of natural love.

There are two kinds of growth: most people grow old; a few people simply grow up. (…) And I hope that my *sannyasins* will learn to grow up, not just grow old. Even animals grow old; (…) but it is only man's prerogative, man's privilege, to grow up.

Whatever I have said after my enlightenment is unchangeable. It can evolve; it can grow; it can bring more flowers; it can have deeper roots in the ground – but its quality, its taste, will remain the same.

To allow the Master in means that you will have to dies as an ego, as a personality, and that's all you know about yourself. Hence the fear. (…) The Master is just at the door. One step more, and you are finished. But there is no need to be worried. You will die as an ego, but you will be reborn as the self, which is your reality. You will die as a personality, which is artificial, but you will be reborn as an individuality, which is existential. The Master can take away only those things which do not belong to you. He cannot take anything away from you which is your authentic nature. And the Master cannot give you anything: he simply removes all the hindrances, so that you can discover yourself. (…) So don't be worried. It is a blessing that the Master is at the door. It happens only to the fortunate ones.

As far as meditation or prayer is concerned, remember, you cannot force them. There are things in life which you cannot do violently, which you have only to wait for silently, inviting, welcoming, with open doors, awake and alert, so that when the guest comes, you can welcome the guest.

Meditation, and only meditation, is the key to open the doors of your own being.

The function of the heart is to be a bridge between you and yourself. The silence that I have been talking about is the silence of the heart. (…) The body knows its own silence; (…) the mind also knows its silence (….) – but the silence I am talking about is far deeper. I am talking about the silence of your being. (…) The silence of the body and the mind are very fragile and very superficial, but in themselves, they are good. To experience them is helpful, because it indicates that there may be even deeper silences of the heart. And the day you experience the silence of the heart, it will be again an arrow of longing, moving you even deeper. Your very center of being is the center of a cyclone. Whatever happens around it does not affect it; it is eternal silence. Days come and go; years come and go; ages come and pass; lives come and go – but the eternal silence of your being remains exactly the same: the same soundless music, the same fragrance of godliness, the same transcendence from all that is mortal, from all that is momentary. It is not your silence – you *are* it. (…) In fact, even you are not there; even your presence will be a disturbance. The silence is so profound that there is nobody, not even you. And this silence brings truth, and love, and thousands of other blessings to you. This is the search; this is the longing of all the hearts, of all those who have a little intelligence. But remember, don't get lost in the silence of the body, or the silence of the mind, or even the silence of the heart. Beyond these three is the fourth. We, in the East, have called it simply "the fourth", *turiya*. (…) And beyond the fourth, there is nothing else to be found.

Yoga exercises give a silence of the body, and people who are practicing *yoga* exercises are stuck there. Their whole life, they practice, but they only know the most superficial silence. Then, there are people who are doing concentration exercises like transcendental meditation, of Maharishi Mahesh Yogi. It can give you a silence which will be only of the mind. Just be repeating a name or a *mantra*… the very repetition creates in its wake a silence in the mind. But it is not meditation, and it is not transcendental. And there are Sufis who know the third, which is the deepest of the three. But still, it is not the goal, not the target: your arrow is still falling short. It is very deep, because Sufis know the heart more than anybody else. For centuries, they have been working on the heart, just as yogis have been working on the body, and people of concentration and contemplation have been working on the mind. The Sufis know the immense beauty of love. They radiate love, but still the home has not been reached. You have to remember the fourth. Unless you reach the fourth, continue the journey.

I have been constantly telling you that the personality has to be dropped, so that your individuality can be discovered. I have been insisting that the personality is not you; it is a mask people have put over you. It is not your authentic reality; it is not your original face. And you are asking me: "Is it really worth putting any energy into improving my personality?" – Put your energy into destroying your personality. Put your energy into discovering your individuality. And make the distinction very clear: individuality is that which you have brought from your very birth. Individuality is your essential being; and personality is what society has made of you, what they wanted to make of you. (…) Every society tries to give you a certain direction how to live, a certain ideology of what is good and what is evil, a certain religion, a certain holy scripture. These are the ways to create the personality, and the personality functions like an imprisonment. (…)

Millions of people know only their personality; they don't know that there is anything more than personality. They have completely forgotten themselves; and they have forgotten even the way to reach themselves. They have all become actors, hypocrites. They have become puppets in the hands of the priests, of the politicians, of the parents: they are doing things which they never want to do; and they are not doing things which they are hankering to do. Their life is split in such a diametrically opposite way that they can never be at peace. Their nature will assert itself again and again; it will not leave them at peace. And their so-called personality will go on repressing it, forcing it deeper into the unconscious. This conflict divides you and your energy – and a house divided cannot stand long. This is the whole misery of human beings; this is why there is not much dance, much song, much joyfulness. People are so much engaged in warfare with themselves. They don't have energy, and they don't have time to do anything else except fight with themselves. (…) Their whole life goes on, up and down, and they cannot figure out who they really are. (…) My whole teaching is, don't cling to personality. It is not yours, and it is never going to be yours. Allow your nature full freedom. And respect yourself, be proud of being yourself, whatever you are. Have some dignity! Don't be destroyed by the dead. (…) Personality is a dead thing. Drop it! – in a single blow, not in fragments, not slowly – not today a little bit, and then tomorrow a little bit, because life is short, and tomorrow is not certain. The false is false. Discard it totally! Every real human being has to be a rebel. – Rebel against whom? Against his own personality.

The personality has no roots: it is plastic; it is phony. Dropping it is not difficult; it needs just a little courage. And my feeling of thousands of people is that everybody has that much courage; just people are not using it. Once you start using your courage, sources which are dormant become active, and you become capable of having more courage, more rebelliousness. You become a revolution in yourself. A man who is a revolution unto himself is a joy to see, because he has fulfilled his destiny. He has transcended the ordinary mob, the sleeping crowd. (…) So, be original – not something put together, not something false, but something that grows within you, which has roots in your being, which brings flowers in its time. And to have one's own flowers is the only destiny; it is the only significant way of life.

When your consciousness starts growing, you need more meditation. (…) Meditation will make the fragile and delicate flower more and more strong. You need a silent being.

You have forgotten your own voice long ago. You were never given freedom enough to voice your opinions. You were always taught obedience. You were taught to say yes to everything that your elders were saying to you. You were taught that you have to follow whatever your teachers or your priests are saying and doing. Nobody ever told you to search for your own voice. (…) So your own voice has remained very subdued, and other voices are very loud, very commanding. (…) Just sit silently and listen to your mind: you will find so many voices – (…) and you can recognize those voices very well: some voice is from your grandfather; some voice is from your grandmother; some voice is from your father; some voice is from your mother; some voice is from the priest; from the

teacher; from the neighbors; from your friends; from your enemies… All these voices are jumbled up in a crowd within you; and if you want to find your own voice, it is almost impossible: the crowd is too thick. (…) Only one voice is missing in you; only one person is missing in you – and that is you. Otherwise, there is a whole crowd; and that crowd is constantly driving you mad. (…) You are torn apart. This whole crowd has to be withdrawn; this whole crowd has to be told to leave. (…) And those people who have made a place within you are obviously reluctant to leave. But if you want to become an individual in your own right, if you want to get rid of this continuous conflict and this mess within you, then you have to say goodbye to them – even when they belong to your respected father, your mother, your grandfather. It does not matter to whom they belong – one thing is certain: they are not *your* voices. (…) By becoming aware, it is possible to get rid of this crowd. Be silent, and find your own self. And unless you find your own self, it is very difficult to disperse the crowd, because all those in the crowd are pretending "I am your self". And you have no way to agree, or disagree. So don't create any fight with the crowd. Let them fight amongst themselves; they are quite efficient in fighting amongst themselves. You, meanwhile, try to find yourself. And once you know who you are, you can just order them to get out of the house – it is actually that simple! But first, you have to find yourself. Once you are there, the Master is there, the owner of the house is there. And all these people, who have been pretending to be masters themselves, start dispersing.

There is no need for you to change the whole world. Just change yourself, and you have started changing the whole world, because you are part of the world. And if even a single human being changes, his change will radiate in thousands and thousands of others.

There is a great difference between an achievement and a glimpse. You can see the Himalayan peaks from thousands of miles away – it is a glimpse; but to reach those peaks will be an achievement. A glimpse helps you to move onward, towards achievement; but unless something becomes a crystallized experience in your life, it is going to be lost – you will have to start from the very beginning. (…) So, if you feel that there is something happening now, make every effort that it does not remain only a glimpse, but that it becomes an actual experience, that it becomes part of your being. Only then can it go with you into another life. (…) Glimpses are simply incentives to move towards crystallization. Make it an experience so deep that it becomes part of you, and there is no way to forget it or to lose it. Don't remain satisfied with glimpses. Enjoy them, but use them only as an indicator towards greater things to happen.

It rarely happens that somebody dies consciously. It happens only to great meditators, who know well the path death will be coming on, because in their meditations, they have traveled on the path again and again – it is the same path. (…) If you have been meditating, then death is not a new experience. You will be surprised that in your meditation, you have been dying every day, and you have been coming back to life every day. Such a person dies very consciously; he knows what death is. (…) Death is only a change of the body, a change of the house, and this process goes on – unless you become totally enlightened. Then,

there is no need to enter another womb, because life was just a school, a training: you have completed it. Your enlightenment is the culmination of your education about existence. Now, you need not enter another body. Now, you can enter into the womb of the universe itself – you are prepared for it. So whenever you are having glimpses, don't be satisfied with them. Your glimpses should create great discontentment in you, not content. They should create a longing that you would like to come closer to what is seen far away – closer, and closer, and closer. And you don't want just to *see* it, even from closeness; you want to *become* it. You can become love; you can become silence; you can become joy; you can become all these experiences: beauty, light, consciousness – (…) they are your potentials. So take every glimpse to its ultimate end. That's what I call *crystallization*. (…) But if you remain satisfied with your glimpses, there is every danger that they will be erased. Death is such a shock and such a surgery and such a long coma that when you wake up, you will have forgotten all those glimpses.

Unless you attain the Ultimate, the feeling of something missing is going to remain with you. And this feeling is not against you; this feeling is a way of reminding you that you have not reached yet, that you have to go on.

Spiritual growth is of the eternal: once it comes, it remains – forever.

You are silently growing. All growth is silent; it makes no noise. And suddenly, one day… the flowers appear. (…) Existence functions very silently. You are growing, and even you cannot be aware of it unless something totally new happens and makes you aware that you have reached some space that was unknown to you. And that can happen any moment. On your part, great patience is needed, and a trust that the whole existence is in support of all those who are trying to grow spiritually. In fact, it is not you who are trying to grow spiritually; it is existence who, through you, is trying to reach to its utmost heights.

Millions of people are absolutely content and feeling that all that they need, they have – nothing is missing. They are the poorest people in the world. They don't have a longing for higher reaches; they don't want to climb mountains; they don't want to go to the stars – in their dark caves, they are perfectly comfortable. One should have compassion for them. Their contentment is their spiritual death. You need a spiritual discontentment which constantly moves you, like an arrow, towards faraway goals.

Our mind is a very negative phenomenon. Relaxation it will call laziness; deep longing it will call impatience. Always remember, mind is negative. It does not know how to say yes. And that is the meaning of trust: saying yes.

On the path, there is no need to keep any accounts. Each moment, live totally, joyously, and move on. Don't carry even the memory of that moment: that too becomes a burden; that too prevents you from responding to reality spontaneously. If you want to be spontaneous and responsive, then you need a very clean, mirror-like mind. No dust should gather on it.

A desire always needs an object. Will is not objective; it does not want something else to be added to it. Will is simply your very life force, which wants to assert itself in its totality, in its wholeness, to bring all the flowers that are hidden in you, to be yourself. The will knows only one thing, and that is you and your golden future. You, right now, are only seeds. But you can become great trees, reaching to the trees. (…) Desire is always for possessions; will is always for consciousness. Will is a life force, a flame of your being. It does not want anything else; it simply wants itself to be actualized in its totality. (…) Nietzsche has called it *will to power*. I myself would like to call it will to realization, will to actualization, will to become absolutely yourself. Desire is a very dangerous thing, because you can get lost in desire, and millions *are* lost. The jungle of desires is very thick, and there is no end: one after another, you will find desires and desires and desires. And no desire is fulfilling: every desire only gives you a new frustration; every desire gives you a new desire. But this whole process of desiring takes your energy away from becoming a will to realization, a will to bring your potential into flowering, into its ultimate expression. Desire is going astray from will. My effort here is to pull you back from your desire to one single-pointed will – the will that wants to know yourself, the will that wants to be yourself, the will that wants whatever is hidden in you to become manifest. (…) Will is a longing to achieve one's destiny.

Loneliness is a misunderstood aloneness. (…) Millions of people agree that to be left to oneself is the worst experience of life; it is hell. But any relationship that is created because of the fear, because of the inner hell of being left alone, cannot be satisfying. Its very root is poisoned. (…) Love never grows out of fear. (…) This seeking to relate to others is nothing but escapism. (…) Finding your aloneness, you can create, you can be involved in as many things as you want, because this involvement will not anymore be running away from yourself. Now, it will be your expression; now, it will be the manifestation of all that is your potential. (…) But the first basic thing is to know your aloneness absolutely. (…) Once you have entered the innermost core of your being, (…) you come to know your treasures. And knowing these treasures and their inexhaustibility, you can move now into relationships, into creativity. You will help people by sharing your love, not by using them. You will give dignity to people by your love; you will not destroy their respect. And you will, without any effort, become a source for them to find their own treasures too. Then, whatever you make, whatever you do, you will spread your silence, your peace, your blessings into everything possible.

Man is such that he needs someone who has known the path and knows the pitfalls, knows the beautiful spots where one can remain stuck, and has compassion enough to go on pushing you, even against you, until you have reached to the final stage of your potentiality.

The will to power is diametrically opposite to the will to dominate. The will to dominate comes out of an inferiority complex. (…) The will to power is absolutely individual. It wants to dance to the highest in the sky; it wants to have a dialogue with the stars – but it is not concerned with proving anybody inferior. It is not competitive; it is not comparative.

Love is power, the purest power and the greatest power. Love is God. Nothing can be higher than that. (…) This power is the very source of creation; this power is creativity. And this power will transform you totally into a new being. It has no concern with anybody; its whole concern is to bring your seeds to their ultimate flowering.

Meditation takes you to your purity. Your purity is witnessing, watching, awareness.

We know efforts, but they become tensions, anxieties, worries. You have to learn a different kind of effort, what Lao Tzu calls effortless effort – utterly relaxed, because you are not going anywhere. You are simply relaxing within yourself; you are not going to find some goal, some achievement far away which creates worries. (…) Relaxing within yourself simply means not going outwards, withdrawing all your energy which generally goes on moving outwards. Don't go anywhere – just be now and here. There is no question of tension; there is no question of any worry.

In meditation, you will silently slip into your own being and you will feel a great presence, (…) just at the center of you. (…) You cannot be a doer; you cannot make any effort (…) – that will be a disturbance. (…) Meditation is equivalent to total relaxation – just doing nothing, sitting silently, and the grass grows by itself.

Suffering can exist only if its roots remain in the unconscious of your being. If you go deep down searching and looking for roots, then the moment you become conscious of the roots of suffering, suffering disappears. The disappearance of suffering is what you call happiness. Happiness has not to be found somewhere else: it was always within you, but the cloud of suffering was covering it up. Happiness is our nature. (…) The idea of sacrifice and hard work will create more suffering in you. But once the idea gets settled in your mind, your mind will go on telling you that you are suffering because you are not working hard enough, that your sacrifice is not total. Hard work is needed to create things. Sacrifice is needed when you have something of value, truth, love, enlightenment. (…) Sacrifice is not a means to attain anything. (…) Sacrifice is not in finding the truth; sacrifice is when you have found it. (…) Sacrifice is not in finding love; sacrifice is when you have found it. (…) Then either compromise, or sacrifice. The cowards compromise; the people who have guts sacrifice.

Christianity is masochistic. It does not know anything about enjoying life; it knows only about sacrificing life – sacrificing life for some stupid fiction. It knows nothing of singing and dancing and celebration.

I love Dostoevsky, but I also feel sad and sorry for him. He was a man who could have danced, who could have loved, who could have lived with tremendous totality and intensity. But he served death rather than life. Read him; there is nothing better to read – but remember, you are reading a psychopath, a man who is deeply sick, incurably sick. His whole work is just a dark night which knows no dawn. (…) There is not only sadness in him, there is absolutely suicidal instinct: he is tired and bored with life itself.

The people who conform to the society's idea of virtues are never punished – they are rewarded; they are respected. (…) Absolute surrender is needed by the society, a total enslavement. Only then the society gives respectability: only to slaves, only to those who have committed spiritual suicide. (…) A man of truth will not be acceptable to society. The society lives by lies, so many lies – and the man of truth is going to expose it; he is a danger.

You don't need any guidance from anybody; your guide is within you. (…) The heart is your guide.

The mystic always dies young. His age may be a hundred years, or a hundred and twenty years – it does not matter. He always dies young, because his sources of life are continuously being refreshed: a fresh breeze is passing through him; fresh rays of the sun are passing through him; fresh moonlight and fresh stars are always arising in him.

The child is the ultimate state of liberation. The innocence of the child is his wisdom; the simplicity of the child is his egolessness. The freshness of the child is the freshness of your consciousness, which never becomes old, which always remains young.

Consciousness has nothing to do with creativity; it has nothing to do with inventiveness; it has nothing to do whit science or art. It has something to do with tremendous silence, peace, centering.

Lovers are always afraid. (…) And that's what we are doing with our love: we create golden cages. (…) The fear is that the bird may not return. To keep the bird under control, it has to be imprisoned. That's how love becomes marriage. (…) Marriage is permanent, but it gains permanence by killing love. (…) Love, growing in freedom, is all that religion should mean. There is no other religion than love and freedom – they are one phenomenon. Freedom is empty without love – dry, desert-like. And love is dead without freedom – a corpse. But love and freedom together, they are all.

Let-go and witnessing are almost two sides of the same experience. (…) One cannot allow let-go without witnessing; neither can one be a witness without being in a let-go.

Finding the truth is finding yourself.

You have to learn that each moment has a completion. The fear of having to leave it all comes only because you are not completely living in the moment; otherwise there is no time, and there is no mind, and there is no space.

Your soul wants to be free, but freedom is dangerous. Freedom has no insurance. Freedom has no security, no safety. Freedom means walking on the edge of a razor – every moment in danger, fighting your way. Every moment is a challenge from the unknown: sometimes it is too hot; and sometimes it is too cold – and

nobody is there to take care of you. (…) Freedom means tremendous responsibility: you are on your own and alone.

Once something starts happening, then there is trouble. Once something starts growing in your life that is not growing in the hearts of the crowd that surrounds you, you will be a stranger; you will be an outsider. And the crowd never forgives strangers; the crowd never forgives outsiders – it destroys them. It has to destroy them just for its own peace of mind.

Be thankful for what has been given to you – and life is giving you so much that your thankfulness is always going to fall short. But the thankful heart grows easily; with gratitude, you are nourished. You become stronger in moving towards the unknown. Except gratitude, there is no other prayer.

Man lives in illusion. The way out of illusion does not exist, because the way out of illusion will be another illusion. You have simply to wake up.

A seeker of truth is a seeker of the beyond. The beyond is our home.

Be a witness to the mind. And in your witnessing, the beyond will open its doors.

Man is the only being who can suppress his energies – or who can transform them. No other being can do either. (…) Suppression means only trying to hide certain energies that are there, not allowing them to have their being, not allowing them to have their manifestation. Transformation means changing energies, moving them toward a new dimension. (…) I teach a new control – the control of the witnessing self. Not the control of a manipulating mind, but the control of a witnessing self. That control is the highest form possible, and that control is so natural that you never feel you are controlling. It is a kind of control that happens spontaneously with witnessing. If you follow suppression, you can become so-called human beings: bogus, superficial, hollow within, just dummies, not authentic, not real. If you don't follow suppression but indulgence, you will become like animals: beautiful, more beautiful than so-called civilized man, but just animals. Not alert, not aware, not conscious of the possibility of growth, of your human potential. If you transform your energy, then you become divine. And remember, when I say divine, both things are implied in it. The wild animal with its total beauty of being is there. That wild animal is not rejected and denied; he is there – richer, because he is more alert. So all the wilderness is there and the beauty of it; and all that civilization has been trying to force is there, but it its spontaneous, not forced. Once the energy is transformed, nature and godliness meet in you – nature with its beauty; godliness with total grace. This is what being a sage means. A sage is a meeting of nature and the Divine, a meeting of body and soul, a meeting of that which is below and of that which is above, a meeting of the earth and the sky.

There are three types of effort: expression, suppression, and alertness.

When we say, *be effortless*, we only mean, *don't force the effort*. Allow it to come through awareness. If you force it, you will become tense. If you become tense, energy cannot move upwards and be transformed. Tension is horizontal; only a non-tense mind can be above, hovering like a cloud.

In the beginning, (…) you cannot understand non-doing; you can only understand doing. So use the language of doing and action; start, but use effort only as a starter. And remember, the sooner you leave it behind, the better. (…) So don't be afraid of effort. Start with effort, and just remember that you have to move beyond effort. (…) Effort is needed for anything that is to be done in the world. If you want to do anything in the outer world, effort is needed. But if you want to do something in the inner, no effort is needed. Non-doing is the art there, just as doing is the art in the outside. (…) Start with effort. Just keep in mind that you have to leave it, and go on leaving it. Even leaving will be an effort; but a moment comes when everything has gone. Then you are there, simply there not doing anything – just there, being. That *beingness* is what is meant by enlightenment, and all that is worth knowing, worth having, worth being, happens to you in that state.

Mastery is not a cultivated thing; it is not to be practiced. Mastery is nothing but understanding; it is not control at all. (…) The man of control is the man of repression. He goes on repressing; and because he goes on repressing, he goes on accumulating all that is wrong. His whole life becomes a junkyard. Sooner or later, (…) the volcano explodes – because (…) you can contain only so much; then one day, it is more than you can control; it explodes. Your so-called saints, men of self-control, can be provoked very easily. Just scratch a little, and you will be surprised – the animal comes up immediately. (…) The man of understanding, meditation, is not a man of control – just the opposite. He is a watcher, (…) absolutely nonjudgmental. The man who controls is judgmental, (…) constantly condemning, praising, choosing. The man of control lives in choice; and the man of understanding lives in choicelessness. It is choiceless awareness that brings real transformation. And because nothing is repressed, no ego arises, no self arises. And because understanding is a subjective, interior phenomenon, nobody knows about it; nobody can see it except you.

Your ego depends on mirrors. And every relationship functions as a mirror; every person you meet functions as a mirror – and this ego goes on controlling you. And why does it control in the first place? It controls because the society appreciates control, because the society gives you even more ego if you control. If you follow the ideas of society, its morality, its puritanism, its ideas of holiness, it praises you more and more. More and more people pay respect to you; your ego goes higher and higher, soars higher. (…) Ego is the most unconscious phenomenon that is happening in you; it will make you more and more unconscious. And the person who lives through the ego is almost drunk with it; he is not in his senses. (…) The ego keeps you almost in a drunken state. You don't know who you are because you believe what others say about you. And you don't know who others are because you believe what others say about others. This is the make-believe, illusory world in which we live. Wake up, become more conscious; and by becoming conscious, you will become a Master of your own

being. Mastery knows nothing of self; and the self knows nothing of mastery – let that be absolutely clear to you. My teaching is not for self-control, self-discipline; my teaching is for self-awareness, self-transformation. I would like you to become as vast as the sky, because that's what you really are.

When you are in a certain thought or in a certain thought process, you become closed. Only that much of a tunnel remains open.

Thoughts are not intelligence, and sentimentality is not love. (…) All the mystics talk about two ways: the way of knowing, of intelligence, and the way of feeling, of love. (…) If you are searching through intelligence, then drop thinking, so that intelligence can function unhindered. And if you are working through the path of love, then drop emotionality, sentimentality, so that your love can function unhindered. Either you will see the truth through the mirror of heart, (…) or you will see it through the mirror of your intelligence. Both are perfectly good; whatever you choose or whatever you feel is more in accord with you. The path of the heart is the feminine path; and the path of intelligence, meditation, knowing, is the male path. (…) You have to look into yourself psychologically. The physiology does not decide; the psychology does. Many women will find through knowing; and many men will find through loving.

A real intelligence is free from any preoccupation with thoughts. (…) When thought stops, your thinking is pure; (…) and when emotions disappear, sentimentality disappears, then your love energy is pure.

Meditation can happen in two ways. One is that all movement disappears – then you sit like a Buddha, utterly still, like a statue. When all movement disappears, the mover disappears, because the mover cannot exist without the movement. Then, there is meditation. Or, two, you dance. You go on dancing and dancing and dancing, and a moment comes of such ecstasy, of such extreme movement of energy, that in that movement, the rock-like ego cannot exist. It becomes a whirlwind. The movement is there, but the mover is no more there. Again, meditation has happened. Those who are following the path of love, for them dance will suit perfectly. Those who are following the path of knowing, for them sitting Buddha-like, unmoving, will be helpful.

Psychology recognizes three basic types of functioning. The first is intellectual, or cognitive; the second is emotional, or emotive; and the third is active. (…) These are three basic, pure types. But no one is a pure type; that is the difficulty – (…) everyone is mixed; all the three types are in everyone. So really, it is not a question of which type you belong to; the real question is which type is predominant in you. (…) So decide which is predominant; that is your type.

If you are a knowing type, then all your experiences basically will begin with knowing, never with anything else. For example, if a knowing type falls in love with someone, he cannot fall at first sight. He cannot; it is impossible. First he must know, be acquainted, and it will be a long process. Decision can come only through a long knowing process. That's why this type will always miss opportunities, because a moment's decision is needed, and this type cannot

decide in the moment. And that's why this type is ordinarily never active. He cannot be, because by the time he can conclude, the moment has passed. By the time he comes to a conclusion, the conclusion is meaningless. When the moment was there to conclude, he could not do it. So he cannot be active, really. And this is one of the calamities in the world: that those who can think cannot be active, and those who can be active cannot think. This is one of the basic calamities, but it is so. And always remember: the knowing type consists of very few. The percentage is very small – two or three percent at the most. For them, everything will begin by knowing. Only then will feeling follow, and then action. This will be the sequence with this type: knowing, feeling, action. He may miss, but he cannot do otherwise; he will always think first. The second thing to remember is that this knowing type will begin with knowing, will never conclude before knowing, and will not take any standpoint unless both pro and con have been known. This type becomes a scientist; this type can become an absolutely impartial philosopher, scientist, observer.

Whatever the type to which you belong, you can move to the opposite very easily. In other words, if you can move to the opposite, that is an indication of your predominant type. If you can relax very easily, you belong to the active type; if you can go into non-thinking, no-thought, very easily, then you belong to the thinking type; if you can go into no-feeling very easily, you belong to the feeling type. (…) it only appears paradoxical; it is not. It is one of the basic laws that opposites belong together; two extremes belong together. Just like the pendulum of a big clock goes to the extreme left, then to the extreme right. And when it has reached the peak at the right, it begins to move toward the left. When it is going to the right, it is accumulating momentum for going left. When it is going left, it is getting ready to go right. So the opposite is easy.

My suggestion is to watch everything with equal distance, with equal aloofness. Sadness, anger, jealousy, happiness, joy, love – remain aloof from all of them, and just be total in your watching. Your watchfulness should be total. (…) If you really want to get beyond the mind and all its experiences – sadness and joy, anger and peace, hate and love – if you want to get beyond all these dualities, you have to watch them equally. You cannot choose; (…) this kind of choice is not allowed by existence. (…) So the first thing is, just be a witness. (…) watching makes you distant from every experience that is passing by like a cloud. You cannot cling. Up to now, this is what you have been doing: clinging to what you think is good, and trying to get away from what you think is ugly and miserable. But you have created only a mess of yourself. (…) The best way is to be totally a watcher; (…) be a choiceless watcher.

Don't fight with darkness; bring the light in. (…) Your torch of consciousness should be burning continuously; then there will not be any darkness.

Violence is there because you have not grown your potential for love; it is the absence of love. (…) You are moving in a wrong direction. (…) Love is a radiation of your silence, of your peace, of your inner well-being, of your blissfulness. You are so blissful that you want to share it; that sharing is love. (...) Be more

meditative; become more conscious of your being. Let your inner world become more silent, and love will be flowing through you.

Life can be understood only if you are ready to go into the unknown. (…) One has to go into the unknown. (…) If you cling to the known, you cling to the mind, and the mind is not life. Life is non-mental, non-intellectual, because life is total. Your totality has to be involved in it; you cannot just think about it.

No country is spiritually evolved; no race is spiritually evolved – because spirituality is *basically* individual. (…) Spirituality happens only to individuals, not to countries. (…) Just because Buddha happened to be born in India, India does not become spiritual – because spiritual people have been born all over the world, to every part, to every country, to every century, to every race.

I teach you that there is no other aim than to live with such totality that each moment becomes a celebration. The very idea of *aim* brings future in the mind, because any aim, any end, any goal needs future. And all your goals deprive you of your presence, which is the only reality you have got. The future is only your imagination, and the past just footprints left in the sand of your memory. Neither the past is real anymore, nor the future is real yet.

Life is not a tension anywhere, except in the minds of humanity. To take life with ease, being relaxed, without any tension, without any hurry – that is not laziness; that is easiness. (…) Laziness is a negative state. (…) If you are enjoying your aloneness, it cannot be laziness, because laziness always feels a certain guilt, a certain feeling that I am doing something that I should not be doing, that I am not participating in existence. Laziness means that you have dropped out of the creativity of the universe; you are standing aside while the universe goes on creating, day in, day out. You are misunderstanding laziness for easiness. My whole teaching is, take everything with absolute relaxation, with ease. Whether you are doing something or not, that is not the point. You must be overflowing with energy, even when you are not doing anything.

The mind is a habit. Even when there are moments when the heart is singing and the whole being is full of joy, the mind cannot leave its old habits. It will certainly ask, "What is happening?" – Can't you allow things to happen without asking, "why?", "what?"… Do you understand why we ask such questions? The mind asks these questions because it wants to control your lifestyle; it wants to know everything that is going on – nothing should go on which is beyond it; everything should be in its control. The mind is a great controller – and if everything remains in its control, it will be a tragedy, because then, nothing great can happen to you. Everything that is great, magnificent, is beyond mind. And mind can never get the answer as to "why?", "what?", "how?"… You have to learn one thing – that it is not necessary to satisfy the mind about every experience. Experiences of the heart, experiences of the being, experiences of the transcendental, should not be made a point of enquiry. You should not ask "why?" – you should enjoy them.

Religion goes into darkness and dispels it; hence, the experience of religion is called enlightenment. (…) Religion is the supreme enquiry; it is the ultimate adventure that man can go on. (…) Pseudo-religions have created a beggar in you; (…) true religion will make you the emperor.

The only key to get out of imprisonment is awareness. You *have* the awareness; just you have not applied it – apply it, so it becomes more and more sharp. Without application, it has gathered dust. In any act – walking, eating, drinking – whatever you are doing, make it a point that side by side, a current of awareness will always be running; and your whole life will start having a religious fragrance. And all awareness is right; and all unawareness is wrong.

Let everything arise out of your awareness. (…) Whatsoever deepens with your awareness is virtue; whatsoever disappears with your awareness is sin.

Life is a harmonious whole. Everything is connected with everything else; the smallest leaf of grass is connected to the farthest star you cannot see. Harming a small grass flower, you are harming the whole existence, because nothing is separate. Contentment brings you inside into this wholeness, and I call only that man holy who understands the wholeness of everything. (…) Nothing is separate; all things are interwoven into each other; all colors are mixing with each other.

The world does not need any organized religion. The world certainly needs religious people – neither Hindus, nor Mohammedans, nor Christians. The world simply needs individuals in search of a deeper and richer life – not God, not paradise, not heaven. Because as life becomes infinitely deep, it is the paradise: you have entered the kingdom of God, and the doors are within your own heart.

I'm simply saying that there is a way to be sane. I'm saying that you can get rid of all the insanity created by the past in you – just by being a simple witness of your thought processes. That's my method of meditation. It is not a prayer, because there is no God to pray to. It is simply sitting silently, witnessing the thoughts passing before you. Just witnessing – not interfering; not even judging. Because the moment you judge, you have lost the pure witness. The moment you say, 'this is good', 'this is bad', you have already jumped into the thought process. It takes a little time to create a gap between the witness and the mind. Once the gap is there, you are in for a great surprise – that you are not the mind; you are the witness, a watcher. And this process of watching is the very alchemy of real religion, because as you become more and more deeply rooted in witnessing, thoughts start disappearing. A moment comes when there is no thought at all. You are, but the mind is utterly empty. That is the moment of enlightenment; that is the moment when you become for the first time unconditioned, sane, really a free human being.

You were born without a name, and you are dying without a name. And all that existed between life and death disappears, just like a writing on the water. How many people have lived here before us? Billions and billions of people, and you don't find any trace that even they existed. They also had love affairs, and they also thought that great things are happening to them. They also had enemies,

they also had anger, they also had sadness, they also had moments of happiness. They also knew failure and pain, they also knew success and pleasure – they knew everything that you know. And while you are passing through that moment, you think it is so important. But just think of those billions of people who have always thought that when they had fallen in love, this is something unique which has never happened before and which is not going to happen again. But they all have disappeared without leaving any trace. Whether they existed or not, whether they fought or not, whether they loved or not, makes no difference – the sun goes on rising, the moon goes on moving, the stars go on their path. The existence remains absolutely unconcerned, as if whatever you are thinking very important is nothing but a drama. But it is one of the significant things to remember that whatever your experience, this has been the experience of billions of people – so don't be too much concerned about it; don't make much fuss about it; don't take much note about it; don't become obsessed with it. It will disappear and you will disappear, and everything will be silent as if nothing has happened. Because of this understanding, the mystics have been telling that the world and its experiences are nothing but dreams. Don't take much note. Keep a distance. Don't get lost in your dreams. If you can keep a distance from your dreams, you will come to know the only reality that remains forever, which has no birth and no death – that is your pure consciousness, that is your divine consciousness… you can give it any name, it does not matter: it is the Buddha nature within you, or it is the God within you.

Here's what I am telling you – if ever in life you encounter even a shred of light, or a whiff of fragrance, follow that direction, that path; muster the courage, and don't stop. We will think about the rest later. And in my experience, those who have walked this path never felt the need to think, as each experience deepened, each experience leading to a new leap, a challenge, a change, a revolution. So, what's happening to you is all good – don't think; if you think, you will stop, because all the deep experiences of life come from the heart, not the mind. And thinking is the mind's job, and the mind and the heart never agree. So the mind will call you crazy, thinking, "what madness is this? there is exhaustion in the body; go see a doctor – what madness is this? why are you sitting alone smiling? go see a psychiatrist!" – This world is so strange! Here, if you sit quietly doing nothing, everyone will say, "why are you wasting time sitting around? don't you feel ashamed? the world is struggling, and you are sitting; there are a thousand tasks to do, and you are sitting." – No one goes to Adolf Hitler and says, "what are you doing?" Six million murders, but a great work, a large number, worthy of respect. If you are sitting and humming, people will say you're wasting your life, as if they have figured life out: "Smoke a bidi! Take a puff-puff!" Sitting and smiling – if someone sees you, you're disgraced. There's an English saying: 'it is better to do something than nothing'. But I tell you, better to do nothing than something. Not doing anything for 24 hours, I'm not suggesting that – you need to earn bread; you need clothes. But surely, you can take out an hour in which you tell your mind to stop thinking, just to be – "now you be quiet and let me live for a brief moment with my heart". And I assure you this much – that if the mind has 23 hours, and the heart has one hour, then the heart's victory is in that one hour.

I am not holding anything back from you.

Whatever was essential, I have been telling you.

Whatever is left untold, is left untold

because there is no way to tell it.

And if you can understand what I have told you, you will come

to a situation, a position, a consciousness, a perceptivity,

where you can know all that

which I have not been able to tell you.

If the death is ugly,

that means that your whole life

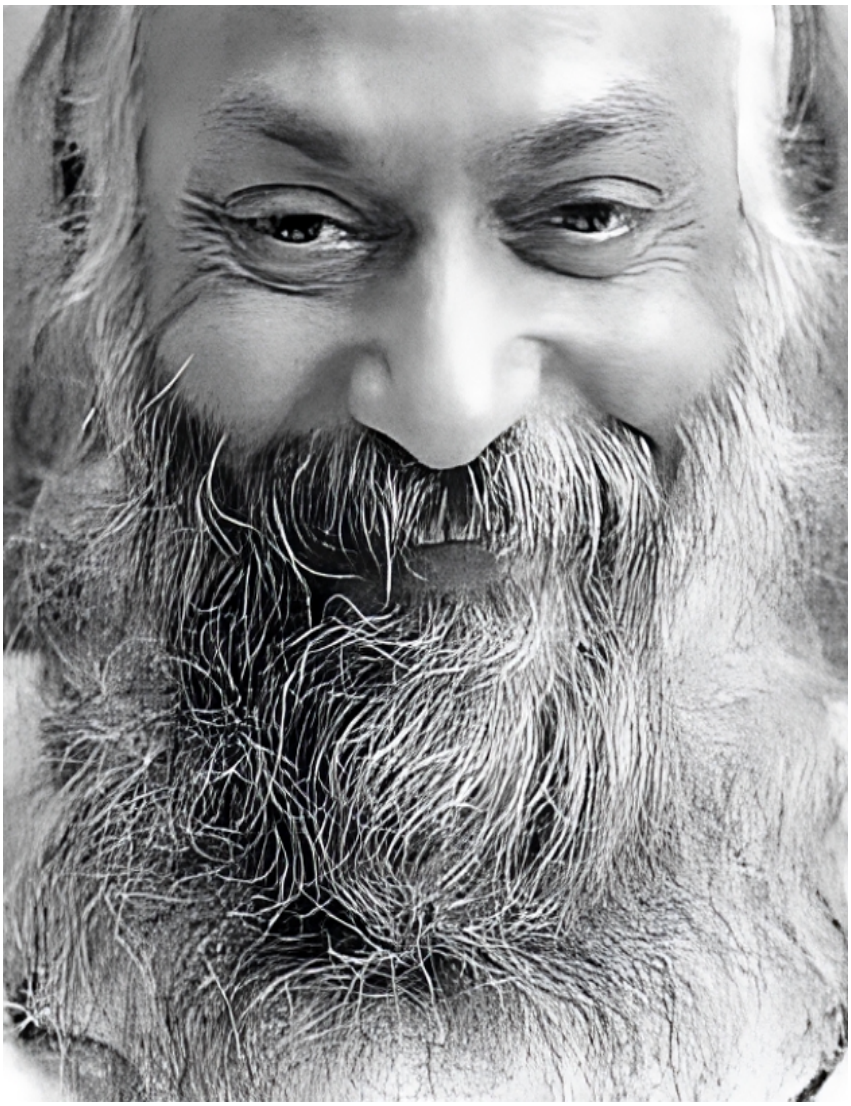
has been a wastage.

The death should be a peaceful acceptance,

a loving entry into the unknown,

a joyful goodbye to the whole world.

There should not be any tragedy in it.



O S H O

Never Born

Never Died

Only Visited this

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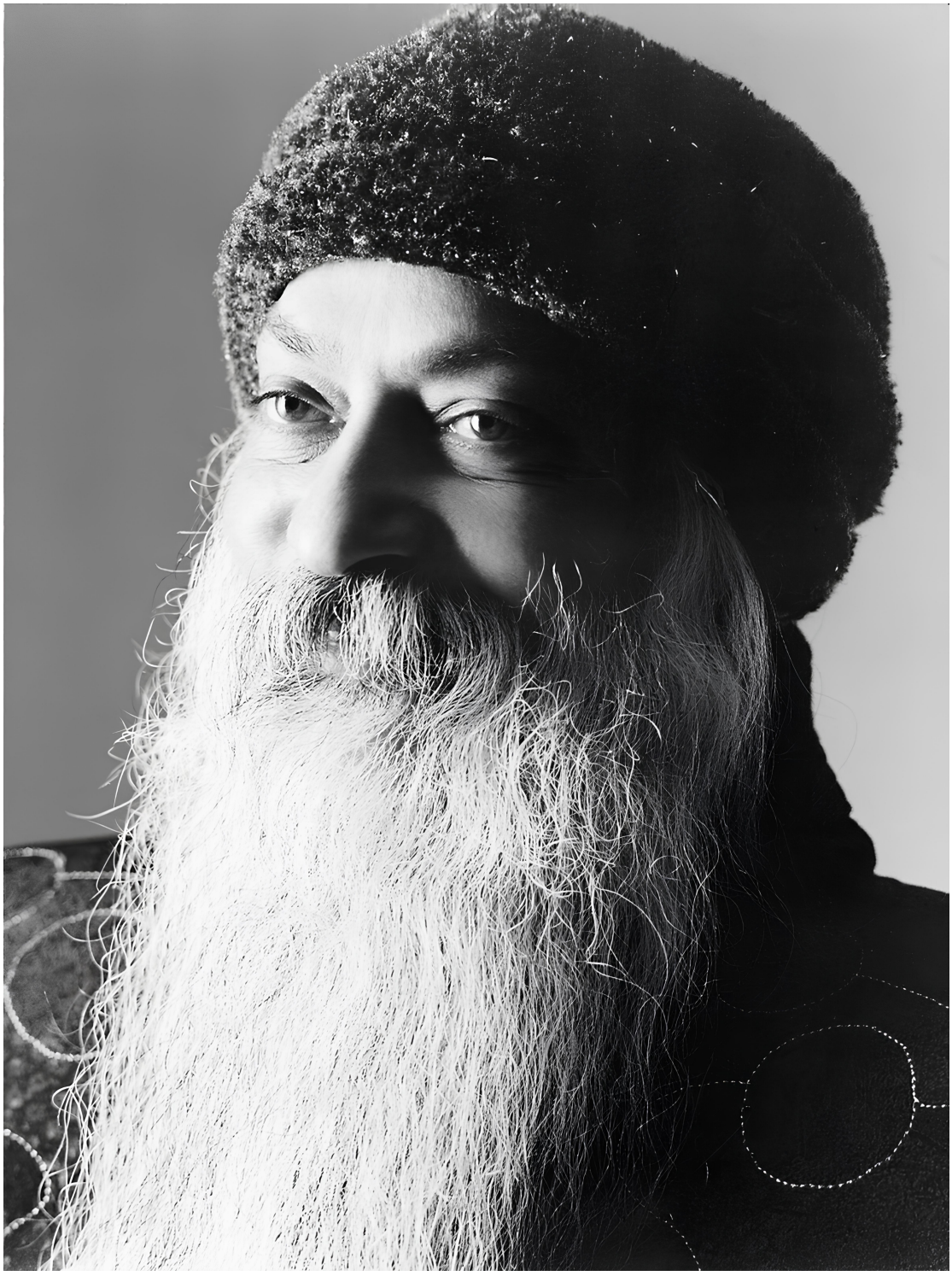

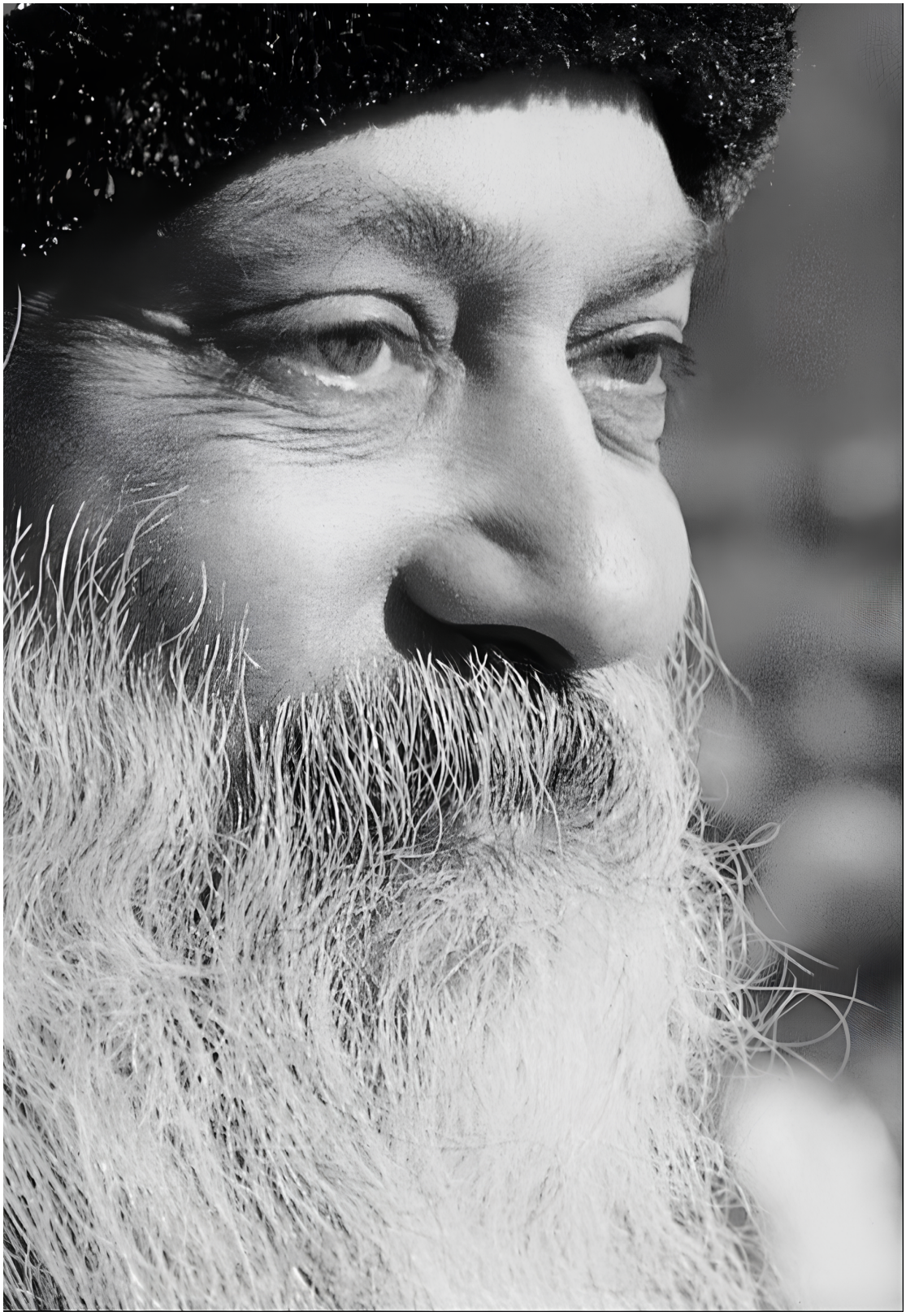
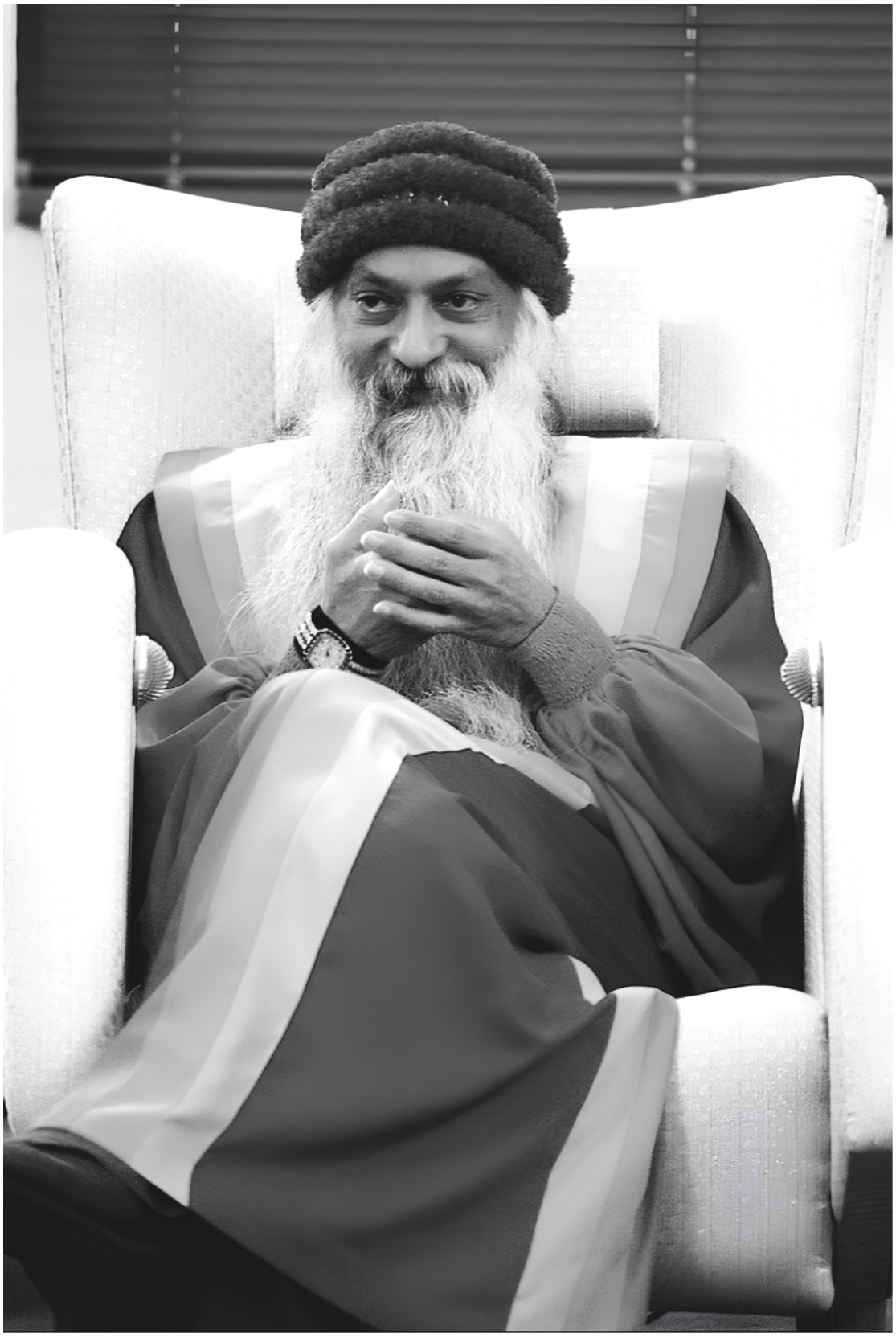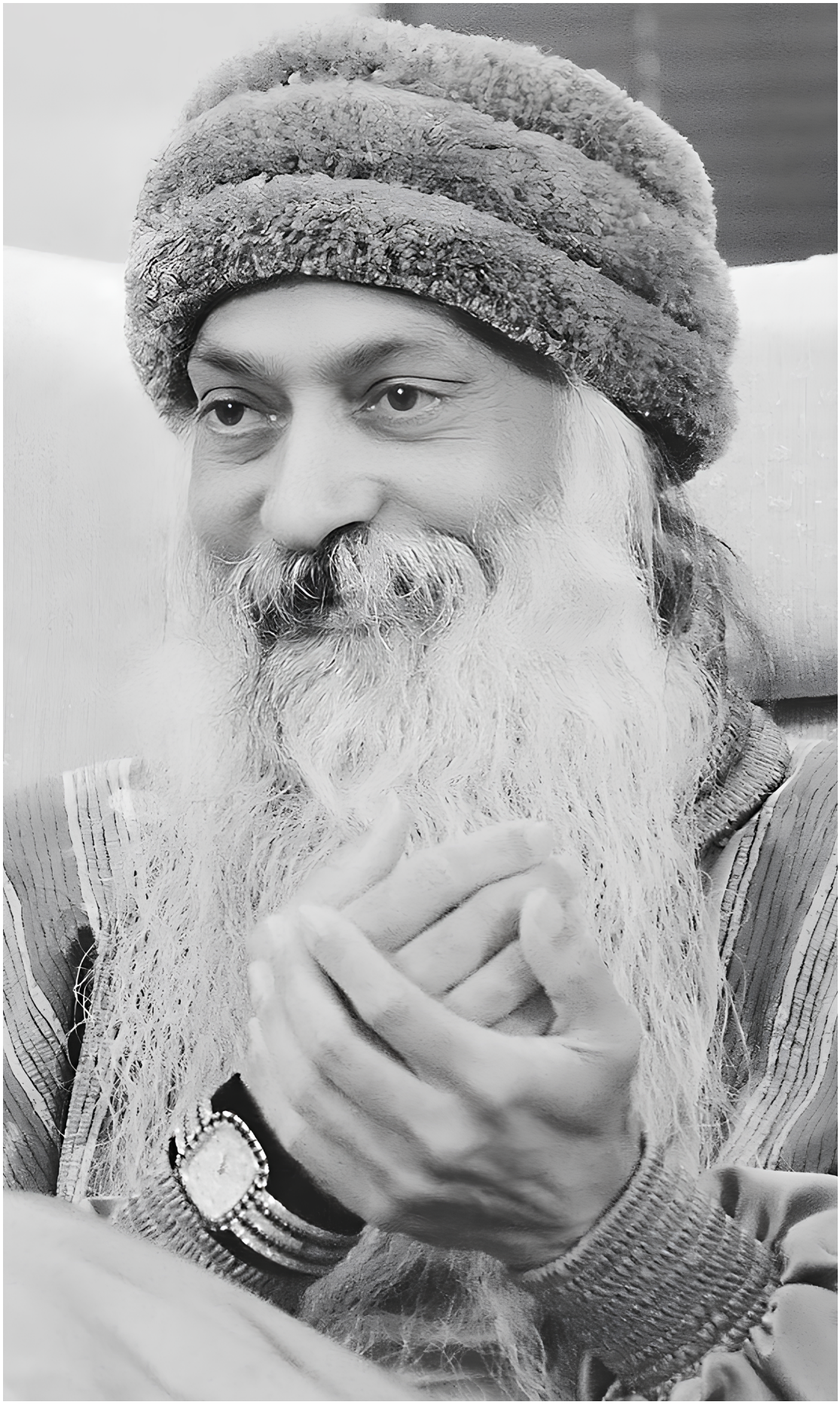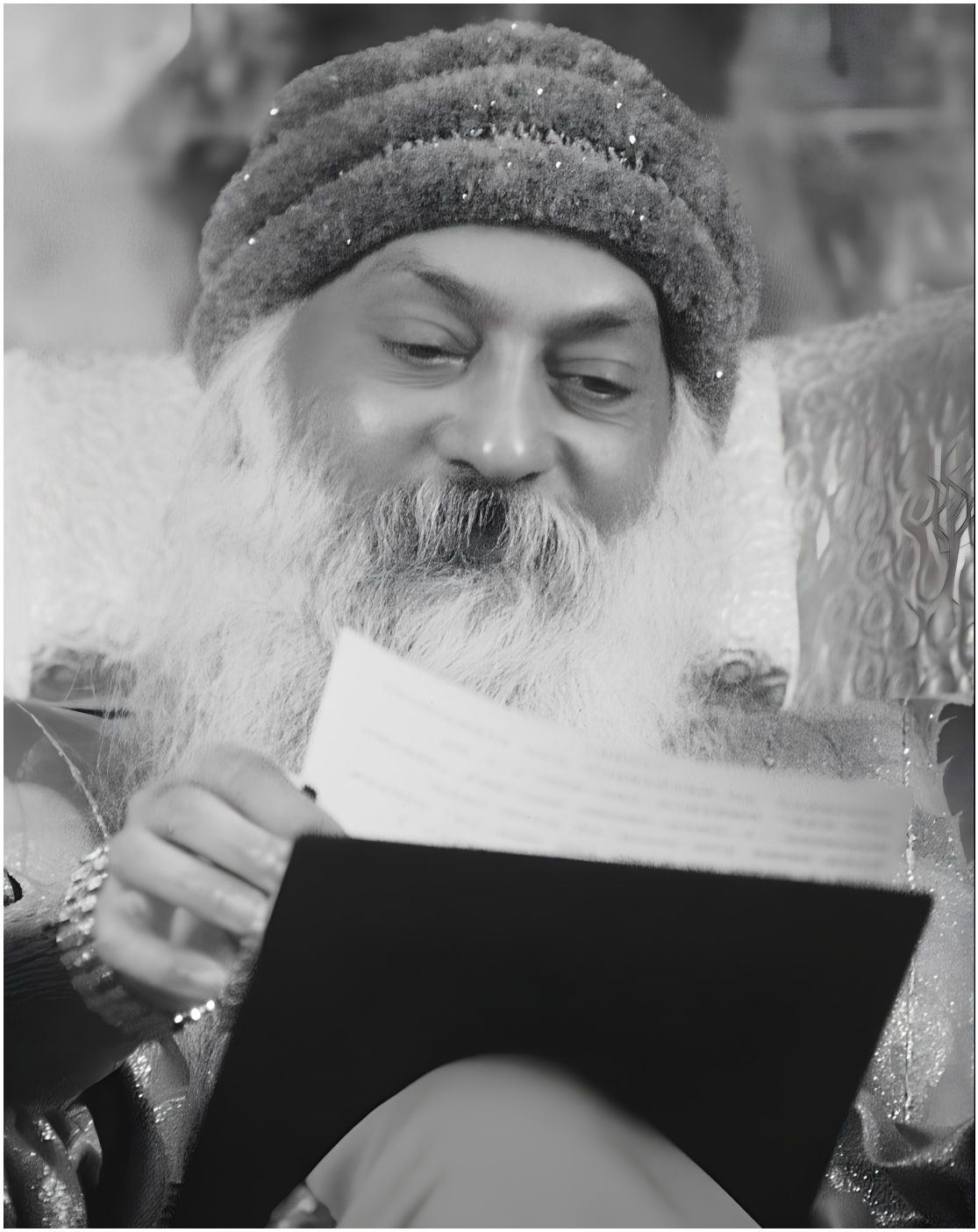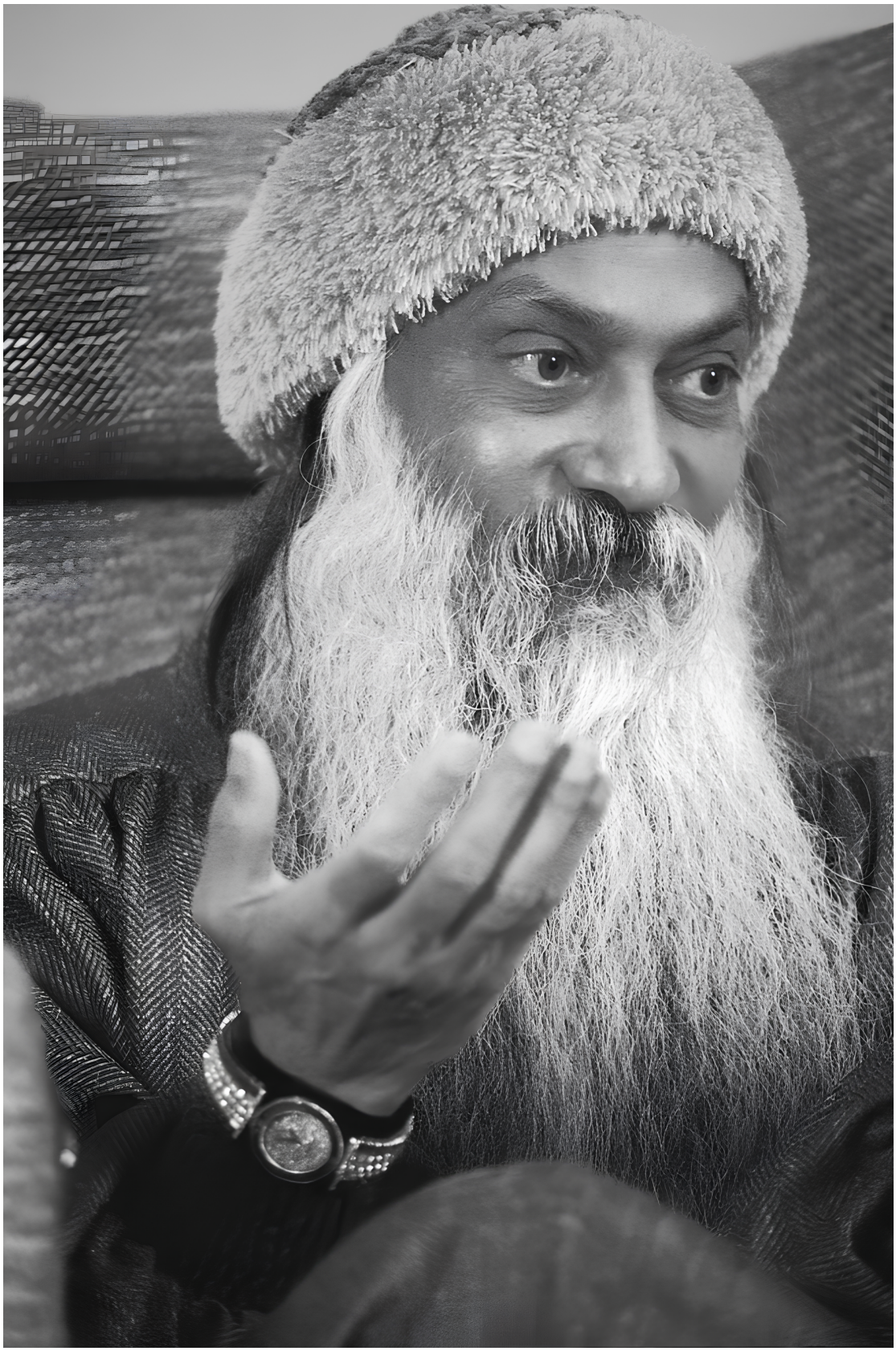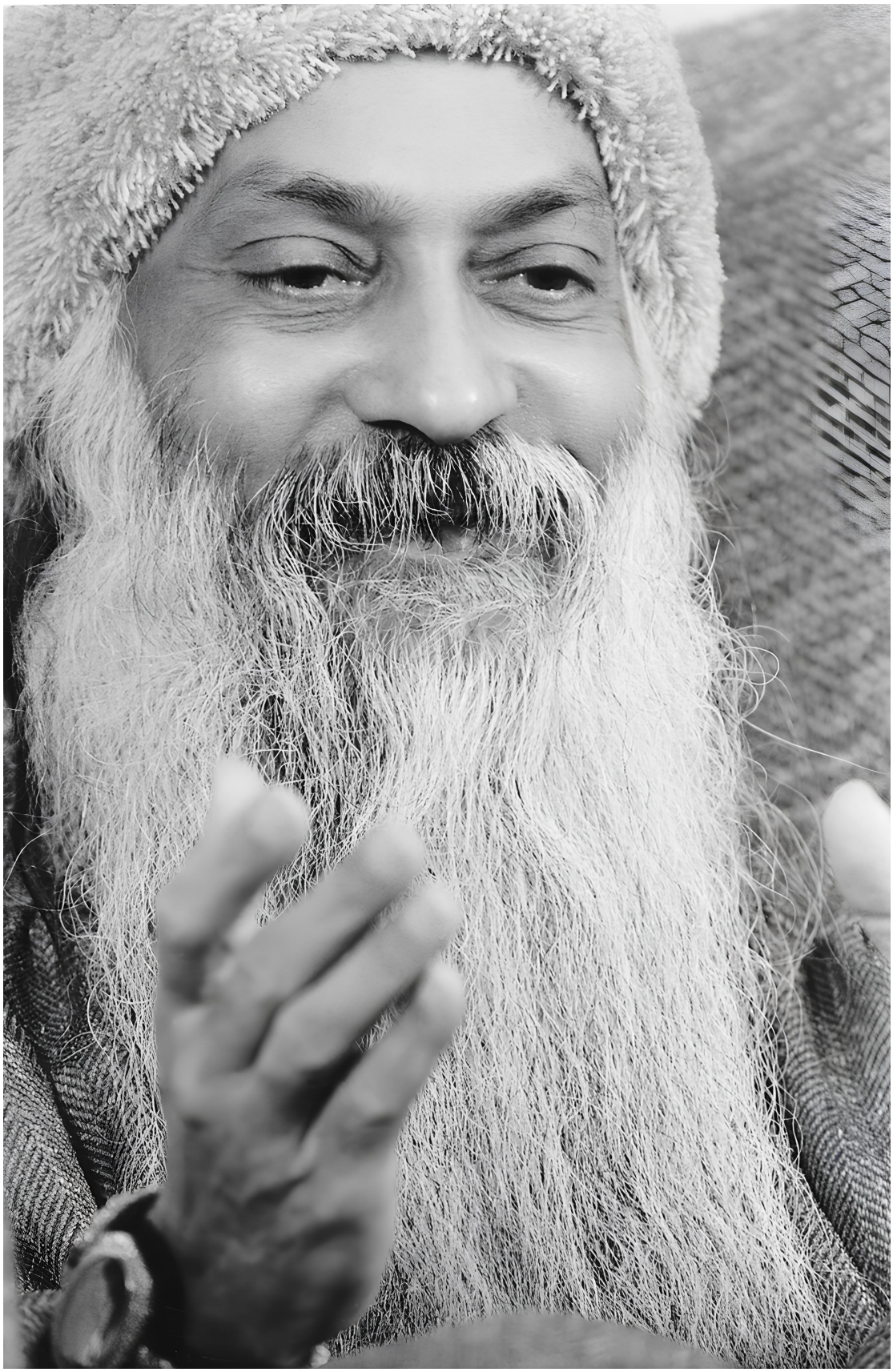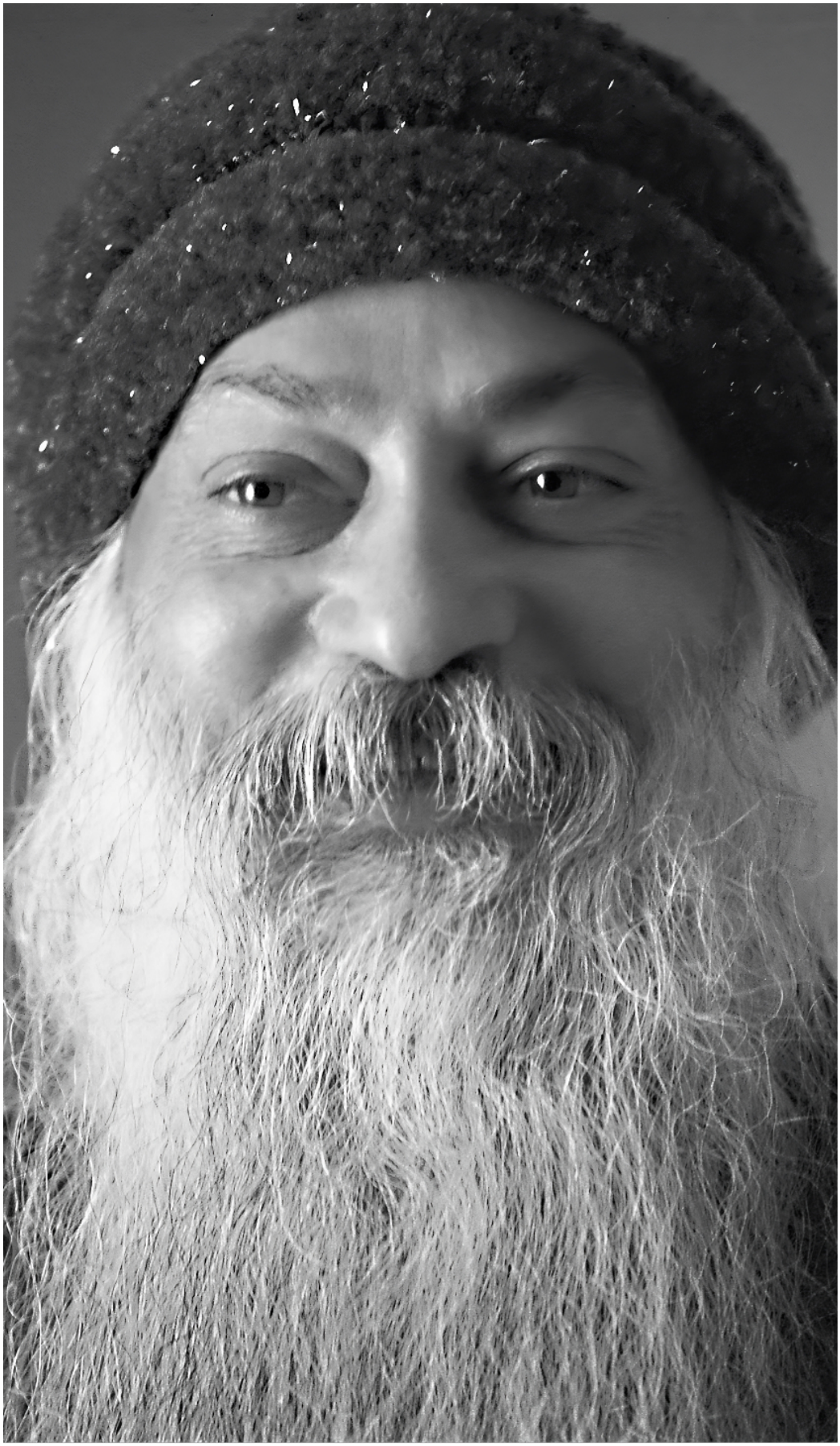
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